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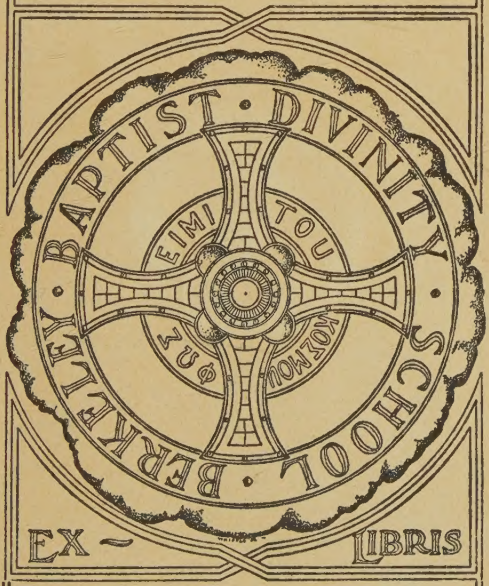

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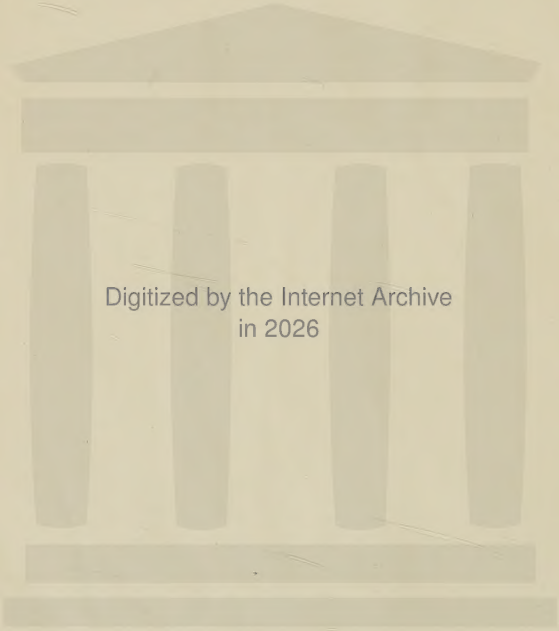

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PROSE WORKS

OTHER THAN

SCIENCE AND HEALTH

PROSE WORKS

OTHER THAN

SCIENCE AND HEALTH

BY

MARY BAKER EDDY

DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE
AND AUTHOR OF SCIENCE AND HEALTH WITH
KEY TO THE SCRIPTURES

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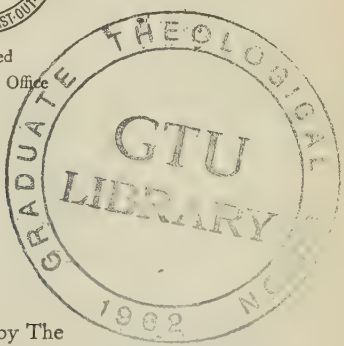

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PRINTED IN THE UNITED STATES OF AMERICA

MISCELLANEOUS WRITINGS

RETROSPECTION AND INTROSPECTION

UNITY OF GOOD

PULPIT AND PRESS

RUDIMENTAL DIVINE SCIENCE

NO AND YES

CHRISTIAN SCIENCE VERSUS PANTHEISM

MESSAGE TO THE MOTHER CHURCH, 1900

MESSAGE TO THE MOTHER CHURCH, 1901

MESSAGE TO THE MOTHER CHURCH, 1902

CHRISTIAN HEALING

THE PEOPLE'S IDEA OF GOD

THE
FIRST CHURCH OF CHRIST SCIENTIST
AND MISCELLANY

51186

MISCELLANEOUS WRITINGS

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1883–1896

BY

MARY BAKER EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

Published by The

Trustees under the Will of Mary Baker G. Eddy

BOSTON, U. S. A.

Authorized Literature of
The First Church of Christ, Scientist
in Boston, Massachusetts

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TO

LOYAL CHRISTIAN SCIENTISTS

IN THIS AND EVERY LAND

I LOVINGLY DEDICATE THESE PRACTICAL TEACHINGS

INDISPENSABLE TO THE CULTURE AND ACHIEVEMENTS WHICH

CONSTITUTE THE SUCCESS OF A STUDENT

AND DEMONSTRATE THE ETHICS

OF CHRISTIAN SCIENCE

MARY BAKER EDDY

Pray thee, take care, that tak'st my book in hand,
To read it well; that is, to understand.

Ben Jonson: *Epigram 1.*

When I would know thee . . . my thought looks
Upon thy well made choice of friends and books;
Then do I love thee, and behold thy ends
In making thy friends books, and thy books friends.

Ben Jonson: *Epigram 86.*

If worlds were formed by matter,
And mankind from the dust;
Till time shall end more timely,
There's nothing here to trust.

Thenceforth to evolution's
Geology, we say, —
Nothing have we gained therefrom,
And nothing have to pray:

My world has sprung from Spirit,
In everlasting day;
Whereof, I've more to glory,
Wherefor, have much to pay.

Mary Baker Eddy.

PREFACE

A CERTAIN apothegm of a Talmudical philosopher suits my sense of doing good. It reads thus: "The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms."

In the early history of Christian Science, among my thousands of students few were wealthy. Now, Christian Scientists are not indigent; and their comfortable fortunes are acquired by healing mankind morally, physically, spiritually. The easel of time presents pictures — once fragmentary and faint — now rejuvenated by the touch of God's right hand. Where joy, sorrow, hope, disappointment, sigh, and smile commingled, now hope sits dove-like.

To preserve a long course of years still and uniform, amid the uniform darkness of storm and cloud and tempest, requires strength from above, — deep draughts from the fount of divine Love. Truly may it be said: There is an old age of the heart, and a youth that never grows old; a Love that is a boy, and a Psyche who is ever a girl. The fleeting freshness of youth, however, is not the evergreen of Soul; the coloring glory of

perpetual bloom; the spiritual glow and grandeur of a consecrated life wherein dwelleth peace, sacred and sincere in trial or in triumph.

The opportunity has at length offered itself for me to comply with an oft-repeated request; namely, to collect my miscellaneous writings published in *The Christian Science Journal,* since April, 1883, and republish them in book form, — accessible as reference, and reliable as old landmarks. Owing to the manifold demands on my time in the early pioneer days, most of these articles were originally written in haste, without due preparation. To those heretofore in print, a few articles are herein appended. To some articles are affixed data, where these are most requisite, to serve as mile-stones measuring the distance, — or the difference between then and now, — in the opinions of men and the progress of our Cause.

My signature has been slightly changed from my Christian name, Mary Morse Baker. Timidity in early years caused me, as an author, to assume various *noms de plume.* After my first marriage, to Colonel Glover of Charleston, South Carolina, I dropped the name of Morse to retain my maiden name, — thinking that otherwise the name would be too long.

In 1894, I received from the Daughters of the American Revolution a certificate of membership made out to Mary Baker Eddy, and thereafter adopted that form of signature, except in connection with my published works.

The first edition of Science and Health having been copyrighted at the date of its issue, 1875, in my name of Glover, caused me to retain the initial "G" on my subsequent books.

These pages, although a reproduction of what has been written, are still in advance of their time; and are richly rewarded by what they have hitherto achieved for the race. While no offering can liquidate one's debt of gratitude to God, the fervent heart and willing hand are not unknown to nor unrewarded by Him.

May this volume be to the reader a graphic guide-book, pointing the path, dating the unseen, and enabling him to walk the untrodden in the hitherto unexplored fields of Science. At each recurring holiday the Christian Scientist will find herein a "canny" crumb; and thus may time's pastimes become footsteps to joys eternal.

Realism will at length be found to surpass imagination, and to suit and savor all literature. The shuttlecock of religious intolerance will fall to the ground, if there be no battledores to fling it back and forth. It is reason for rejoicing that the *vox populi* is inclined to grant us peace, together with pardon for the preliminary battles that purchased it.

With tender tread, thought sometimes walks in memory, through the dim corridors of years, on to old battle-grounds, there sadly to survey the fields of the slain and the enemy's losses. In compiling this work, I have tried

to remove the pioneer signs and ensigns of war, and to retain at this date the privileged armaments of peace.

With armor on, I continue the march, command and countermand; meantime interluding with loving thought this afterpiece of battle. Supported, cheered, I take my pen and pruning-hook, to "learn war no more," and with strong wing to lift my readers above the smoke of conflict into light and liberty.

MARY BAKER EDDY

Concord, N. H.
January, 1897

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CHAPTER I

INTRODUCTORY

Prospectus

THE ancient Greek looked longingly for the Olympiad. The Chaldee watched the appearing of a star; to him, no higher destiny dawned on the dome of being than that foreshadowed by signs in the heavens. The meek Nazarene, the scoffed of all scoffers, said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" — for he forefelt and foresaw the ordeal of a perfect Christianity, hated by sinners.

To kindle all minds with a gleam of gratitude, the new idea that comes welling up from infinite Truth needs to be understood. The seer of this age should be a sage.

Humility is the stepping-stone to a higher recognition of Deity. The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world. Meekness heightens immortal attributes only by removing the dust that dims them. Goodness reveals another scene and another self seemingly rolled up in shades, but brought to light by the evolutions of

advancing thought, whereby we discern the power of Truth and Love to heal the sick.

Pride is ignorance; those assume most who have the least wisdom or experience; and they steal from their neighbor, because they have so little of their own.

The signs of these times portend a long and strong determination of mankind to cleave to the world, the flesh, and evil, causing great obscuration of Spirit. When we remember that God is just, and admit the total depravity of mortals, *alias* mortal mind, — and that this Adam legacy must first be seen, and then must be subdued and recompensed by justice, the eternal attribute of Truth, — the outlook demands labor, and the laborers seem few. To-day we behold but the first faint view of a more spiritual Christianity, that embraces a deeper and broader philosophy and a more rational and divine healing. The time approaches when divine Life, Truth, and Love will be found alone the remedy for sin, sickness, and death; when God, man's saving Principle, and Christ, the spiritual idea of God, will be revealed.

Man's probation after death is the necessity of his immortality; for good dies not and evil is self-destructive, therefore evil must be mortal and self-destroyed. If man should not progress after death, but should remain in error, he would be inevitably self-annihilated. Those upon whom "the second death hath no power" are those who progress here and hereafter out of evil, their mortal element, and into good that is immortal; thus laying off the material beliefs that war against Spirit, and putting on the spiritual elements in divine Science.

While we entertain decided views as to the best method

for elevating the race physically, morally, and spiritually, and shall express these views as duty demands, we shall claim no especial gift from our divine origin, no supernatural power. If we regard good as more natural than evil, and spiritual understanding — the true knowledge of God — as imparting the only power to heal the sick and the sinner, we shall demonstrate in our lives the power of Truth and Love.

The lessons we learn in divine Science are applicable to all the needs of man. Jesus taught them for this very purpose; and his demonstration hath taught us that "through his stripes" — his life-experience — and divine Science, brought to the understanding through Christ, the Spirit-revelator, is man healed and saved. No opinions of mortals nor human hypotheses enter this line of thought or action. Drugs, inert matter, never are needed to aid spiritual power. Hygiene, manipulation, and mesmerism are not Mind's medicine. The Principle of all cure is God, unerring and immortal Mind. We have learned that the erring or mortal thought holds in itself all sin, sickness, and death, and imparts these states to the body; while the supreme and perfect Mind, as seen in the truth of being, antidotes and destroys these material elements of sin and death.

Because God is supreme and omnipotent, *materia medica*, hygiene, and animal magnetism are impotent; and their only supposed efficacy is in apparently deluding reason, denying revelation, and dethroning Deity. The tendency of mental healing is to uplift mankind; but this method perverted, is "Satan let loose." Hence the deep demand for the Science of psychology to meet sin, and uncover it; thus to annihilate hallucination.

Thought imbued with purity, Truth, and Love, instructed in the Science of metaphysical healing, is the most potent and desirable remedial agent on the earth. At this period there is a marked tendency of mortal mind to plant mental healing on the basis of hypnotism, calling this method "mental science." All *Science* is *Christian* Science; the Science of the Mind that is God, and of the universe as His idea, and their relation to each other. Its only power to heal is its power to do good, not evil.

A Timely Issue

At this date, 1883, a newspaper edited and published by the Christian Scientists has become a necessity. Many questions important to be disposed of come to the College and to the practising students, yet but little time has been devoted to their answer. Further enlightenment is necessary for the age, and a periodical devoted to this work seems alone adequate to meet the requirement. Much interest is awakened and expressed on the subject of metaphysical healing, but in many minds it is confounded with isms, and even infidelity, so that its religious specialty and the vastness of its worth are not understood.

It is often said, "You must have a very strong will-power to heal," or, "It must require a great deal of faith to make your demonstrations." When it is answered that there is no will-power required, and that something more than faith is necessary, we meet with an expression of incredulity. It is not alone the mission of Christian Science to heal the sick, but to destroy sin in mortal

thought. This work well done will elevate and purify the race. It cannot fail to do this if we devote our best energies to the work.

Science reveals man as spiritual, harmonious, and eternal. This should be understood. Our College should be crowded with students who are willing to consecrate themselves to this Christian work. Mothers should be able to produce perfect health and perfect morals in their children — and ministers, to heal the sick — by studying this scientific method of practising Christianity. Many say, "I should like to study, but have not sufficient faith that I have the power to heal." The healing power is Truth and Love, and these do not fail in the greatest emergencies.

Materia medica says, "I can do no more. I have done all that can be done. There is nothing to build upon. There is no longer any reason for hope." Then metaphysics comes in, armed with the power of Spirit, not matter, takes up the case hopefully and builds on the stone that the builders have rejected, and is successful.

Metaphysical therapeutics can seem a miracle and a mystery to those only who do not understand the grand reality that Mind controls the body. They acknowledge an erring or mortal mind, but believe it to be brain matter. That man is the idea of infinite Mind, always perfect in God, in Truth, Life, and Love, is something not easily accepted, weighed down as is mortal thought with material beliefs. That which never existed, can seem solid substance to this thought. It is much easier for people to believe that the body affects the mind, than that the mind affects the body.

We hear from the pulpits that sickness is sent as a discipline to bring man nearer to God, — even though sickness often leaves mortals but little time free from complaints and fretfulness, and Jesus cast out disease as evil.

The most of our Christian Science practitioners have plenty to do, and many more are needed for the advancement of the age. At present the majority of the acute cases are given to the M. D.'s, and only those cases that are pronounced incurable are passed over to the Scientist. The healing of such cases should certainly prove to all minds the power of metaphysics over physics; and it surely does, to many thinkers, as the rapid growth of the work shows. At no distant day, Christian healing will rank far in advance of allopathy and homœopathy; for Truth must ultimately succeed where error fails.

Mind governs all. That we exist in God, perfect, there is no doubt, for the conceptions of Life, Truth, and Love must be perfect; and with that basic truth we conquer sickness, sin, and death. Frequently it requires time to overcome the patient's faith in drugs and material hygiene; but when once convinced of the uselessness of such material methods, the gain is rapid.

It is a noticeable fact, that in families where laws of health are strictly enforced, great caution is observed in regard to diet, and the conversation chiefly confined to the ailments of the body, there is the most sickness. Take a large family of children where the mother has all that she can attend to in keeping them clothed and fed, and health is generally the rule; whereas, in small families of one or two children, sickness is by no means

the exception. These children must not be allowed to eat certain food, nor to breathe the cold air, because there is danger in it; when they perspire, they must be loaded down with coverings until their bodies become dry, — and the mother of one child is often busier than the mother of eight.

Great charity and humility is necessary in this work of healing. The loving patience of Jesus, we must strive to emulate. "Thou shalt love thy neighbor as thyself" has daily to be exemplified; and, although skepticism and incredulity prevail in places where one would least expect it, it harms not; for if serving Christ, Truth, of what can mortal opinion avail? Cast not your pearls before swine; but if you cannot bring peace to all, you can to many, if faithful laborers in His vineyard.

Looking over the newspapers of the day, one naturally reflects that it is dangerous to live, so loaded with disease seems the very air. These descriptions carry fears to many minds, to be depicted in some future time upon the body. A periodical of our own will counteract to some extent this public nuisance; for through our paper, at the price at which we shall issue it, we shall be able to reach many homes with healing, purifying thought. A great work already has been done, and a greater work yet remains to be done. Oftentimes we are denied the results of our labors because people do not understand the nature and power of metaphysics, and they think that health and strength would have returned naturally without any assistance. This is not so much from a lack of justice, as it is that the *mens populi* is not sufficiently enlightened on this great subject. More thought

is given to material illusions than to spiritual facts. If we can aid in abating suffering and diminishing sin, we shall have accomplished much; but if we can bring to the general thought this great fact that drugs do not, cannot, produce health and harmony, since "in Him [Mind] we live, and move, and have our being," we shall have done more.

Love Your Enemies

Who is thine enemy that thou shouldst love him? Is it a creature or a thing outside thine own creation?

Can you see an enemy, except you first formulate this enemy and then look upon the object of your own conception? What is it that harms you? Can height, or depth, or any other creature separate you from the Love that is omnipresent good, — that blesses infinitely one and all?

Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect. Whatever purifies, sanctifies, and consecrates human life, is not an enemy, however much we suffer in the process. Shakespeare writes: "Sweet are the uses of adversity." Jesus said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake; . . . for so persecuted they the prophets which were before you."

The Hebrew law with its "Thou shalt not," its demand and sentence, can only be fulfilled through the gospel's benediction. Then, "Blessed are ye," inso-

much as the consciousness of good, grace, and peace, comes through affliction rightly understood, as sanctified by the purification it brings to the flesh, — to pride, self-ignorance, self-will, self-love, self-justification. Sweet, indeed, are these uses of His rod! Well is it that the Shepherd of Israel passes all His flock under His rod into His fold; thereby numbering them, and giving them refuge at last from the elements of earth.

"Love thine enemies" is identical with "Thou hast no enemies." Wherein is this conclusion relative to those who have hated thee without a cause? Simply, in that those unfortunate individuals are virtually thy best friends. Primarily and ultimately, they are doing thee good far beyond the present sense which thou canst entertain of good.

Whom we call friends seem to sweeten life's cup and to fill it with the nectar of the gods. We lift this cup to our lips; but it slips from our grasp, to fall in fragments before our eyes. Perchance, having tasted its tempting wine, we become intoxicated; become lethargic, dreamy objects of self-satisfaction; else, the contents of this cup of selfish human enjoyment having lost its flavor, we voluntarily set it aside as tasteless and unworthy of human aims.

And wherefore our failure longer to relish this fleeting sense, with its delicious forms of friendship, wherewith mortals become educated to gratification in personal pleasure and trained in treacherous peace? Because it is the great and only danger in the path that winds upward. A false sense of what constitutes happiness is more disastrous to human progress than all that an enemy or enmity can obtrude upon

the mind or engraft upon its purposes and achievements wherewith to obstruct life's joys and enhance its sorrows.

We have no enemies. Whatever envy, hatred, revenge — the most remorseless motives that govern mortal mind — whatever these try to do, shall "work together for good to them that love God."

Why?

Because He has called His own, armed them, equipped them, and furnished them defenses impregnable. Their God will not let them be lost; and if they fall they shall rise again, stronger than before the stumble. The good cannot lose their God, their help in times of trouble. If they mistake the divine command, they will recover it, countermand their order, retrace their steps, and reinstate His orders, more assured to press on safely. The best lesson of their lives is gained by crossing swords with temptation, with fear and the besetments of evil; insomuch as they thereby have tried their strength and proven it; insomuch as they have found their strength made perfect in weakness, and their fear is self-immolated.

This destruction is a moral chemicalization, wherein old things pass away and all things become new. The worldly or material tendencies of human affections and pursuits are thus annihilated; and this is the advent of spiritualization. Heaven comes down to earth, and mortals learn at last the lesson, "I have no enemies."

Even in belief you have but one (that, not in reality), and this one enemy is yourself — your erroneous belief that you have enemies; that evil is real; that aught but good exists in Science. Soon or late, your enemy will

wake from his delusion to suffer for his evil intent; to find that, though thwarted, its punishment is tenfold.

Love is the fulfilling of the law: it is grace, mercy, and justice. I used to think it sufficiently just to abide by our State statutes; that if a man should aim a ball at my heart, and I by firing first could kill him and save my own life, that this was right. I thought, also, that if I taught indigent students gratuitously, afterwards assisting them pecuniarily, and did not cease teaching the wayward ones at close of the class term, but followed them with precept upon precept; that if my instructions had healed them and shown them the sure way of salvation, — I had done my whole duty to students.

Love metes not out human justice, but divine mercy. If one's life were attacked, and one could save it only in accordance with common law, by taking another's, would one sooner give up his own? We must love our enemies in all the manifestations wherein and whereby we love our friends; must even try not to expose their faults, but to do them good whenever opportunity occurs. To mete out human justice to those who persecute and despitefully use one, is not leaving all retribution to God and returning blessing for cursing. If special opportunity for doing good to one's enemies occur not, one can include them in his general effort to benefit the race. Because I can do much general good to such as hate me, I do it with earnest, special care — since they permit me no other way, though with tears have I striven for it. When smitten on one cheek, I have turned the other: I have but two to present.

I would enjoy taking by the hand all who love me not, and saying to them, "*I* love *you,* and would not know-

ingly harm you." *Because* I thus feel, I say to others: Hate no one; for hatred is a plague-spot that spreads its virus and kills at last. If indulged, it masters us; brings suffering upon suffering to its possessor, throughout time and beyond the grave. If you have been badly wronged, forgive and forget: God will recompense this wrong, and punish, more severely than you could, him who has striven to injure you. Never return evil for evil; and, above all, do not fancy that you have been wronged when you have not been.

The present is ours; the future, big with events. Every man and woman should be to-day a law to himself, herself, — a law of loyalty to Jesus' Sermon on the Mount. The means for sinning unseen and unpunished have so increased that, unless one be watchful and steadfast in Love, one's temptations to sin are increased a hundredfold. Mortal mind at this period mutely works in the interest of both good and evil in a manner least understood; hence the need of watching, and the danger of yielding to temptation from causes that at former periods in human history were not existent. The action and effects of this so-called human mind in its silent arguments, are yet to be uncovered and summarily dealt with by divine justice.

In Christian Science, the law of Love rejoices the heart; and Love is Life and Truth. Whatever manifests aught else in its effects upon mankind, demonstrably is not Love. We should measure our love for God by our love for man; and our sense of Science will be measured by our obedience to God, — fulfilling the law of Love, doing good to all; imparting, so far as we reflect them, Truth, Life, and Love to all within the radius of our atmosphere of thought.

The only justice of which I feel at present capable, is mercy and charity toward every one, — just so far as one and all permit me to exercise these sentiments toward them, — taking special care to mind my own business.

The falsehood, ingratitude, misjudgment, and sharp return of evil for good — yea, the real wrongs (if wrong can be real) which I have long endured at the hands of others — have most happily wrought out for me the law of loving mine enemies. This law I now urge upon the solemn consideration of all Christian Scientists. Jesus said, "If ye love them which love you, what thank have ye? for sinners also love those that love them."

Christian Theism

Scholastic theology elaborates the proposition that evil is a factor of good, and that to believe in the reality of evil is essential to a rounded sense of the existence of good.

This frail hypothesis is founded upon the basis of material and mortal evidence — only upon what the shifting mortal senses confirm and frail human reason accepts. The Science of Soul reverses this proposition, overturns the testimony of the five erring senses, and reveals in clearer divinity the existence of good only; that is, of God and His idea.

This postulate of divine Science only needs to be conceded, to afford opportunity for proof of its correctness and the clearer discernment of good.

Seek the Anglo-Saxon term for God, and you will find it to be good; then define good as God, and you will find that good is omnipotence, has all power; it fills

all space, being omnipresent; hence, there is neither place nor power left for evil. Divest your thought, then, of the mortal and material view which contradicts the ever-presence and all-power of good; take in only the immortal facts which include these, and where will you see or feel evil, or find its existence necessary either to the origin or ultimate of good?

It is urged that, from his original state of perfection, man has fallen into the imperfection that requires evil through which to develop good. Were we to admit this vague proposition, the Science of man could never be learned; for in order to learn Science, we begin with the correct statement, with harmony and its Principle; and if man has lost his Principle and its harmony, from evidences before him he is incapable of knowing the facts of existence and its concomitants: therefore to him evil is as real and eternal as good, God! This awful deception is evil's umpire and empire, that good, God, understood, forcibly destroys.

What appears to mortals from their standpoint to be the necessity for evil, is proven by the law of opposites to be without necessity. Good is the primitive Principle of man; and evil, good's opposite, has no Principle, and is not, and cannot be, the derivative of good. Thus evil is neither a primitive nor a derivative, but is suppositional; in other words, a lie that is incapable of proof — therefore, wholly problematical.

The Science of Truth annihilates error, deprives evil of all power, and thereby destroys all error, sin, sickness, disease, and death. But the sinner is not sheltered from suffering from sin: he makes a great reality of evil, iden-

tifies himself with it, fancies he finds pleasure in it, and will reap what he sows; hence the sinner must endure the effects of his delusion until he awakes from it.

The New Birth

St. Paul speaks of the new birth as "waiting for the adoption, to wit, the redemption of our body." The great Nazarene Prophet said, "Blessed are the pure in heart: for they shall see God." Nothing aside from the spiritualization — yea, the highest Christianization — of thought and desire, can give the true perception of God and divine Science, that results in health, happiness, and holiness.

The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love.

Time may commence, but it cannot complete, the new birth: eternity does this; for progress is the law of infinity. Only through the sore travail of mortal mind shall soul as sense be satisfied, and man awake in His likeness. What a faith-lighted thought is this! that mortals can lay off the "old man," until man is found to be the image of the infinite good that we name God, and the fulness of the stature of man in Christ appears.

In mortal and material man, goodness seems in embryo. By suffering for sin, and the gradual fading out of the mortal and material sense of man, thought is developed into an infant Christianity; and, feeding at first on the milk of the Word, it drinks in the sweet revealings

of a new and more spiritual Life and Love. These nourish the hungry hope, satisfy more the cravings for immortality, and so comfort, cheer, and bless one, that he saith: In mine infancy, this is enough of heaven to come down to earth.

But, as one grows into the manhood or womanhood of Christianity, one finds so much lacking, and so very much requisite to become wholly Christlike, that one saith: The Principle of Christianity is infinite: it is indeed God; and this infinite Principle hath infinite claims on man, and these claims are divine, not human; and man's ability to meet them is from God; for, being His likeness and image, man must reflect the full dominion of Spirit — even its supremacy over sin, sickness, and death.

Here, then, is the awakening from the dream of life in matter, to the great fact that *God is the only Life;* that, therefore, we must entertain a higher sense of both God and man. We must learn that God is infinitely more than a person, or finite form, can contain; that God is a divine *Whole,* and *All,* an all-pervading intelligence and Love, a divine, infinite Principle; and that Christianity is a divine Science. This newly awakened consciousness is wholly spiritual; it emanates from Soul instead of body, and is the new birth begun in Christian Science.

Now, dear reader, pause for a moment with me, earnestly to contemplate this new-born spiritual altitude; for this statement demands demonstration.

Here you stand face to face with the laws of infinite Spirit, and behold for the first time the irresistible conflict between the flesh and Spirit. You stand before the

awful detonations of Sinai. You hear and record the thunderings of the spiritual law of Life, as opposed to the material law of death; the spiritual law of Love, as opposed to the material sense of love; the law of omnipotent harmony and good, as opposed to any supposititious law of sin, sickness, or death. And, before the flames have died away on this mount of revelation, like the patriarch of old, you take off your shoes — lay aside your material appendages, human opinions and doctrines, give up your more material religion with its rites and ceremonies, put off your *materia medica* and hygiene as worse than useless — to sit at the feet of Jesus. Then, you meekly bow before the Christ, the spiritual idea that our great Master gave of the power of God to heal and to save. Then it is that you behold for the first time the divine Principle that redeems man from under the curse of materialism, — sin, disease, and death. This spiritual birth opens to the enraptured understanding a much higher and holier conception of the supremacy of Spirit, and of man as His likeness, whereby man reflects the divine power to heal the sick.

A material or human birth is the appearing of a mortal, not the immortal man. This birth is more or less prolonged and painful, according to the timely or untimely circumstances, the normal or abnormal material conditions attending it.

With the spiritual birth, man's primitive, sinless, spiritual existence dawns on human thought, — through the travail of mortal mind, hope deferred, the perishing pleasure and accumulating pains of sense, — by which one loses himself as matter, and gains a truer sense of Spirit and spiritual man.

The purification or baptismals that come from Spirit, develop, step by step, the original likeness of perfect man, and efface the mark of the beast. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth;" therefore rejoice in tribulation, and welcome these spiritual signs of the new birth under the law and gospel of Christ, Truth.

The prominent laws which forward birth in the divine order of Science, are these: "Thou shalt have no other gods before me;" "Love thy neighbor as thyself." These commands of infinite wisdom, translated into the new tongue, their spiritual meaning, signify: Thou shalt love Spirit only, not its opposite, in every God-quality, even in substance; thou shalt recognize thyself as God's spiritual child only, and the true man and true woman, the all-harmonious "male and female," as of spiritual origin, God's reflection, — thus as children of one common Parent, — wherein and whereby Father, Mother, and child are the divine Principle and divine idea, even the divine "Us" — one in good, and good in One.

With this recognition man could never separate himself from good, God; and he would necessarily entertain habitual love for his fellow-man. Only by admitting evil as a reality, and entering into a state of evil thoughts, can we in belief separate one man's interests from those of the whole human family, or thus attempt to separate Life from God. This is the mistake that causes much that must be repented of and overcome. Not to know what is blessing you, but to believe that aught that God sends is unjust, — or that those whom He commissions bring to you at His demand that which

is unjust, — is wrong and cruel. Envy, evil thinking, evil speaking, covetousness, lust, hatred, malice, are always wrong, and will break the rule of Christian Science and prevent its demonstration; but the rod of God, and the obedience demanded of His servants in carrying out what He teaches them, — these are never unmerciful, never unwise.

The task of healing the sick is far lighter than that of so teaching the divine Principle and rules of Christian Science as to lift the affections and motives of men to adopt them and bring them out in human lives. He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source.

But, taking the livery of heaven wherewith to cover iniquity, is the most fearful sin that mortals can commit. I should have more faith in an honest drugging-doctor, one who abides by his statements and works upon as high a basis as he understands, healing me, than I could or would have in a smooth-tongued hypocrite or mental malpractitioner.

Between the centripetal and centrifugal mental forces of material and spiritual gravitations, we go into or we go out of materialism or sin, and choose our course and its results. Which, then, shall be our choice, — the sinful, material, and perishable, or the spiritual, joy-giving, and eternal?

The spiritual sense of Life and its grand pursuits is of itself a bliss, health-giving and joy-inspiring. This

sense of Life illumes our pathway with the radiance of divine Love; heals man spontaneously, morally and physically, — exhaling the aroma of Jesus' own words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

CHAPTER II

ONE CAUSE AND EFFECT

CHRISTIAN SCIENCE begins with the First Commandment of the Hebrew Decalogue, "Thou shalt have no other gods before me." It goes on in perfect unity with Christ's Sermon on the Mount, and in that age culminates in the Revelation of St. John, who, while on earth and in the flesh, like ourselves, beheld "a new heaven and a new earth," — the spiritual universe, whereof Christian Science now bears testimony.

Our Master said, "The works that I do shall ye do also;" and, "The kingdom of God is within you." This makes practical all his words and works. As the ages advance in spirituality, Christian Science will be seen to depart from the trend of other Christian denominations in no wise except by increase of spirituality.

My first plank in the platform of Christian Science is as follows: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material: he is spiritual." [1]

[1] The order of this sentence has been conformed to the text of the 1908 edition of Science and Health.

I am strictly a theist — believe in one God, one Christ or Messiah.

Science is neither a law of matter nor of man. It is the unerring manifesto of Mind, the law of God, its divine Principle. Who dare say that matter or mortals can evolve Science? Whence, then, is it, if not from the divine source, and what, but the contemporary of Christianity, so far in advance of human knowledge that mortals must work for the discovery of even a portion of it? Christian Science translates Mind, God, to mortals. It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit. It absolutely refutes the amalgamation, transmigration, absorption, or annihilation of individuality. It shows the impossibility of transmitting human ills, or evil, from one individual to another; that all true thoughts revolve in God's orbits: they come from God and return to Him, — and untruths belong not to His creation, therefore these are null and void. It hath no peer, no competitor, for it dwelleth in Him besides whom "there is none other."

That Christian Science is Christian, those who have demonstrated it, according to the rules of its divine Principle, — together with the sick, the lame, the deaf, and the blind, healed by it, — have proven to a waiting world. He who has not tested it, is incompetent to condemn it; and he who is a willing sinner, cannot demonstrate it.

A falling apple suggested to Newton more than the simple fact cognized by the senses, to which it seemed to fall by reason of its own ponderosity; but the primal cause, or Mind-force, invisible to material sense, lay concealed in the treasure-troves of Science. True,

Newton named it gravitation, having learned so much; but Science, demanding more, pushes the question: Whence or what is the power back of gravitation, — the intelligence that manifests power? Is pantheism true? Does mind "sleep in the mineral, or dream in the animal, and wake in man"? Christianity answers this question. The prophets, Jesus, and the apostles, demonstrated a divine intelligence that subordinates so-called material laws; and disease, death, winds, and waves, obey this intelligence. Was it Mind or matter that spake in creation, "and it was done"? The answer is self-evident, and the command remains, "Thou shalt have no other gods before me."

It is plain that the Me spoken of in the First Commandment, must be Mind; for matter is not the Christian's God, and is not intelligent. Matter cannot even talk; and the serpent, Satan, the first talker in its behalf, lied. Reason and revelation declare that God is both noumenon and phenomena, — the first and only cause. The universe, including man, is not a result of atomic action, material force or energy; it is not organized dust. God, Spirit, Mind, are terms synonymous for the one God, whose reflection is creation, and man is His image and likeness. Few there are who comprehend what Christian Science means by the word *reflection*. God is seen only in that which reflects good, Life, Truth, Love — yea, which manifests all His attributes and power, even as the human likeness thrown upon the mirror repeats precisely the looks and actions of the object in front of it. All must be Mind and Mind's ideas; since, according to natural science, God, Spirit, could not change its species and evolve matter.

These facts enjoin the First Commandment; and knowledge of them makes man spiritually minded. St. Paul writes: "For to be carnally minded is death; but to be spiritually minded is life and peace." This knowledge came to me in an hour of great need; and I give it to you as death-bed testimony to the daystar that dawned on the night of material sense. This knowledge is practical, for it wrought my immediate recovery from an injury caused by an accident, and pronounced fatal by the physicians. On the third day thereafter, I called for my Bible, and opened it at Matthew ix. 2. As I read, the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence. I learned that mortal thought evolves a subjective state which it names matter, thereby shutting out the true sense of Spirit. *Per contra*, Mind and man are immortal; and knowledge gained from mortal sense is illusion, error, the opposite of Truth; therefore it cannot be true. A knowledge of both good and evil (when good is God, and God is All) is impossible. Speaking of the origin of evil, the Master said: "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." God warned man not to believe the talking serpent, or rather the allegory describing it. The Nazarene Prophet declared that his followers should handle serpents; that is, put down all subtle falsities or illusions, and thus destroy any supposed effect arising from false claims exercising their supposed power

on the mind and body of man, against his holiness and health.

That there is but one God or Life, one cause and one effect, is the *multum in parvo* of Christian Science; and to my understanding it is the heart of Christianity, the religion that Jesus taught and demonstrated. In divine Science it is found that matter is a phase of error, and that neither one really exists, since God is Truth, and All-in-all. Christ's Sermon on the Mount, in its direct application to human needs, confirms this conclusion.

Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains the teachings and life of our Lord. It is religion's "new tongue," with "signs following," spoken of by St. Mark. It gives God's infinite meaning to mankind, healing the sick, casting out evil, and raising the spiritually dead. Christianity is Christlike only as it reiterates the word, repeats the works, and manifests the spirit of Christ.

Jesus' only medicine was omnipotent and omniscient Mind. As *omni* is from the Latin word meaning *all*, this medicine is all-power; and omniscience means as well, all-science. The sick are more deplorably situated than the sinful, if the sick cannot trust God for help and the sinful can. If God created drugs good, they cannot be harmful; if He could create them otherwise, then they are bad and unfit for man; and if He created drugs for healing the sick, why did not Jesus employ them and recommend them for that purpose?

No human hypotheses, whether in philosophy, medi-

cine, or religion, can survive the wreck of time; but whatever is of God, hath life abiding in it, and ultimately will be known as self-evident truth, as demonstrable as mathematics. Each successive period of progress is a period more humane and spiritual. The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato-patch.

The agriculturist ponders the history of a seed, and believes that his crops come from the seedling and the loam; even while the Scripture declares He made "every plant of the field before it was in the earth." The Scientist asks, Whence came the first seed, and what made the soil? Was it molecules, or material atoms? Whence came the infinitesimals, — from infinite Mind, or from matter? If from matter, how did matter originate? Was it self-existent? Matter is not intelligent, and thus able to evolve or create itself: it is the very opposite of Spirit, intelligent, self-creative, and infinite Mind. The belief of mind in matter is pantheism. Natural history shows that neither a genus nor a species produces its opposite. God is All, in all. What can be more than All? Nothing: and this is just what I call matter, *nothing*. Spirit, God, has no antecedent; and God's consequent is the spiritual cosmos. The phrase, "express image," in the common version of Hebrews i. 3, is, in the Greek Testament, *character*.

The Scriptures name God as good, and the Saxon term for God is also good. From this premise comes the logical conclusion that God is naturally and divinely infinite good. How, then, can this conclusion change, or be changed, to mean that good is evil, or the creator

of evil? What can there be besides infinity? Nothing! Therefore the Science of good calls evil *nothing*. In divine Science the terms God and good, as Spirit, are synonymous. That God, good, creates evil, or aught that can result in evil, — or that Spirit creates its opposite, named matter, — are conclusions that destroy their premise and prove themselves invalid. Here is where Christian Science sticks to its text, and other systems of religion abandon their own logic. Here also is found the pith of the basal statement, the cardinal point in Christian Science, that matter and evil (including all inharmony, sin, disease, death) are *unreal*. Mortals accept natural science, wherein no species ever produces its opposite. Then why not accept divine Science on this ground? since the Scriptures maintain this fact by parable and proof, asking, "Do men gather grapes of thorns, or figs of thistles?" "Doth a fountain send forth at the same place sweet water and bitter?"

According to reason and revelation, evil and matter are negation: for evil signifies the absence of good, God, though God is ever present; and matter claims something besides God, when God is really *All*. Creation, evolution, or manifestation, — being in and of Spirit, Mind, and all that really is, — must be spiritual and mental. This is Science, and is susceptible of proof.

But, say you, is a stone spiritual?

To erring material sense, No! but to unerring spiritual sense, it is a small manifestation of Mind, a type of spiritual substance, "the substance of things hoped for." Mortals can know a stone as substance, only by first admitting that it is substantial. Take away the mortal sense

of substance, and the stone itself would disappear, only to reappear in the spiritual sense thereof. Matter can neither see, hear, feel, taste, nor smell; having no sensation of its own. Perception by the five personal senses is mental, and dependent on the beliefs that mortals entertain. Destroy the belief that you can walk, and volition ceases; for muscles cannot move without mind. Matter takes no cognizance of matter. In dreams, things are only what mortal mind makes them; and the phenomena of mortal life are as dreams; and this so-called life is a dream soon told. In proportion as mortals turn from this mortal and material dream, to the true sense of reality, everlasting Life will be found to be the only Life. That death does not destroy the beliefs of the flesh, our Master proved to his doubting disciple, Thomas. Also, he demonstrated that divine Science alone can overbear materiality and mortality; and this great truth was shown by his ascension after death, whereby he arose above the illusion of matter.

The First Commandment, "Thou shalt have no other gods before me," suggests the inquiry, What meaneth this Me, — Spirit, or matter? It certainly does not signify a graven idol, and must mean Spirit. Then the commandment means, Thou shalt recognize no intelligence nor life in matter; and find neither pleasure nor pain therein. The Master's practical knowledge of this grand verity, together with his divine Love, healed the sick and raised the dead. He literally annulled the claims of physique and of physical law, by the superiority of the higher law; hence his declaration, "These signs shall follow them that believe; . . . if they drink any deadly thing, it shall not hurt them;

they shall lay hands on the sick, and they shall recover."

Do you believe his words? I do, and that his promise is perpetual. Had it been applicable only to his immediate disciples, the pronoun would be *you*, not *them*. The purpose of his life-work touches universal humanity. At another time he prayed, not for the twelve only, but "for them also which shall believe on me through their word."

The Christ-healing was practised even before the Christian era; "the Word was with God, and the Word was God." There is, however, no analogy between Christian Science and spiritualism, or between it and any speculative theory.

In 1867, I taught the first student in Christian Science. Since that date I have known of but fourteen deaths in the ranks of my about five thousand students. The census since 1875 (the date of the first publication of my work, "Science and Health with Key to the Scriptures") shows that longevity has *increased*. Daily letters inform me that a perusal of my volume is healing the writers of chronic and acute diseases that had defied medical skill.

Surely the people of the Occident know that esoteric magic and Oriental barbarisms will neither flavor Christianity nor advance health and length of days.

Miracles are no infraction of God's laws; on the contrary, they fulfil His laws; for they are the signs following Christianity, whereby matter is proven powerless and subordinate to Mind. Christians, like students in mathematics, should be working up to those higher rules of Life which Jesus taught and proved. Do we

really understand the divine Principle of Christianity before we prove it, in at least some feeble demonstration thereof, according to Jesus' example in healing the sick? Should we adopt the "simple addition" in Christian Science and doubt its higher rules, or despair of ultimately reaching them, even though failing at first to demonstrate all the possibilities of Christianity?

St. John spiritually discerned and revealed the sum total of transcendentalism. He saw the real earth and heaven. They were spiritual, not material; and they were without pain, sin, or death. Death was not the door to this heaven. The gates thereof he declared were inlaid with pearl, — likening them to the priceless understanding of man's real existence, to be recognized here and now.

The great Way-shower illustrated Life unconfined, uncontaminated, untrammelled, by matter. He proved the superiority of Mind over the flesh, opened the door to the captive, and enabled man to demonstrate the law of Life, which St. Paul declares "hath made me free from the law of sin and death."

The stale saying that Christian Science "is neither Christian nor science!" is to-day the fossil of wisdom-less wit, weakness, and superstition. "The fool hath said in his heart, There is no God."

Take courage, dear reader, for any seeming mysticism surrounding realism is explained in the Scripture, "There went up a mist from the earth [matter];" and the mist of materialism will vanish as we approach spirituality, the realm of reality; cleanse our lives in Christ's righteousness; bathe in the baptism of Spirit, and awake in His likeness.

CHAPTER III

QUESTIONS AND ANSWERS

What do you consider to be mental malpractice?

MENTAL malpractice is a bland denial of Truth, and is the antipode of Christian Science. To mentally argue in a manner that can disastrously affect the happiness of a fellow-being — harm him morally, physically, or spiritually — breaks the Golden Rule and subverts the scientific laws of being. This, therefore, is not the use but the abuse of mental treatment, and is mental malpractice. It is needless to say that such a subversion of right is not scientific. Its claim to power is in proportion to the faith in evil, and consequently to the lack of faith in good. Such false faith finds no place in, and receives no aid from, the Principle or the rules of Christian Science; for it denies the grand verity of this Science, namely, that God, good, has *all* power.

This leaves the individual no alternative but to relinquish his faith in evil, or to argue against his own convictions of good and so destroy his power to be or to do good, because he has no faith in the *omnipotence* of God, good. He parts with his understanding of good, in order to retain his faith in evil and so succeed with his

wrong argument, — if indeed he desires success in this broad road to destruction.

How shall we demean ourselves towards the students of disloyal students? And what about that clergyman's remarks on "Christ and Christmas"?

From this question, I infer that some of my students seem not to know in what manner they should act towards the students of false teachers, or such as have strayed from the rules and divine Principle of Christian Science. The query is abnormal, when "precept upon precept; line upon line" are to be found in the Scriptures, and in my books, on this very subject.

In Mark, ninth chapter, commencing at the thirty-third verse, you will find my views on this subject; love alone is admissible towards friend and foe. My sympathies extend to the above-named class of students more than to many others. If I had the time to talk with all students of Christian Science, and correspond with them, I would gladly do my best towards helping those unfortunate seekers after Truth whose teacher is straying from the straight and narrow path. But I have not moments enough in which to give to my own flock all the time and attention that they need, — and charity must begin at home.

Distinct denominational and social organizations and societies are at present necessary for the individual, and for our Cause. But all people can and should be just, merciful; they should never envy, elbow, slander, hate, or try to injure, but always should try to bless their fellow-mortals.

To the query in regard to some clergyman's com-

ments on my illustrated poem, I will say: It is the righteous prayer that avails with God. Whatever is wrong will receive its own reward. The high priests of old caused the crucifixion of even the great Master; and thereby they lost, and he won, heaven. I love all ministers and ministries of Christ, Truth.

All clergymen may not understand the illustrations in "Christ and Christmas;" or that these refer not to personality, but present the type and shadow of Truth's appearing in the womanhood as well as in the manhood of God, our divine Father and Mother.

Must I have faith in Christian Science in order to be healed by it?

This is a question that is being asked every day. It has not proved impossible to heal those who, when they began treatment, had no faith whatever in the Science, — other than to place themselves under my care, and follow the directions given. Patients naturally gain confidence in Christian Science as they recognize the help they derive therefrom.

What are the advantages of your system of healing, over the ordinary methods of healing disease?

Healing by Christian Science has the following advantages: —

First: It does away with all material medicines, and recognizes the fact that, as mortal mind is the cause of all "the ills that flesh is heir to," the antidote for sickness, as well as for sin, may and must be found in mortal mind's opposite, — the divine Mind.

Second: It is more effectual than drugs; curing where

these fail, and leaving none of the harmful "after effects" of these in the system; thus proving that metaphysics is above physics.

Third: One who has been healed by Christian Science is not only healed of the disease, but is improved morally. The body is governed by mind; and mortal mind must be improved, before the body is renewed and harmonious, — since the physique is simply thought made manifest.

Is spiritualism or mesmerism included in Christian Science?

They are wholly apart from it. Christian Science is based on divine Principle; whereas spiritualism, so far as I understand it, is a mere speculative opinion and human belief. If the departed were to communicate with us, we should see them as they were before death, and have them with us; after death, they can no more come to those they have left, than we, in our present state of existence, can go to the departed or the adult can return to his boyhood. We may pass on to their state of existence, but they cannot return to ours. Man is *im*-mortal, and there is not a moment when he ceases to exist. All that are called "communications from spirits," lie within the realm of mortal thought on this present plane of existence, and are the antipodes of Christian Science; the immortal and mortal are as direct opposites as light and darkness.

Who is the Founder of mental healing?

The author of "Science and Health with Key to the Scriptures," who discovered the Science of healing em-

bodied in her works. Years of practical proof, through homœopathy, revealed to her the fact that Mind, instead of matter, is the Principle of pathology; and subsequently her recovery, through the supremacy of Mind over matter, from a severe casualty pronounced by the physicians incurable, sealed that proof with the signet of Christian Science. In 1883, a million of people acknowledge and attest the blessings of this mental system of treating disease. Perhaps the following words of her husband, the late Dr. Asa G. Eddy, afford the most concise, yet complete, summary of the matter: —

"Mrs. Eddy's works are the outgrowths of her life. I never knew so unselfish an individual."

Will the book Science and Health, that you offer for sale at three dollars, teach its readers to heal the sick, — or is one obliged to become a student under your personal instruction? And if one is obliged to study under you, of what benefit is your book?

Why do we read the Bible, and then go to church to hear it expounded? Only because both are important. Why do we read moral science, and then study it at college?

You are benefited by reading Science and Health, but it is greatly to your advantage to be taught its Science by the author of that work, who explains it in detail.

What is immortal Mind?

In reply, we refer you to "Science and Health with Key to the Scriptures," [1] Vol. I. page 14: "That which

[1] See editions prior to that of January, 1886.

is erring, sinful, sick, and dying, termed material or mortal man, is neither God's man nor Mind; but to be understood, we shall classify evil and error as mortal mind, in contradistinction to good and Truth, or the Mind which is immortal."

Do animals and beasts have a mind?

Beasts, as well as men, express Mind as their origin; but they manifest less of Mind. The first and only cause is the eternal Mind, which is God, and there is but one God. The ferocious mind seen in the beast is mortal mind, which is harmful and proceeds not from God; for His beast is the lion that lieth down with the lamb. Appetites, passions, anger, revenge, subtlety, are the animal qualities of sinning mortals; and the beasts that have these propensities express the lower qualities of the so-called animal man; in other words, the nature and quality of mortal mind, — not immortal Mind.

What is the distinction between mortal mind and immortal Mind?

Mortal mind includes all evil, disease, and death; also, all beliefs relative to the so-called material laws, and all material objects, and the law of sin and death.

The Scripture says, "The carnal mind [in other words, mortal mind] is enmity against God; for it is not subject to the law of God, neither indeed can be." Mortal mind is an illusion; as much in our waking moments as in the dreams of sleep. The belief that intelligence, Truth, and Love, are in matter and separate from God, is an error; for there is no intelligent evil, and no power

besides God, good. God would not be omnipotent if there were in reality another mind creating or governing man or the universe.

Immortal Mind is God; and this Mind is made manifest in all thoughts and desires that draw mankind toward purity, health, holiness, and the spiritual facts of being.

Jesus recognized this relation so clearly that he said, "I and my Father are one." In proportion as we oppose the belief in material sense, in sickness, sin, and death, and recognize ourselves under the control of God, spiritual and immortal Mind, shall we go on to leave the animal for the spiritual, and learn the meaning of those words of Jesus, "Go ye into all the world . . . heal the sick."

Can your Science cure intemperance?

Christian Science lays the axe at the root of the tree. Its antidote for all ills is God, the perfect Mind, which corrects mortal thought, whence cometh all evil. God can and does destroy the thought that leads to moral or physical death. Intemperance, impurity, sin of every sort, is destroyed by Truth. The appetite for alcohol yields to Science as directly and surely as do sickness and sin.

Does Mrs. Eddy take patients?

She now does not. Her time is wholly devoted to instruction, leaving to her students the work of healing; which, at this hour, is in reality the least difficult of the labor that Christian Science demands.

Why do you charge for teaching Christian Science, when all the good we can do must be done freely?

When teaching imparts the ability to gain and maintain health, to heal and elevate man in every line of life, — as this teaching certainly does, — is it unreasonable to expect in return something to support one's self and a Cause? If so, our whole system of education, secular and religious, is at fault, and the instructors and philanthropists in our land should expect no compensation. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

How happened you to establish a college to instruct in metaphysics, when other institutions find little interest in such a dry and abstract subject?

Metaphysics, as taught by me at the Massachusetts Metaphysical College, is far from dry and abstract. It is a Science that has the animus of Truth. Its practical application to benefit the race, heal the sick, enlighten and reform the sinner, makes divine metaphysics needful, indispensable. Teaching metaphysics at other colleges means, mainly, elaborating a man-made theory, or some speculative view too vapory and hypothetical for questions of practical import.

Is it necessary to study your Science in order to be healed by it and keep well?

It is not necessary to make each patient a student in order to cure his present disease, if this is what you mean. Were it so, the Science would be of less

practical value. Many who apply for help are not prepared to take a course of instruction in Christian Science.

To avoid being *subject* to disease, would require the understanding of how you are healed. In 1885, this knowledge can be obtained in its genuineness at the Massachusetts Metaphysical College. There are abroad at this early date some grossly incorrect and false teachers of what they term Christian Science; of such beware. They have risen up in a day to make this claim; whereas the Founder of genuine Christian Science has been all her years in giving it birth.

Can you take care of yourself?

God giveth to every one this *puissance;* and I have faith in His promise, "Lo, I am with you alway" — *all the way.* Unlike the M. D.'s, Christian Scientists are not afraid to take their own medicine, for this medicine is divine Mind; and from this saving, exhaustless source they intend to fill the human mind with enough of the leaven of Truth to leaven the whole lump. There may be exceptional cases, where one Christian Scientist who has more to meet than others needs support at times; then, it is right to bear "one another's burdens, and so fulfil the law of Christ."

In what way is a Christian Scientist an instrument by which God reaches others to heal them, and what most obstructs the way?

A Christian, or a Christian Scientist, assumes no more when claiming to work with God in healing the sick, than in converting the sinner. Divine help is as neces-

sary in the one case as in the other. The scientific Principle of healing demands such cooperation; but this unison and its power would be arrested if one were to mix material methods with the spiritual, — were to mingle hygienic rules, drugs, and prayers in the same process, — and thus serve "other gods." Truth is as effectual in destroying sickness as in the destruction of sin.

It is often asked, "If Christian Science is the same method of healing that Jesus and the apostles used, why do not its students perform as instantaneous cures as did those in the first century of the Christian era?"

In some instances the students of Christian Science equal the ancient prophets as healers. All true healing is governed by, and demonstrated on, the same Principle as theirs; namely, the action of the divine Spirit, through the power of Truth to destroy error, discord of whatever sort. The reason that the same results follow not in every case, is that the student does not in every case possess sufficiently the Christ-spirit and its power to cast out the disease. The Founder of Christian Science teaches her students that they must possess the spirit of Truth and Love, must gain the power over sin in themselves, or they cannot be instantaneous healers.

In this Christian warfare the student or practitioner has to master those elements of evil too common to other minds. If it is hate that is holding the purpose to kill his patient by mental means, it requires more divine understanding to conquer this sin than to nullify either the disease itself or the ignorance by which one unintentionally harms himself or another. An element of

brute-force that only the cruel and evil can send forth, is given vent in the diabolical practice of one who, having learned the power of liberated thought to do good, perverts it, and uses it to accomplish an evil purpose. This mental malpractice would disgrace Mind-healing, were it not that God overrules it, and causes "the wrath of man" to praise Him. It deprives those who practise it of the power to heal, and destroys their own possibility of progressing.

The honest student of Christian Science is purged through Christ, Truth, and thus is ready for victory in the ennobling strife. The good fight must be fought by those who keep the faith and finish their course. Mental purgation must go on: it promotes spiritual growth, scales the mountain of human endeavor, and gains the summit in Science that otherwise could not be reached, — where the struggle with sin is forever done.

Can all classes of disease be healed by your method?

We answer, Yes. Mind is the architect that builds its own idea, and produces all harmony that appears. There is no other healer in the case. If mortal mind, through the action of fear, manifests inflammation and a belief of chronic or acute disease, by removing the cause in that so-called mind the effect or disease will disappear and health will be restored; for health, *alias* harmony, is the normal manifestation of man in Science. The divine Principle which governs the universe, including man, if demonstrated, is sufficient for all emergencies. But the practitioner may not always prove equal to bringing out the result of the Principle that he knows to be true.

After the change called death takes place, do we meet those gone before? — or does life continue in thought only as in a dream?

Man is not annihilated, nor does he lose his identity, by passing through the belief called death. After the momentary belief of dying passes from mortal mind, this mind is still in a conscious state of existence; and the individual has but passed through a moment of extreme mortal fear, to awaken with thoughts, and being, as material as before. Science and Health clearly states that spiritualization of thought is not attained by the death of the body, but by a conscious union with God. When we shall have passed the ordeal called death, or destroyed this last enemy, and shall have come upon the same plane of conscious existence with those gone before, then we shall be able to communicate with and to recognize them.

If, before the change whereby we meet the dear departed, our life-work proves to have been well done, we shall not have to repeat it; but our joys and means of advancing will be proportionately increased.

The difference between a belief of material existence and the spiritual fact of Life is, that the former is a dream and unreal, while the latter is real and eternal. Only as we understand God, and learn that good, not evil, lives and is immortal, that immortality exists only in spiritual perfection, shall we drop our false sense of Life in sin or sense material, and recognize a better state of existence.

Can I be treated without being present during treatment?

Mind is not confined to limits; and nothing but our own false admissions prevent us from demonstrating this

great fact. Christian Science, recognizing the capabilities of Mind to act of itself, and independent of matter, enables one to heal cases without even having seen the individual, — or simply after having been made acquainted with the mental condition of the patient.

Do all who at present claim to be teaching Christian Science, teach it correctly?

By no means: Christian Science is not sufficiently understood for that. The student of this Science who understands it best, is the one least likely to pour into other minds a trifling sense of it as being adequate to make safe and successful practitioners. The simple sense one gains of this Science through careful, unbiased, contemplative reading of my books, is far more advantageous to the sick and to the learner than is or can be the spurious teaching of those who are spiritually unqualified. The sad fact at this early writing is, that the letter is gained sooner than the spirit of Christian Science: time is required thoroughly to qualify students for the great ordeal of this century.

If one student tries to undermine another, such sinister rivalry does a vast amount of injury to the Cause. To fill one's pocket at the expense of his conscience, or to build on the downfall of others, incapacitates one to practise or teach Christian Science. The occasional temporary success of such an one is owing, in part, to the impossibility for those unacquainted with the mighty Truth of *Christian* Science to recognize, as such, the barefaced errors that are taught — and the damaging effects these leave on the practice of the learner, on the Cause, and on the health of the community.

Honest students speak the truth "according to the pattern showed to thee in the mount," and live it: these are not working for emoluments, and may profitably teach people, who are ready to investigate this subject, the rudiments of Christian Science.

Can Christian Science cure acute cases where there is necessity for immediate relief, as in membranous croup?

The remedial power of Christian Science is positive, and its application direct. It cannot fail to heal in every case of disease, when conducted by one who understands this Science sufficiently to demonstrate its highest possibilities.

If I have the toothache, and nothing stops it until I have the tooth extracted, and then the pain ceases, has the mind, or extracting, or both, caused the pain to cease?

What you thought was pain in the bone or nerve, could only have been a belief of pain in matter; for matter has no sensation. It was a state of mortal thought made manifest in the flesh. You call this body matter, when awake, or when asleep in a dream. That matter can report pain, or that mind is *in* matter, reporting sensations, is but a dream at all times. You believed that if the tooth were extracted, the pain would cease: this demand of mortal thought once met, your belief assumed a new form, and said, There is no more pain. When your belief in pain ceases, the pain stops; for matter has no intelligence of its own. By applying this mental remedy or antidote directly to your belief, you scien-

tifically prove the fact that Mind is supreme. This is not done by will-power, for that is not Science but mesmerism. The full understanding that God is Mind, and that matter is but a belief, enables you to control pain. Christian Science, by means of its Principle of metaphysical healing, is able to do more than to heal a toothache; although its power to allay fear, prevent inflammation, and destroy the necessity for ether — thereby avoiding the fatal results that frequently follow the use of that drug — render this Science invaluable in the practice of dentistry.

Can an atheist or a profane man be cured by metaphysics, or Christian Science?

The moral status of the man demands the remedy of Truth more in this than in most cases; therefore, under the deific law that supply invariably meets demand, this Science is effectual in treating moral ailments. Sin is not the master of divine Science, but *vice versa;* and when Science in a single instance decides the conflict, the patient is better both morally and physically.

If God made all that was made, and it was good, where did evil originate?

It never originated or existed as an entity. It is but a false belief; even the belief that God is not what the Scriptures imply Him to be, All-in-all, but that there is an opposite intelligence or mind termed evil. This error of belief is idolatry, having "other gods before me." In John i. 3 we read, "All things were made by Him; and without Him was not anything made that was made."

The admission of the reality of evil perpetuates the belief or faith in evil. The Scriptures declare, "To whom ye yield yourselves servants to obey, his servants ye are." The leading self-evident proposition of Christian Science is: good being real, evil, good's opposite, is unreal. This truism needs only to be tested scientifically to be found true, and adapted to destroy the appearance of evil to an extent beyond the power of any doctrine previously entertained.

Do you teach that you are equal with God?

A reader of my writings would not present this question. There are no such indications in the premises or conclusions of Christian Science, and such a misconception of Truth is not scientific. Man is not equal with his Maker; that which is formed is not cause, but effect, and has no power underived from its creator. It is possible, and it is man's duty, so to throw the weight of his thoughts and acts on the side of Truth, that he be ever found in the scale *with* his creator; not weighing equally with Him, but comprehending at every point, in divine Science, the full significance of what the apostle meant by the declaration, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." In Science, man represents his divine Principle, — the Life and Love that are God, — even as the idea of sound, in tones, represents harmony; but thought has not yet wholly attained unto the Science of being, wherein man is perfect even as the Father, his divine Principle, is perfect.

How can I believe that there is no such thing as matter, when I weigh over two hundred pounds and carry about this weight daily?

By learning that matter is but manifest mortal mind. You entertain an adipose belief of yourself as substance; whereas, substance means more than matter: it is the glory and permanence of Spirit: it is that which is hoped for but unseen, that which the material senses cannot take in. Have you never been so preoccupied in thought when moving your body, that you did this without consciousness of its weight? If never in your waking hours, you have been in your night-dreams; and these tend to elucidate your day-dream, or the mythical nature of matter, and the possibilities of mind when let loose from its own beliefs. In sleep, a sense of the body accompanies thought with less impediment than when awake, which is the truer sense of being. In Science, body is the servant of Mind, not its master: Mind is supreme. Science reverses the evidence of material sense with the spiritual sense that God, Spirit, is the only substance; and that man, His image and likeness, is spiritual, not material. This great Truth does not destroy but substantiates man's identity, — together with his immortality and preexistence, or his spiritual coexistence with his Maker. That which has a beginning must have an ending.

What should one conclude as to Professor Carpenter's exhibitions of mesmerism?

That largely depends upon what one accepts as either useful or true. I have no knowledge of mesmerism,

practically or theoretically, save as I measure its demonstrations as a false belief, and avoid all that works ill. If mesmerism has the power attributed to it by the gentleman referred to, it should neither be taught nor practised, but should be conscientiously condemned. One thing is quite apparent; namely, that its so-called power is despotic, and Mr. Carpenter deserves praise for his public exposure of it. If such be its power, I am opposed to it, as to every form of error, — whether of ignorance or fanaticism, prompted by money-making or malice. It is enough for me to know that animal magnetism is neither of God nor Science.

It is alleged that at one of his recent lectures in Boston Mr. Carpenter made a man drunk on water, and then informed his audience that he could produce the effect of alcohol, or of any drug, on the human system, through the action of mind alone. This honest declaration as to the animus of animal magnetism and the possible purpose to which it can be devoted, has, we trust, been made in season to open the eyes of the people to the hidden nature of some tragic events and sudden deaths at this period.

Was ever a person made insane by studying metaphysics?

Such an occurrence would be impossible, for the proper study of Mind-healing would cure the insane. That persons have gone away from the Massachusetts Metaphysical College "made insane by Mrs. Eddy's teachings," like a hundred other stories, is a baseless fabrication offered solely to injure her or her school. The enemy is trying to make capital out of the follow-

ing case. A young lady entered the College class who, I quickly saw, had a tendency to monomania, and requested her to withdraw before its close. We are credibly informed that, before entering the College, this young lady had manifested some mental unsoundness, and have no doubt she could have been restored by Christian Science treatment. Her friends employed a homœopathist, who had the skill and honor to state, as his opinion given to her friends, that "Mrs. Eddy's teachings had not produced insanity." This is the only case that could be distorted into the claim of insanity ever having occurred in a class of Mrs. Eddy's; while acknowledged and notable cases of insanity have been cured in her class.

If all that is mortal is a dream or error, is not our capacity for formulating a dream, real; is it not God-made; and if God-made, can it be wrong, sinful, or an error?

The spirit of Truth leads into all truth, and enables man to discern between the real and the unreal. Entertaining the common belief in the opposite of goodness, and that evil is as real as good, opposes the leadings of the divine Spirit that are helping man Godward: it prevents a recognition of the nothingness of the dream, or belief, that Mind is in matter, intelligence in non-intelligence, sin, and death. This belief presupposes not only a power opposed to God, and that God is not All-in-all, as the Scriptures imply Him to be, but that the capacity to err proceeds from God.

That God is Truth, the Scriptures aver; that Truth never created error, or such a capacity, is self-evident;

that God made all that was made, is again Scriptural; therefore your answer is, that error is an illusion of mortals; that God is not its author, and it cannot be real.

Does "Science and Health with Key to the Scriptures" explain the entire method of metaphysical healing, or is there a secret back of what is contained in that book, as some say?

"Science and Health with Key to the Scriptures" is a complete textbook of Christian Science; and its metaphysical method of healing is as lucid in presentation as can be possible, under the necessity to express the metaphysical in physical terms. There is absolutely no additional secret outside of its teachings, or that gives one the power to heal; but it is essential that the student gain the spiritual understanding of the contents of this book, in order to heal.

Do you believe in change of heart?

We do believe, and understand — which is more — that there must be a change from human affections, desires, and aims, to the divine standard, "Be ye therefore perfect;" also, that there must be a change from the belief that the heart is matter and sustains life, to the understanding that God is our Life, that we exist in Mind, live thereby, and have being. This change of heart would deliver man from heart-disease, and advance Christianity a hundredfold. The human affections need to be changed from self to benevolence and love for God and man; changed to having but *one* God and loving Him supremely, and helping our brother man.

This change of heart is essential to Christianity, and will have its effect physically as well as spiritually, healing disease. Burnt offerings and drugs, God does not require.

Is a belief of nervousness, accompanied by great mental depression, mesmerism?

All mesmerism is of one of three kinds; namely, the ignorant, the fraudulent, or the malicious workings of error or mortal mind. We have not the particulars of the case to which you may refer, and for this reason cannot answer your question professionally.

How can I govern a child metaphysically? Doesn't the use of the rod teach him life in matter?

The use of the rod is virtually a declaration to the child's mind that sensation belongs to matter. Motives govern acts, and Mind governs man. If you make clear to the child's thought the right motives for action, and cause him to love them, they will lead him aright: if you educate him to love God, good, and obey the Golden Rule, he will love and obey you without your having to resort to corporeal punishment.

"When from the lips of Truth one mighty breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries;
Then shall the reign of Mind commence on earth,
And starting fresh, as from a second birth,
Man in the sunshine of the world's new spring,
Shall walk transparent like some holy thing."

Are both prayer and drugs necessary to heal?

The apostle James said, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your

lusts." This text may refer to such as seek the material to aid the spiritual, and take drugs to support God's power to heal them. It is difficult to say how much one can do for himself, whose faith is divided between catnip and Christ; but not so difficult to know that if he were to serve one master, he could do vastly more. Whosoever understands the power of Spirit, has no doubt of God's power, — even the might of Truth, — to heal, through divine Science, beyond all human means and methods.

What do you think of marriage?

That it is often convenient, sometimes pleasant, and occasionally a love affair. Marriage is susceptible of many definitions. It sometimes presents the most wretched condition of human existence. To be normal, it must be a union of the affections that tends to lift mortals higher.

If this life is a dream not dispelled, but only changed, by death, — if one gets tired of it, why not commit suicide?

Man's existence is a problem to be wrought in divine Science. What progress would a student of science make, if, when tired of mathematics or failing to demonstrate one rule readily, he should attempt to work out a rule farther on and more difficult — and this, because the first rule was not easily demonstrated? In that case he would be obliged to turn back and work out the previous example, before solving the advanced problem. Mortals have the sum of being to work out, and up, to its spiritual standpoint. They must work

out of this dream or false claim of sensation and life in matter, and up to the spiritual realities of existence, before this false claim can be wholly dispelled. Committing suicide to dodge the question is not working it out. The error of supposed life and intelligence in matter, is dissolved only as we master error with Truth. Not through sin or suicide, but by *overcoming* temptation and sin, shall we escape the weariness and wickedness of mortal existence, and gain heaven, the harmony of being.

Do you sometimes find it advisable to use medicine to assist in producing a cure, when it is difficult to start the patient's recovery?

You only weaken your power to heal through Mind, by any compromise with matter; which is virtually acknowledging that under difficulties the former is not equal to the latter. He that resorts to physics, seeks what is below instead of above the standard of metaphysics; showing his ignorance of the meaning of the term and of Christian Science.

If Christian Science is the same as Jesus taught, why is it not more simple, so that all can readily understand it?

The teachings of Jesus were simple; and yet he found it difficult to make the rulers understand, because of their great lack of spirituality. Christian Science is simple, and readily understood by the children; only the thought educated away from it finds it abstract or difficult to perceive. Its seeming abstraction is the mystery of godliness; and godliness is simple to the godly; but to the unspiritual, the ungodly, it is dark

and difficult. The carnal mind cannot discern spiritual things.

Has Mrs. Eddy lost her power to heal?

Has the sun forgotten to shine, and the planets to revolve around it? Who is it that discovered, demonstrated, and teaches Christian Science? That one, whoever it be, does understand something of what cannot be lost. Thousands in the field of metaphysical healing, whose lives are worthy testimonials, are her students, and they bear witness to this fact. Instead of losing her power to heal, she is demonstrating the power of Christian Science over all obstacles that envy and malice would fling in her path. The reading of her book, "Science and Health with Key to the Scriptures," is curing hundreds at this very time; and the sick, unasked, are testifying thereto.

Must I study your Science in order to keep well all my life? I was healed of a chronic trouble after one month's treatment by one of your students.

When once you are healed by Science, there is no reason why you should be liable to a return of the disease that you were healed of. But not to be subject again to any disease whatsoever, would require an understanding of the Science by which you were healed.

Because none of your students have been able to perform as great miracles in healing as Jesus and his disciples did, does it not suggest the possibility that they do not heal on the same basis?

You would not ask the pupil in simple equations to solve a problem involving logarithms; and then, because

he failed to get the right answer, condemn the pupil and the science of numbers. The simplest problem in Christian Science is healing the sick, and the least understanding and demonstration thereof prove all its possibilities. The ability to demonstrate to the extent that Jesus did, will come when the student possesses as much of the divine Spirit as he shared, and utilizes its power to overcome sin.

Opposite to good, is the universal claim of evil that seeks the proportions of good. There may be those who, having learned the power of the unspoken thought, use it to harm rather than to heal, and who are using that power against Christian Scientists. This giant sin is the sin against the Holy Ghost spoken of in Matt. xii. 31, 32.

Is Christian Science based on the facts of both Spirit and matter?

Christian Science is based on the facts of Spirit and its forms and representations, but these facts are the direct antipodes of the so-called facts of matter; and the eternal verities of Spirit assert themselves over their opposite, or matter, in the final destruction of all that is unlike Spirit.

Man knows that he can have one God only, when he regards God as the only Mind, Life, and substance. If God is Spirit, as the Scriptures declare, and All-in-all, matter is mythology, and its laws are mortal beliefs.

If Mind is in matter and beneath a skull bone, it is in something unlike Him; hence it is either a godless and material Mind, or it is God in matter, — which are theo-

ries of agnosticism and pantheism, the very antipodes of Christian Science.

What is organic life?

Life is inorganic, infinite Spirit; if Life, or Spirit, were organic, disorganization would destroy Spirit and annihilate man.

If Mind is not substance, form, and tangibility, God is substanceless; for the substance of Spirit is divine Mind. Life is God, the only creator, and Life is immortal Mind, not matter.

Every indication of matter's constituting life is mortal, the direct opposite of immortal Life, and infringes the rights of Spirit. Then, to conclude that Spirit constitutes or ever has constituted laws to that effect, is a mortal error, a human conception opposed to the divine government. Mind and matter mingling in perpetual warfare is a kingdom divided against itself, that shall be brought to desolation. The final destruction of this false belief in matter will appear at the full revelation of Spirit, — one God, and the brotherhood of man. Organic life is an error of statement that Truth destroys. The Science of Life needs only to be understood; its demonstration proves the correctness of my statements, and brings blessings infinite.

Why did God command, "Be fruitful, and multiply, and replenish the earth," if all minds (men) have existed from the beginning, and have had successive stages of existence to the present time?

Your question implies that Spirit, which first spiritually created the universe, including man, created man

over again materially; and, by the aid of mankind, all was later made which *He had made*. If the first record is true, what evidence have you — apart from the evidence of that which you admit cannot discern spiritual things — of any other creation? The creative "Us" made all, and Mind was the creator. Man originated not from dust, materially, but from Spirit, spiritually. This work had been done; the true creation was finished, and its spiritual Science is alluded to in the first chapter of Genesis.

Jesus said of error, "That thou doest, do quickly." By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear. That this addendum was untrue, is seen when Truth, God, denounced it, and said: "I will greatly multiply thy sorrow." "In the day that thou eatest thereof thou shalt surely die." The opposite error said, "I am true," and declared, "God doth know . . . that your eyes shall be opened, and ye shall be as gods," creators. This was false; and the Lord God never said it. This history of a falsity must be told in the name of Truth, or it would have no seeming. The Science of creation is the universe with man created spiritually. The false sense and error of creation is the sense of man and the universe created materially.

Why does the record make man a creation of the sixth and last day, if he was coexistent with God?

In its genesis, the Science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man. But all that really is, always was and forever is; for it existed in and of the Mind that is God, wherein man is foremost.

If one has died of consumption, and he has no remembrance of that disease or dream, does that disease have any more power over him?

Waking from a dream, one learns its *unreality;* then it has no power over one. Waking from the dream of death, proves to him who thought he died that it was a dream, and that he did not die; then he learns that consumption did not kill him. When the belief in the power of disease is destroyed, disease cannot return.

How does Mrs. Eddy know that she has read and studied correctly, if one must deny the evidences of the senses? She had to use her eyes to read.

Jesus said, "Having eyes, see ye not?" I read the inspired page through a higher than mortal sense. As matter, the eye cannot see; and as mortal mind, it is a belief that sees. I may read the Scriptures through a belief of eyesight; but I must spiritually understand them to interpret their Science.

Does the theology of Christian Science aid its healing?

Without its theology there is no mental science, no order that proceeds from God. All Science is divine, not human, in origin and demonstration. If God does not govern the action of man, it is inharmonious: if He does govern it, the action is Science. Take away the theology of mental healing and you take away its science, leaving it a human "mind-cure," nothing more nor less, — even one human mind governing another; by which, if you agree that God is Mind, you admit that there is

more than one government and God. Having no true sense of the healing theology of Mind, you can neither understand nor demonstrate its Science, and will practise your belief of it in the name of Truth. This is the mortal "mind-cure" that produces the effect of mesmerism. It is using the power of human will, instead of the divine power understood, as in Christian Science; and without this Science there had better be no "mind-cure," — in which the last state of patients is worse than the first.

Is it wrong to pray for the recovery of the sick?

Not if we pray Scripturally, with the understanding that God *has* given all things to those who love Him; but pleading with infinite Love to love us, or to restore health and harmony, and then to admit that it has been lost under His government, is the prayer of doubt and mortal belief that is unavailing in divine Science.

Is not all argument mind over mind?

The Scriptures refer to God as saying, "Come now, and let us reason together." There is but one right Mind, and that one should and does govern man. Any copartnership with that Mind is impossible; and the only benefit in speaking often one to another, arises from the success that one individual has with another in leading his thoughts away from the human mind or body, and guiding them with Truth. That individual is the best healer who asserts himself the least, and thus becomes a transparency for the divine Mind, who is the only physician; the divine Mind is the scientific healer.

How can you believe there is no sin, and that God does not recognize any, when He sent His Son to save from sin, and the Bible is addressed to sinners? How can you believe there is no sickness, when Jesus came healing the sick?

To regard sin, disease, and death with less deference, and only as the woeful unrealities of being, is the only way to destroy them; Christian Science is proving this by healing cases of disease and sin after all other means have failed. The Nazarene Prophet could make the unreality of both apparent in a moment.

Does it not limit the power of Mind to deny the possibility of communion with departed friends — dead only in belief?

Does it limit the power of Mind to say that addition is not subtraction in mathematics? The Science of Mind reveals the impossibility of two individual sleepers, in different phases of thought, communicating, even if touching each other corporeally; or for one who sleeps to communicate with another who is awake. Mind's possibilities are not lessened by being confined and conformed to the Science of being.

If mortal mind and body are myths, what is the connection between them and real identity, and why are there as many identities as mortal bodies?

Evil in the beginning claimed the power, wisdom, and utility of good; and every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that ma-

terial belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand.

The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences. All the knowledge and vain strivings of mortal mind, that lead to death, — even when aping the wisdom and magnitude of immortal Mind, — will be swallowed up by the reality and omnipotence of Truth over error, and of Life over death.

"*Dear Mrs. Eddy:* — In the October *Journal* I read the following: 'But the real man, who was created in the image of God, does not commit sin.' *What then does sin? What commits theft? Or who does murder?* For instance, the man is held responsible for the crime; for I went once to a place where a man was said to be 'hanged for murder' — and certainly I saw him, or his effigy, dangling at the end of a rope. This 'man' was held responsible for the 'sin.'"

What sins?

According to the Word, man is the image and likeness of God. Does God's essential likeness sin, or dangle at the end of a rope? If not, what does? A culprit, a sinner, — anything but a man! Then, what is a sinner? A mortal; but man is *immortal.*

Again: mortals are the embodiments (or bodies, if you please) of error, not of Truth; of sickness, sin, and death. Naming these His embodiment, can neither make them so nor overthrow the logic that man is God's likeness. Mortals seem very material; man in the likeness

of Spirit is spiritual. Holding the *right* idea of man in my mind, I can improve my own, and other people's individuality, health, and morals; whereas, the opposite image of man, a sinner, kept constantly in mind, can no more improve health or morals, than holding in thought the form of a boa-constrictor can aid an artist in painting a landscape.

Man is seen only in the true likeness of his Maker. Believing a lie veils the truth from our vision; even as in mathematics, in summing up positive and negative quantities, the negative quantity offsets an equal positive quantity, making the aggregate positive, or true quantity, by that much, less available.

Why do Christian Scientists hold that their theology is essential to heal the sick, when the mind-cure claims to heal without it?

The theology of Christian Science is Truth; opposed to which is the error of sickness, sin, and death, that Truth destroys.

A "mind-cure" is a matter-cure. An adherent to this method honestly acknowledges this fact in her work entitled "Mind-cure on a Material Basis." In that work the author grapples with Christian Science, attempts to solve its divine Principle by the rule of human mind, fails, and ends in a parody on this Science which is amusing to astute readers, — especially when she tells them that she is practising this Science.

The theology of Christian Science is based on the action of the divine Mind over the human mind and body; whereas, "mind-cure" rests on the notion that the human mind can cure its own disease, or that which it causes,

and the *sickness of matter*, — which is infidel in the one case, and anomalous in the other. It was said of old by Truth-traducers, that Jesus healed through Beelzebub; but the claim that one erring mind cures another one was at first gotten up to hinder his benign influence and to hide his divine power.

Our Master understood that Life, Truth, Love are the triune Principle of all pure theology; also, that this divine trinity is one infinite remedy for the opposite triad, sickness, sin, and death.

If there is no sin, why did Jesus come to save sinners?

If there is no reality in sickness, why does a Christian Scientist go to the bedside and address himself to the healing of disease, on the basis of its unreality? Jesus came to seek and to save such as believe in the reality of the unreal; to save them from *this false belief;* that they might lay hold of eternal Life, the great reality that concerns man, and understand the final fact, — that God is omnipotent and omnipresent; yea, "that the Lord He is God; there is none else beside Him," as the Scriptures declare.

If Christ was God, why did Jesus cry out, "My God, why hast Thou forsaken me?"

Even as the struggling heart, reaching toward a higher goal, appeals to its hope and faith, Why failest thou me? Jesus as the son of man was human: Christ as the Son of God was divine. This divinity was reaching humanity through the crucifixion of the human, — that momentous demonstration of God, in which Spirit proved its supremacy over matter. Jesus assumed for mortals the

weakness of flesh, that Spirit might be found "All-in-all." Hence, the human cry which voiced that struggle; thence, the way he made for mortals' escape. Our Master bore the cross to show his power over death; then relinquished his earth-task of teaching and demonstrating the nothingness of sickness, sin, and death, and rose to his native estate, man's indestructible eternal life in God.

What can prospective students of the College take for preliminary studies? Do you regard the study of literature and languages as objectionable?

Persons contemplating a course at the Massachusetts Metaphysical College, can prepare for it through no books except the Bible, and "Science and Health with Key to the Scriptures." Man-made theories are narrow, else extravagant, and are always materialistic. The ethics which guide thought spiritually must benefit every one; for the only philosophy and religion that afford instruction are those which deal with facts and resist speculative opinions and fables.

Works on science are profitable; for science is not human. It is spiritual, and not material. Literature and languages, to a limited extent, are aids to a student of the Bible and of Christian Science.

Is it possible to know why we are put into this condition of mortality?

It is quite as possible to know wherefore man is thus conditioned, as to be certain that he *is* in a state of mortality. The only evidence of the existence of a mortal man, or of a material state and universe, is gathered

from the five personal senses. This delusive evidence, Science has dethroned by repeated proofs of its falsity.

We have no more proof of human discord, — sin, sickness, disease, or death, — than we have that the earth's surface is flat, and her motions imaginary. If man's *ipse dixit* as to the stellar system is correct, this is because Science is true, and the evidence of the senses is false. Then why not submit to the affirmations of Science concerning the greater subject of human weal and woe? Every question between Truth and error, Science must and will decide. Left to the decision of Science, your query concerns a negative which the positive Truth destroys; for God's universe and man are immortal. We must not consider the false side of existence in order to gain the true solution of Life and its great realities.

Have you changed your instructions as to the right way of treating disease?

I have not; and this important fact must be, and already is, apprehended by those who understand my instructions on this question. Christian Science demands both law and gospel, in order to demonstrate healing, and I have taught them both in its demonstration, and with signs following. They are a unit in restoring the equipoise of mind and body, and balancing man's account with his Maker. The sequence proves that strict adherence to one is inadequate to compensate for the absence of the other, since both constitute the divine law of healing.

The Jewish religion demands that "whoso sheddeth man's blood, by man shall his blood be shed." But this

law is not infallible in wisdom; and obedience thereto may be found faulty, since false testimony or mistaken evidence may cause the innocent to suffer for the guilty. Hence the gospel that fulfils the law in righteousness, the genius whereof is displayed in the surprising wisdom of these words of the New Testament: "Whatsoever a man soweth, that shall he also reap." No possible injustice lurks in this mandate, and no human misjudgment can pervert it; for the offender alone suffers, and always according to divine decree. This sacred, solid precept is verified in all directions in Mind-healing, and is supported in the Scripture by parallel proof.

The law and gospel of Truth and Love teach, through divine Science, that sin is identical with suffering, and that suffering is the lighter affliction. To reach the summit of Science, whence to discern God's perfect ways and means, the material sense must be controlled by the higher spiritual sense, and Truth be enthroned, while "we look not at the things which are seen, but at the things which are not seen."

Cynical critics misjudge my meaning as to the scientific treatment of the sick. Disease that is superinduced by sin is not healed like the more physical ailment. The beginner in sin-healing must know this, or he never can reach the Science of Mind-healing, and so "overcome evil with good." Error in premise is met with error in practice; yea, it is "the blind leading the blind." Ignorance of the cause of disease can neither remove that cause nor its effect.

I endeavor to accommodate my instructions to the present capability of the learner, and to support the

liberated thought until its altitude reaches beyond the mere alphabet of Mind-healing. Above physical wants, lie the higher claims of the law and gospel of healing. First is the law, which saith: —

"Thou shalt not commit adultery;" in other words, thou shalt not adulterate Life, Truth, or Love, — mentally, morally, or physically. "Thou shalt not steal;" that is, thou shalt not rob man of money, which is but trash, compared with his rights of mind and character. "Thou shalt not kill;" that is, thou shalt not strike at the eternal sense of Life with a malicious aim, but shalt know that by doing thus thine own sense of Life shall be forfeited. "Thou shalt not bear false witness;" that is, thou shalt not utter a lie, either mentally or audibly, nor cause it to be thought. Obedience to these commandments is indispensable to health, happiness, and length of days.

The gospel of healing demonstrates the law of Love. Justice uncovers sin of every sort; and mercy demands that if you see the danger menacing others, you shall, *Deo volente*, inform them thereof. Only thus is the right practice of Mind-healing achieved, and the wrong practice discerned, disarmed, and destroyed.

Do you believe in translation?

If your question refers to language, whereby one expresses the sense of words in one language by equivalent words in another, I do. If you refer to the removal of a person to heaven, without his subjection to death, I modify my affirmative answer. I believe in this removal being possible after all the footsteps requisite have been taken up to the very throne, up to the

spiritual sense and fact of divine substance, intelligence, Life, and Love. This translation is not the work of moments; it requires both time and eternity. It means more than mere disappearance to the human sense; it must include also man's changed appearance and diviner form visible to those beholding him here.

The Rev. —— said in a sermon: A true Christian would protest against metaphysical healing being called Christian Science. He also maintained that pain and disease are not illusions but realities; and that it is not Christian to believe they are illusions. Is this so?

It is unchristian to believe that pain and sickness are anything *but* illusions. My proof of this is, that the penalty for believing in their reality is the very pain and disease. Jesus cast out a devil, and the dumb spake; hence it is right to know that the works of Satan are the illusion and error which Truth casts out.

Does the gentleman above mentioned know the meaning of divine metaphysics, or of metaphysical theology?

According to Webster, metaphysics is defined thus: "The science of the conceptions and relations which are necessary to thought and knowledge; science of the mind." Worcester defines it as "the philosophy of mind, as distinguished from that of matter; a science of which the object is to explain the principles and causes of all things existing." Brande calls metaphysics "the science which regards the ultimate grounds of being, as distinguished from its phenomenal modifications." "A speculative science, which soars beyond the bounds of experience," is a further definition.

Divine metaphysics is that which treats of the existence of God, His essence, relations, and attributes. A sneer at metaphysics is a scoff at Deity; at His goodness, mercy, and might.

Christian Science is the unfolding of true metaphysics; that is, of Mind, or God, and His attributes. Science rests on Principle and demonstration. The Principle of Christian Science is divine. Its rule is, that man shall utilize the divine power.

In Genesis i. 26, we read: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air."

I was once called to visit a sick man to whom the regular physicians had given three doses of Croton oil, and then had left him to die. Upon my arrival I found him barely alive, and in terrible agony. In one hour he was well, and the next day he attended to his business. I removed the stoppage, healed him of enteritis, and neutralized the bad effects of the poisonous oil. His physicians had failed even to move his bowels, — though the wonder was, with the means used in their effort to accomplish this result, that they had not quite killed him. According to their diagnosis, the exciting cause of the inflammation and stoppage was — eating smoked herring. The man is living yet; and I will send his address to any one who may wish to apply to him for information about his case.

Now comes the question: Had that sick man dominion over the fish in his stomach?

His want of control over "the fish of the sea" must

have been an illusion, or else the Scriptures misstate man's power. That the Bible is true I believe, not only, but I *demonstrated* its truth when I exercised my power over the fish, cast out the sick man's illusion, and healed him. Thus it was shown that the healing action of Mind upon the body has its only explanation in divine metaphysics. As a man "thinketh in his heart, so is he." When the mortal thought, or belief, was removed, the man was well.

What did Jesus mean when he said to the dying thief, "To-day shalt thou be with me in paradise"?

Paradisaical rest from physical agony would come to the criminal, if the dream of dying should startle him from the dream of suffering. The paradise of Spirit would come to Jesus, in a spiritual sense of Life and power. Christ Jesus lived and reappeared. He was too good to die; for goodness is immortal. The thief was not equal to the demands of the hour; but sin was destroying itself, and had already begun to die, — as the poor thief's prayer for help indicated. The dying malefactor and our Lord were inevitably separated through Mind. The thief's body, as matter, must dissolve into its native nothingness; whereas the body of the holy Spirit of Jesus was eternal. That day the thief would be with Jesus only in a finite and material sense of relief; while our Lord would soon be rising to the supremacy of Spirit, working out, even in the silent tomb, those wonderful demonstrations of divine power, in which none could equal his glory.

Is it right for me to treat others, when I am not entirely well myself?

The late John B. Gough is said to have suffered from an appetite for alcoholic drink until his death; yet he saved many a drunkard from this fatal appetite. Paul had a thorn in the flesh: one writer thinks that he was troubled with rheumatism, and another that he had sore eyes; but this is certain, that he healed others who were sick. It is unquestionably right to do right; and healing the sick is a very right thing to do.

Does Christian Science set aside the law of transmission, prenatal desires, and good or bad influences on the unborn child?

Science never averts law, but supports it. All actual causation must interpret omnipotence, the all-knowing Mind. Law brings out Truth, not error; unfolds divine Principle, — but neither human hypothesis nor matter. Errors are based on a mortal or material formation; they are suppositional modes, not the factors of divine presence and power.

Whatever is humanly conceived is a departure from divine law; hence its mythical origin and certain end. According to the Scriptures, — St. Paul declares astutely, "For of Him, and through Him, and to Him, are all things," — man is incapable of originating: nothing can be formed apart from God, good, the all-knowing Mind. What seems to be of human origin is the counterfeit of the divine, — even human concepts, mortal shadows flitting across the dial of time.

Whatever is real is right and eternal; hence the immutable and just law of Science, that God is good only,

and can transmit to man and the universe nothing evil, or unlike Himself. For the innocent babe to be born a lifelong sufferer because of his parents' mistakes or sins, were sore injustice. Science sets aside man as a creator, and unfolds the eternal harmonies of the only living and true origin, God.

According to the beliefs of the flesh, both good and bad traits of the parents are transmitted to their helpless offspring, and God is supposed to impart to man this fatal power. It is cause for rejoicing that this belief is as false as it is remorseless. The immutable Word saith, through the prophet Ezekiel, "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."

Are material things real when they are harmonious, and do they disappear only to the natural sense? Does this Scripture, "Your heavenly Father knoweth that ye have need of all these things," imply that Spirit takes note of matter?

The Science of Mind, as well as the material universe, shows that nothing which is material is in perpetual harmony. Matter is manifest mortal mind, and it exists only to material sense. Real sensation is not material; it is, and must be, mental: and Mind is not mortal, it is immortal. Being is God, infinite Spirit; therefore it cannot cognize aught material, or outside of infinity.

The Scriptural passage quoted affords no evidence of

the reality of matter, or that God is conscious of it. The so-called material body is said to suffer, but this supposition is proven erroneous when Mind casts out the suffering. The Scripture saith, "Whom the Lord loveth He chasteneth;" and again, "He doth not afflict willingly." Interpreted materially, these passages conflict; they mingle the testimony of immortal Science with mortal sense; but once discern their spiritual meaning, and it separates the false sense from the true, and establishes the reality of what is spiritual, and the unreality of materiality.

Law is never material: it is always mental and moral, and a commandment to the wise. The foolish disobey moral law, and are punished. Human wisdom therefore can get no farther than to say, He knoweth that we have need of experience. Belief fulfils the conditions of a belief, and these conditions destroy the belief. Hence the verdict of experience: We have need of *these* things; we have need to know that the so-called pleasures and pains of matter — yea, that all subjective states of false sensation — are *unreal.*

"*And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*" (Matt. xix. 28.) *What is meant by regeneration?*

It is the appearing of divine law to human understanding; the spiritualization that comes from spiritual sense in contradistinction to the testimony of the so-called material senses. The phenomena of Spirit in

Christian Science, and the divine correspondence of noumenon and phenomenon understood, are here signified. This new-born sense subdues not only the false sense of generation, but the human will, and the unnatural enmity of mortal man toward God. It quickly imparts a new apprehension of the true basis of being, and the spiritual foundation for the affections which enthrone the Son of man in the glory of his Father; and judges, through the stern mandate of Science, all human systems of etiology and teleology.

If God does not recognize matter, how did Jesus, who was "the way, the truth, and the life," cognize it?

Christ Jesus' sense of matter was the opposite of that which mortals entertain: his nativity was a spiritual and immortal sense of the ideal world. His earthly mission was to translate substance into its original meaning, Mind. He walked upon the waves; he turned the water into wine; he healed the sick and the sinner; he raised the dead, and rolled away the stone from the door of his own tomb. His demonstration of Spirit virtually vanquished matter and its supposed laws. Walking the wave, he proved the fallacy of the theory that matter is substance; healing through Mind, he removed any supposition that matter is intelligent, or can recognize or express pain and pleasure. His triumph over the grave was an everlasting victory for Life; it demonstrated the lifelessness of matter, and the power and permanence of Spirit. He met and conquered the resistance of the world.

If you will admit, with me, that matter is neither substance, intelligence, nor Life, you may have all that

is left of it; and you will have touched the hem of the garment of Jesus' idea of matter. Christ was "the way;" since Life and Truth were the way that gave us, through a human person, a spiritual revelation of man's possible earthly development.

Why do you insist that there is but one Soul, and that Soul is not in the body?

First: I urge this fundamental fact and grand verity of Christian Science, because it includes a rule that must be understood, or it is impossible to demonstrate the Science. Soul is a synonym of Spirit, and God is Spirit. There is but one God, and the infinite is not within the finite; hence Soul is one, and is God; and God is not in matter or the mortal body.

Second: Because Soul is a term for Deity, and this term should seldom be employed except where the word *God* can be used and make complete sense. The word *Soul* may sometimes be used metaphorically; but if this term is warped to signify human quality, a substitution of *sense* for *soul* clears the meaning, and assists one to understand Christian Science. Mary's exclamation, "My *soul* doth magnify the Lord," is rendered in Science, "My *spiritual sense* doth magnify the Lord;" for the name of Deity used in that place does not bring out the meaning of the passage. It was evidently an illuminated sense through which she discovered the spiritual origin of man. "The soul that sinneth, it shall die," means, that mortal man (*alias* material sense) that sinneth, shall die; and the commonly accepted view is that *soul* is deathless. Soul is the divine Mind, — for Soul cannot be formed or brought forth by human

thought, — and must proceed from God; hence it must be sinless, and destitute of self-created or derived capacity to sin.

Third: Jesus said, "If a man keep my saying, he shall never see death." This statement of our Master is true, and remains to be demonstrated; for it is the ultimatum of Christian Science; but this immortal saying can never be tested or proven true upon a false premise, such as the mortal belief that soul is in body, and life and intelligence are in matter. That doctrine is not theism, but pantheism. According to human belief the bodies of mortals are mortal, but they contain immortal souls! hence these bodies must die for these souls to escape and be immortal. The theory that death must occur, to set a human soul free from its environments, is rendered void by Jesus' divine declaration, who spake as never man spake, — and no man can rationally reject his authority on this subject and accept it on other topics less important.

Now, exchange the term *soul* for *sense* whenever this word means the so-called soul in the body, and you will find the right meaning indicated. The misnamed human soul is material sense, which sinneth and shall die; for it is an error or false sense of mentality in matter, and matter has no sense. You will admit that Soul is the Life of man. Now if Soul sinned, it would die; for "the wages of sin is death." The Scripture saith, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The Science of Soul, Spirit, involves this appearing, and is essential to the fulfilment of this glorious prophecy of the master Metaphysician, who overcame the last enemy, death.

Did the salvation of the eunuch depend merely on his believing that Jesus Christ was the Son of God?

It did; but this believing was more than faith in the fact that Jesus was the Messiah. Here the verb *believe* took its original meaning, namely, to be *firm*, — yea, to *understand* those great truths asserted of the Messiah: it meant to discern and consent to that infinite demand made upon the eunuch in those few words of the apostle. Philip's requirement was, that he should not only acknowledge the incarnation, — God made manifest through man, — but even the eternal unity of man and God, as the divine Principle and spiritual idea; which is the indissoluble bond of union, the power and presence, in divine Science, of Life, Truth, and Love, to support their ideal man. This is the Father's great Love that He hath bestowed upon us, and it holds man in endless Life and one eternal round of harmonious being. It guides him by Truth that knows no error, and with supersensual, impartial, and unquenchable Love. To *believe* is to *be firm*. In adopting all this vast idea of Christ Jesus, the eunuch was to *know* in whom he believed. To *believe* thus was to enter the spiritual sanctuary of Truth, and there learn, in divine Science, somewhat of the All-Father-Mother God. It was to understand God and man: it was sternly to rebuke the mortal belief that man has fallen away from his first estate; that man, made in God's own likeness, and reflecting Truth, could fall into mortal error; or, that man is the father of man. It was to enter unshod the Holy of Holies, where the miracle of grace appears, and where the miracles of Jesus had their birth, — healing the sick, casting out evils, and resurrecting the human *sense* to the belief

that Life, God, is not buried in matter. This is the spiritual dawn of the Messiah, and the overture of the angels. This is when God is made manifest in the flesh, and thus it destroys all sense of sin, sickness, and death, — when the brightness of His glory encompasseth all being.

Can Christian Science Mind-healing be taught to those who are absent?

The Science of Mind-healing can no more be taught thus, than can science in any other direction. I know not how to teach either Euclid or the Science of Mind silently; and never dreamed that either of these partook of the nature of occultism, magic, alchemy, or necromancy. These "ways that are vain" are the inventions of animal magnetism, which would deceive, if possible, the very elect. We will charitably hope, however, that some people employ the *et cetera* of ignorance and self-conceit unconsciously, in their witless ventilation of false statements and claims. Misguiding the public mind and taking its money in exchange for this abuse, has become too common: we will hope it is the froth of error passing off; and that Christian Science will some time appear all the clearer for the purification of the public thought concerning it.

Has man fallen from a state of perfection?

If God is the Principle of man (and He is), man is the idea of God; and this idea cannot fail to express the exact nature of its Principle, — any more than goodness, to present the quality of good. Human hypotheses are always human vagaries, formulated views antagonistic

to the divine order and the nature of Deity. All these mortal beliefs will be purged and dissolved in the crucible of Truth, and the places once knowing them will know them no more forever, having been swept clean by the winds of history. The grand verities of Science will sift the chaff from the wheat, until it is clear to human comprehension that man was, and is, God's perfect likeness, that reflects all whereby we can know God. In Him we live, move, and have being. Man's origin and existence being in Him, man is the ultimatum of perfection, and by no means the medium of imperfection. Immortal man is the eternal idea of Truth, that cannot lapse into a mortal belief or error concerning himself and his origin: he cannot get out of the focal distance of infinity. If God is upright and eternal, man as His likeness is erect in goodness and perpetual in Life, Truth, and Love. If the great cause is perfect, its effect is perfect also; and cause and effect in Science are immutable and immortal. A mortal who is sinning, sick, and dying, is not immortal man; and never was, and never can be, God's image and likeness, the true ideal of immortal man's divine Principle. The spiritual man is that perfect and unfallen likeness, coexistent and coeternal with God. "As in Adam all die, even so in Christ shall all be made alive."

What course should Christian Scientists take in regard to aiding persons brought before the courts for violation of medical statutes?

Beware of joining any medical league which in any way obligates you to assist — because they chance to be under arrest — vendors of patent pills, mesmerists,

occultists, sellers of impure literature, and authors of spurious works on mental healing. By rendering error such a service, you lose much more than can be gained by mere unity on the single issue of opposition to unjust medical laws.

A league which obligates its members to give money and influence in support and defense of medical charlatans in general, and possibly to aid individual rights in a wrong direction — which Christian Science eschews — should be avoided. Anybody and everybody, who will fight the medical faculty, can join this league. It is better to be friendly with cultured and conscientious medical men, who leave Christian Science to rise or fall on its own merit or demerit, than to affiliate with a wrong class of people.

Unconstitutional and unjust coercive legislation and laws, infringing individual rights, must be "of few days, and full of trouble." The *vox populi*, through the providence of God, promotes and impels all true reform; and, at the best time, will redress wrongs and rectify injustice. Tyranny can thrive but feebly under our Government. God reigns, and will "turn and overturn" until right is found supreme.

In a certain sense, we should commiserate the lot of regular doctors, who, in successive generations for centuries, have planted and sown and reaped in the fields of what they deem pathology, hygiene, and therapeutics, but are now elbowed by a new school of practitioners, outdoing the healing of the old. The old will not patronize the new school, at least not until it shall come to understand the medical system of the new.

Christian Science Mind-healing rests demonstrably on

the broad and sure foundation of Science; and this is not the basis of *materia medica,* as some of the most skilful and scholarly physicians openly admit.

To prevent all unpleasant and unchristian action — as we drift, by right of God's dear love, into more spiritual lines of life — let each society of practitioners, the matter-physicians and the metaphysicians, agree to disagree, and then patiently wait on God to decide, as surely He will, which is the true system of medicine.

Do we not see in the commonly accepted teachings of the day, the Christ-idea mingled with the teachings of John the Baptist? or, rather, Are not the last eighteen centuries but the footsteps of Truth being baptized of John, and coming up straightway out of the ceremonial (or ritualistic) waters to receive the benediction of an honored Father, and afterwards to go up into the wilderness, in order to overcome mortal sense, before it shall go forth into all the cities and towns of Judea, or see many of the people from beyond Jordan? Now, if all this be a fair or correct view of this question, why does not John hear this voice, or see the dove, — or has not Truth yet reached the shore?

Every individual character, like the individual John the Baptist, at some date must cry in the desert of earthly joy; and his voice be heard divinely and humanly. In the desolation of human understanding, divine Love hears and answers the human call for help; and the voice of Truth utters the divine verities of being which deliver mortals out of the depths of ignorance and vice. This *is* the Father's benediction. It gives lessons to human life, guides the understanding, peoples

the mind with spiritual ideas, reconstructs the Judean religion, and reveals God and man as the Principle and idea of all good.

Understanding this fact in Christian Science, brings the peace symbolized by a dove; and this peace floweth as a river into a shoreless eternity. He who knew the foretelling Truth, beheld the forthcoming Truth, as it came up out of the baptism of Spirit, to enlighten and redeem mortals. Such Christians as John cognize the symbols of God, reach the sure foundations of time, stand upon the shore of eternity, and grasp and gather — in all glory — what eye hath not seen.

Is there infinite progression with man after the destruction of mortal mind?

Man is the offspring and idea of the Supreme Being, whose law is perfect and infinite. In obedience to this law, man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of infinite Life, Truth, and Love.

Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory. As mortal mind, or the material sense of life, is put off, the spiritual sense and Science of being is brought to light.

Mortal mind is a myth; the one Mind is immortal. A mythical or mortal sense of existence is consumed as a moth, in the treacherous glare of its own flame — the errors which devour it. Immortal Mind is God, immortal good; in whom the Scripture saith "we live, and move, and have our being." This Mind, then, is not subject to growth, change, or diminution, but is the divine

intelligence, or Principle, of all real being; holding man forever in the rhythmic round of unfolding bliss, as a living witness to and perpetual idea of inexhaustible good.

In your book, Science and Health,[1] *page* 181, *you say: "Every sin is the author of itself, and every invalid the cause of his own sufferings." On page* 182 *you say: "Sickness is a growth of illusion, springing from a seed of thought, — either your own thought or another's." Will you please explain this seeming contradiction?*

No person can accept another's belief, except it be with the consent of his own belief. If the error which knocks at the door of your own thought originated in another's mind, you are a free moral agent to reject or to accept this error; hence, you are the arbiter of your own fate, and sin is the author of sin. In the words of our Master, you are "a liar, and the father of it [the lie]."

Why did Jesus call himself "the Son of man"?

In the life of our Lord, meekness was as conspicuous as might. In John xvii. he declared his sonship with God: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." The hour had come for the avowal of this great truth, and for the proof of his eternal Life and sonship. Jesus'

[1] See the revised edition of 1886.

wisdom ofttimes was shown by his forbearing to speak, as well as by speaking, the whole truth. Haply he waited for a preparation of the human heart to receive startling announcements. This wisdom, which characterized his sayings, did not prophesy his death, and thereby hasten or permit it.

The disciples and prophets thrust disputed points on minds unprepared for them. This cost them their lives, and the world's temporary esteem; but the prophecies were fulfilled, and their motives were rewarded by growth and more spiritual understanding, which dawns by degrees on mortals. The spiritual Christ was infallible; Jesus, as material manhood, was not Christ. The "man of sorrows" knew that the man of joys, his spiritual self, or Christ, was the Son of God; and that the mortal mind, not the immortal Mind, suffered. The human manifestation of the Son of God was called the Son of man, or Mary's son.

Please explain Paul's meaning in the text, "For to me to live is Christ, and to die is gain."

The Science of Life, overshadowing Paul's sense of life in matter, so far extinguished the latter as forever to quench his love for it. The discipline of the flesh is designed to turn one, like a weary traveller, to the home of Love. To lose error thus, is to live in Christ, Truth. A true sense of the falsity of material joys and sorrows, pleasures and pains, takes them away, and teaches Life's lessons aright. The transition from our lower sense of Life to a new and higher sense thereof, even though it be through the door named death, yields a clearer and nearer sense of Life to those who have utilized the present,

and are ripe for the harvest-home. To the battle-worn and weary Christian hero, Life eternal brings blessings.

Is a Christian Scientist ever sick, and has he who is sick been regenerated?

The Christian Scientist learns spiritually all that he knows of Life, and demonstrates what he understands. God is recognized as the divine Principle of his being, and of every thought and act leading to good. His purpose must be right, though his power is temporarily limited. Perfection, the goal of existence, is not won in a moment; and regeneration leading thereto is gradual, for it culminates in the fulfilment of this divine rule in Science: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The last degree of regeneration rises into the rest of perpetual, spiritual, individual existence. The first feeble flutterings of mortals Christward are infantile and more or less imperfect. The new-born Christian Scientist must mature, and work out his own salvation. Spirit and flesh antagonize. Temptation, that mist of mortal mind which seems to be matter and the environment of mortals, suggests pleasure and pain in matter; and, so long as this temptation lasts, the warfare is not ended and the mortal is not regenerated. The pleasures — more than the pains — of sense, retard regeneration; for pain compels human consciousness to escape from sense into the immortality and harmony of Soul. Disease in error, more than ease in it, tends to destroy error: the sick often are thereby led to Christ, Truth, and to learn their way out of both sickness and sin.

The material and physical are imperfect. The individual and spiritual are perfect; these have no fleshly nature. This final degree of regeneration is saving, and the Christian will, must, attain it; but it doth not yet appear. Until this be attained, the Christian Scientist must continue to strive with sickness, sin, and death — though in lessening degrees — and manifest growth at every experience.

Is it correct to say of material objects, that they are nothing and exist only in imagination?

Nothing and *something* are words which need correct definition. They either mean formations of indefinite and vague human opinions, or scientific classifications of the unreal and the real. My sense of the beauty of the universe is, that beauty typifies holiness, and is something to be desired. Earth is more spiritually beautiful to my gaze now than when it was more earthly to the eyes of Eve. The pleasant sensations of human belief, of form and color, must be spiritualized, until we gain the glorified sense of substance as in the new heaven and earth, the harmony of body and Mind.

Even the human conception of beauty, grandeur, and utility is something that defies a sneer. It is more than imagination. It is next to divine beauty and the grandeur of Spirit. It lives with our earth-life, and is the subjective state of high thoughts. The atmosphere of mortal mind constitutes our mortal environment. What mortals hear, see, feel, taste, smell, constitutes their present earth and heaven: but we must grow out of even this pleasing thraldom, and find wings to reach the glory of supersensible Life; then we shall

soar above, as the bird in the clear ether of the blue temporal sky.

To take all earth's beauty into one gulp of vacuity and label beauty nothing, is ignorantly to caricature God's creation, which is unjust to human sense and to the divine realism. In our immature sense of spiritual things, let us say of the beauties of the sensuous universe: "I love your promise; and shall know, some time, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly; and knowing this, I shall be satisfied. Matter is a frail conception of mortal mind; and mortal mind is a poorer representative of the beauty, grandeur, and glory of the immortal Mind."

Please inform us, through your Journal, if you sent Mrs. —— to ——. She said that you sent her there to look after the students; and also, that no one there was working in Science, — which is certainly a mistake.

I never commission any one to teach students of mine. After class teaching, he does best in the investigation of Christian Science who is most reliant on himself and God. My students are taught the divine Principle and rules of the Science of Mind-healing. What they need thereafter is to study thoroughly the Scriptures and "Science and Health with Key to the Scriptures." To watch and pray, to be honest, earnest, loving, and truthful, is indispensable to the demonstration of the truth they have been taught.

If they are haunted by obsequious helpers, who, uncalled for, imagine they can help anybody and steady God's altar — this interference prolongs the struggle

and tends to blight the fruits of my students. A faithful student may even sometimes feel the need of physical help, and occasionally receive it from others; but the less this is required, the better it is for that student.

Please give us, through your Journal, the name of the author of that genuine critique in the September number, "What Quibus Thinks."

I am pleased to inform this inquirer, that the author of the article in question is a Boston gentleman whose thought is appreciated by many liberals. Patience, observation, intellectual culture, reading, writing, extensive travel, and twenty years in the pulpit, have equipped him as a critic who knows whereof he speaks. His allusion to Christian Science in the following paragraph, glows in the shadow of darkling criticism like a midnight sun. Its manly honesty follows like a benediction after prayer, and closes the task of talking to deaf ears and dull debaters.

"We have always insisted that this Science is natural, spiritually natural; that Jesus was the highest type of real nature; that Christian healing is supernatural, or extra-natural, only to those who do not enter into its sublimity or understand its modes — as imported ice was miraculous to the equatorial African, who had never seen water freeze."

Is it right for a Scientist to treat with a doctor?

This depends upon what kind of a doctor it is. Mind-healing, and healing with drugs, are opposite modes of medicine. As a rule, drop one of these doctors when you

employ the other. The Scripture saith, "No man can serve two masters;" and, "Every kingdom divided against itself is brought to desolation."

If Scientists are called upon to care for a member of the family, or a friend in sickness, who is employing a regular physician, would it be right to treat this patient at all; and ought the patient to follow the doctor's directions?

When patients are under material medical treatment, it is advisable in most cases that Scientists do not treat them, or interfere with *materia medica*. If the patient is in peril, and you save him or alleviate his sufferings, although the medical attendant and friends have no faith in your method, it is humane, and not unchristian, to do him all the good you can; but your good will generally "be evil spoken of." The hazard of casting "pearls before swine" caused our Master to refuse help to some who sought his aid; and he left this precaution for others.

If mortal man is unreal, how can he be saved, and why does he need to be saved? I ask for information, not for controversy, for I am a seeker after Truth.

You will find the proper answer to this question in my published works. Man is immortal. Mortal man is a false concept that is not spared or prolonged by being saved from itself, from whatever is false. This salvation means: saved from error, or error overcome. Immortal man, in God's likeness, is safe in divine Science. Mortal man is saved on this divine Principle, if he will only avail himself of the efficacy of Truth, and recog-

nize his Saviour. He must know that God is omnipotent; hence, that sin is impotent. He must know that the power of sin is the pleasure in sin. Take away this pleasure, and you remove all reality from its power. Jesus demonstrated sin and death to be powerless. This practical Truth saves from sin, and will save all who understand it.

Is it wrong for a wife to have a husband treated for sin, when she knows he is sinning, or for drinking and smoking?

It is always right to act rightly; but sometimes, under circumstances exceptional, it is inexpedient to attack evil. This rule is forever golden: "As ye would that men should do to you, do ye even so to them." Do you desire to be freed from sin? Then help others to be free; but in your measures, obey the Scriptures, "Be ye wise as serpents." Break the yoke of bondage in every wise way. First, be sure that your means for doing good are equal to your motives; then judge them by their fruits.

If not ordained, shall the pastor of the Church of Christ, Scientist, administer the communion, — and shall members of a church not organized receive the communion?

Our great Master administered to his disciples the Passover, or last supper, without this prerogative being conferred by a visible organization and ordained priesthood. His spiritually prepared breakfast, after his resurrection, and after his disciples had left their nets to follow him, is the spiritual communion which Chris-

tian Scientists celebrate in commemoration of the Christ. This ordinance is significant as a type of the true worship, and it should be observed at present in our churches.

It is not indispensable to organize materially Christ's church. It is not absolutely necessary to ordain pastors and to dedicate churches; but if this be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the church. If our church is organized, it is to meet the demand, "Suffer it to be so now." The real Christian compact is love for one another. This bond is wholly spiritual and inviolate.

It is imperative, at all times and under every circumstance, to perpetuate no ceremonials except as types of these mental conditions, — remembrance and love; a real affection for Jesus' character and example. Be it remembered, that all types employed in the service of Christian Science should represent the most spiritual forms of thought and worship that can be made visible.

Should not the teacher of Christian Science have our textbook, "Science and Health with Key to the Scriptures," in his schoolroom and teach from it?

I never dreamed, until informed thereof, that a loyal student did not take his textbook with him into the classroom, ask questions from it, answer them according to it, and, as occasion required, read from the book as authority for what he taught. I supposed that students had followed my example, and that of other teachers, sufficiently to do this, and also to require their pupils to study the lessons before recitations.

To omit these important points is anomalous, considering the necessity for understanding Science, and the present liability of deviating from Christian Science. Centuries will intervene before the statement of the inexhaustible topics of that book become sufficiently understood to be absolutely demonstrated. The teacher of Christian Science needs continually to study this textbook. His work is to replenish thought, and to spiritualize human life, from this open fount of Truth and Love.

He who sees most clearly and enlightens other minds most readily, keeps his own lamp trimmed and burning. He will take the textbook of Christian Science into his class, repeat the questions in the chapter on Recapitulation, and his students will answer them from the same source. Throughout his entire explanations, the teacher should strictly adhere to the questions and answers contained in that chapter of "Science and Health with Key to the Scriptures." It is important to point out the lesson to the class, and to require the students thoroughly to study it before the recitations; for this spiritualizes their thoughts. When closing his class, the teacher should require each member to own a copy of the above-named book and to continue the study of this textbook.

The opinions of men cannot be substituted for God's revelation. It must not be forgotten that in times past, arrogant ignorance and pride, in attempting to steady the ark of Truth, have dimmed the power and glory of the Scriptures, to which this Christian Science textbook is the Key.

That teacher does most for his students who most divests himself of pride and self, spiritualizes his own

thought, and by reason thereof is able to empty his students' minds, that they may be filled with Truth.

Beloved students, *so* teach that posterity shall call you blessed, and the heart of history shall be made glad!

Can fear or sin bring back old beliefs of disease that have been healed by Christian Science?

The Scriptures plainly declare the allness and oneness of God to be the premises of Truth, and that God is good: in Him dwelleth no evil. Christian Science authorizes the logical conclusion drawn from the Scriptures, that there is in reality none besides the eternal, infinite God, good. Evil is temporal: it is the illusion of time and mortality.

This being true, sin has no power; and fear, its coeval, is without divine authority. Science sanctions only what is supported by the unerring Principle of being. Sin can do nothing: all cause and effect are in God. Fear is a belief of sensation in matter: this belief is neither maintained by Science nor supported by facts, and exists only as fable. Your answer is, that neither fear nor sin can bring on disease or bring back disease, since there is in reality no disease.

Bear in mind, however, that human consciousness does not test sin and the fact of its nothingness, by believing that sin is pardoned without repentance and reformation. Sin punishes itself, because it cannot go unpunished either here or hereafter. Nothing is more fatal than to indulge a sinning sense or consciousness for even one moment. Knowing this, obey Christ's Sermon on the Mount, even if you suffer for it in the first instance, —

are misjudged and maligned; in the second, you will reign with him.

I never knew a person who knowingly indulged evil, to be grateful; to understand me, or himself. He must first see himself and the hallucination of sin; then he must repent, and love good in order to understand God. The sinner and the sin are the twain that are one flesh, — but which God hath not joined together.

CHAPTER IV

ADDRESSES

Christian Science in Tremont Temple

FROM the platform of the Monday lectureship in Tremont Temple, on Monday, March 16, 1885, as will be seen by what follows, Reverend Mary Baker G. Eddy was presented to Mr. Cook's audience, and allowed ten minutes in which to reply to his public letter condemning her doctrines; which reply was taken in full by a shorthand reporter who was present, and is transcribed below.

Mrs. Eddy responding, said: —

As the time so kindly allotted me is insufficient for even a synopsis of Christian Science, I shall confine myself to questions and answers.

Am I a spiritualist?

I am not, and never was. I understand the impossibility of intercommunion between the so-called dead and living. There have always attended my life phenomena of an uncommon order, which spiritualists have miscalled mediumship; but I clearly understand that no human agencies were employed, — that the divine Mind reveals itself to humanity through spiritual law. And to such as are "waiting for the adoption, to wit, the redemption of our body," Christian Science reveals the in-

finitude of divinity and the way of man's salvation from sickness and death, as wrought out by Jesus, who robbed the grave of victory and death of its sting. I understand that God is an ever-present help in all times of trouble, — have found Him so; and would have no other gods, no remedies in drugs, no material medicine.

Do I believe in a personal God?

I believe in God as the Supreme Being. I know not what the person of omnipotence and omnipresence is, or what the infinite includes; therefore, I worship that of which I can conceive, first, as a loving Father and Mother; then, as thought ascends the scale of being to diviner consciousness, God becomes to me, as to the apostle who declared it, "God is Love," — divine Principle, — which I worship; and "after the manner of my fathers, so worship I God."

Do I believe in the atonement of Christ?

I do; and this atonement becomes more to me since it includes man's redemption from sickness as well as from sin. I reverence and adore Christ as never before.

It brings to my sense, and to the sense of all who entertain this understanding of the Science of God, a *whole* salvation.

How is the healing done in Christian Science?

This answer includes too much to give you any conclusive idea in a brief explanation. I can name some means by which it is not done.

It is not one mind acting upon another mind; it is not the transference of human images of thought to other minds; it is not supported by the evidence before the personal senses, — Science contradicts this evidence; it is not of the flesh, but of the Spirit. It is Christ come

to destroy the power of the flesh; it is Truth over error; that understood, gives man ability to rise above the evidence of the senses, take hold of the eternal energies of Truth, and destroy mortal discord with immortal harmony, — the grand verities of being. It is not one mortal thought transmitted to another's thought from the human mind that holds within itself all evil.

Our Master said of one of his students, "He is a devil," and repudiated the idea of casting out devils through Beelzebub. Erring human mind is by no means a desirable or efficacious healer. Such suppositional healing I deprecate. It is in no way allied to divine power. All human control is animal magnetism, more despicable than all other methods of treating disease.

Christian Science is not a remedy of faith alone, but combines faith with understanding, through which we may touch the hem of His garment; and know that omnipotence has all power. "I am the Lord, and there is none else, there is no God beside me."

Is there a personal man?

The Scriptures inform us that man was made in the image and likeness of God. I commend the Icelandic translation: "He created man in the image and likeness of Mind, in the image and likeness of Mind created He him." To my sense, we have not seen all of man; he is more than personal sense can cognize, who is the image and likeness of the infinite. I have not seen a perfect man in mind or body, — and such must be the personality of him who is the true likeness: the lost image is not this personality, and corporeal man is this lost image; hence, it doth not appear what is the real personality of man. The only cause for making this

question of personality a point, or of any importance, is that man's perfect model should be held in mind, whereby to improve his present condition; that his contemplation regarding himself should turn away from inharmony, sickness, and sin, to that which is the image of his Maker.

Science and the Senses

Substance of my Address at the National Convention in Chicago, June 13, 1888.

The National Christian Scientist Association has brought us together to minister and to be ministered unto; mutually to aid one another in finding ways and means for helping the whole human family; to quicken and extend the interest already felt in a higher mode of medicine; to watch with eager joy the individual growth of Christian Scientists, and the progress of our common Cause in Chicago, — the miracle of the Occident. We come to strengthen and perpetuate our organizations and institutions; and to find strength in union, — strength to build up, through God's right hand, that pure and undefiled religion whose Science demonstrates God and the perfectibility of man. This purpose is immense, and it must begin with individual growth, a "consummation devoutly to be wished." The lives of all reformers attest the authenticity of their mission, and call the world to acknowledge its divine Principle. Truly is it written: —

> "Thou must be true thyself, if thou the truth would'st teach;
> Thy heart must overflow, if thou another's heart would'st reach."

Science is absolute and final. It is revolutionary in its very nature; for it upsets all that is not upright. It annuls false evidence, and saith to the five material senses, "Having eyes ye see not, and ears ye hear not; neither can you understand." To weave one thread of Science through the looms of time, is a miracle in itself. The risk is stupendous. It cost Galileo, what? This awful price: the temporary loss of his self-respect. His fear overcame his loyalty; the courage of his convictions fell before it. Fear is the weapon in the hands of tyrants.

Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth. How many are there ready to suffer for a righteous cause, to stand a long siege, take the front rank, face the foe, and be in the battle every day?

In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words. He said, "Heaven and earth shall pass away, but my words shall not pass away;" and they have not. The winds of time sweep clean the centuries, but they can never bear into oblivion his words. They still live, and to-morrow speak louder than to-day. They are to-day as the voice of one crying in the wilderness, "Make straight God's paths; make way for health, holiness, universal harmony, and come up hither." The grandeur of the word, the power of Truth, is again casting out evils and healing the sick; and it is whispered, "This is Science."

Jesus taught by the wayside, in humble homes. He

spake of Truth and Love to artless listeners and dull disciples. His immortal words were articulated in a decaying language, and then left to the providence of God. Christian Science was to interpret them; and woman, "last at the cross," was to awaken the dull senses, intoxicated with pleasure or pain, to the infinite meaning of those words.

Past, present, future, will show the word and might of Truth — healing the sick and reclaiming the sinner — so long as there remains a claim of error for Truth to deny or to destroy. Love's labors are not lost. The five personal senses, that grasp neither the meaning nor the magnitude of self-abnegation, may lose sight thereof; but Science voices unselfish love, unfolds infinite good, leads on irresistible forces, and will finally show the fruits of Love. Human reason is inaccurate; and the scope of the senses is inadequate to grasp the word of Truth, and teach the eternal.

Science speaks when the senses are silent, and then the evermore of Truth is triumphant. The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science. Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite.

The Christian Scientist loves man more because he loves God most. He understands this Principle, — Love. Who is sufficient for these things? Who remembers that patience, forgiveness, abiding faith, and affection, are the symptoms by which our Father indicates the different stages of man's recovery from sin and his entrance into Science? Who knows how the feeble lips

are made eloquent, how hearts are inspired, how healing becomes spontaneous, and how the divine Mind is understood and demonstrated? He alone knows these wonders who is departing from the thraldom of the senses and accepting spiritual truth, — that which blesses its adoption by the refinement of joy and the dismissal of sorrow.

Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven.

The scientific sense of being which establishes harmony, enters into no compromise with finiteness and feebleness. It undermines the foundations of mortality, of physical law, breaks their chains, and sets the captive free, opening the doors for them that are bound.

He who turns to the body for evidence, bases his conclusions on mortality, on imperfection; but Science saith to man, "God hath all-power."

The Science of omnipotence demonstrates but one power, and this power is good, not evil; not matter, but Mind. This virtually destroys matter and evil, including sin and disease.

If God is All, and God is good, it follows that all must be good; and no other power, law, or intelligence can exist. On this proof rest premise and conclusion in Science, and the facts that disprove the evidence of the senses.

God is individual Mind. This one Mind and His individuality comprise the elements of all forms and

individualities, and prophesy the nature and stature of Christ, the ideal man.

A corporeal God, as often defined by lexicographers and scholastic theologians, is only an infinite finite being, an unlimited man, — a theory to me inconceivable. If the unlimited and immortal Mind could originate in a limited body, Mind would be chained to finity, and the infinite forever finite.

In this limited and lower sense God is not personal. His infinity precludes the possibility of corporeal personality. His being is individual, but not physical.

God is like Himself and like nothing else. He is universal and primitive. His character admits of no degrees of comparison. God is not part, but the whole. In His individuality I recognize the loving, divine Father-Mother God. Infinite personality must be incorporeal.

God's ways are not ours. His pity is expressed in modes above the human. His chastisements are the manifestations of Love. The sympathy of His eternal Mind is fully expressed in divine Science, which blots out all our iniquities and heals all our diseases. Human pity often brings pain.

Science supports harmony, denies suffering, and destroys it with the divinity of Truth. Whatever seems material, seems thus only to the material senses, and is but the subjective state of mortal and material thought.

Science has inaugurated the irrepressible conflict between sense and Soul. Mortal thought wars with this sense as one that beateth the air, but Science outmasters it, and ends the warfare. This proves daily that "one on God's side is a majority."

Science defines *omnipresence* as universality, that which

precludes the presence of evil. This verity annuls the testimony of the senses, which say that sin is an evil power, and substance is perishable. Intelligent Spirit, Soul, is substance, far more impregnable and solid than matter; for one is temporal, while the other is eternal, the ultimate and predicate of being.

Mortality, materiality, and destructive forces, such as sin, disease, and death, mortals virtually name *substance;* but these are the substance of things *not* hoped for. For lack of knowing what substance is, the senses say vaguely: "The substance of life is sorrow and mortality; for who knoweth the substance of good?" In Science, form and individuality are never lost, thoughts are outlined, individualized ideas, which dwell forever in the divine Mind as tangible, true substance, because eternally conscious. Unlike mortal mind, which must be ever in bondage, the eternal Mind is free, unlimited, and knows not the temporal.

Neither does the temporal know the eternal. Mortal man, as mind or matter, is neither the pattern nor Maker of immortal man. Any inference of the divine derived from the human, either as mind or body, hides the actual power, presence, and individuality of God.

Jesus' personality in the flesh, so far as material sense could discern it, was like that of other men; but Science exchanges this human concept of Jesus for the divine ideal, his spiritual individuality that reflected the Immanuel, or "God with us." This God was not outlined. He was too mighty for that. He was eternal Life, infinite Truth and Love. The individuality is embraced in Mind, therefore is forever with the Father. Hence the Scripture, "I am a God at hand, saith the Lord." Even while

his personality was on earth and in anguish, his individual being, the Christ, was at rest in the eternal harmony. His unseen individuality, so superior to that which was seen, was not subject to the temptations of the flesh, to laws material, to death, or the grave. Formed and governed by God, this individuality was safe in the substance of Soul, the substance of Spirit, — yea, the substance of God, the one inclusive good.

In Science all being is individual; for individuality is endless in the calculus of forms and numbers. Herein sin is miraculous and supernatural; for it is not in the nature of God, and good is forever good. According to Christian Science, perfection is normal, — not miraculous. Clothed, and in its right Mind, man's individuality is sinless, deathless, harmonious, eternal. His materiality, clad in a false mentality, wages feeble fight with his individuality, — his physical senses with his spiritual senses. The latter move in God's grooves of Science: the former revolve in their own orbits, and must stand the friction of false selfhood until self-destroyed.

In obedience to the divine nature, man's individuality reflects the divine law and order of being. How shall we reach our true selves? Through Love. The Principle of Christian Science is Love, and its idea represents Love. This divine Principle and idea are demonstrated, in healing, to be God and the real man.

Who wants to be mortal, or would not gain the true ideal of Life and recover his own individuality? I will love, if another hates. I will gain a balance on the side of good, my true being. This alone gives me the forces of God wherewith to overcome all error. On this rests the

implicit faith engendered by Christian Science, which appeals intelligently to the facts of man's spirituality, individuality, to disdain the fears and destroy the discords of this material personality.

On our Master's individual demonstrations over sin, sickness, and death, rested the anathema of priesthood and the senses; yet this demonstration is the foundation of Christian Science. His physical sufferings, which came from the testimony of the senses, were over when he resumed his individual spiritual being, after showing us the way to escape from the material body.

Science would have no conflict with Life or common sense, if this sense were consistently sensible. Man's real life or existence is in harmony with Life and its glorious phenomena. It upholds being, and destroys the too common sense of its opposites — death, disease, and sin. Christian Science is an everlasting victor, and vanquishment is unknown to the omnipresent Truth. I must ever follow this line of light and battle.

Christian Science is my only ideal; and the individual and his ideal can never be severed. If either is misunderstood or maligned, it eclipses the other with the shadow cast by this error.

Truth destroys error. Nothing appears to the physical senses but their own subjective state of thought. The senses join issue with error, and pity what has no right either to be pitied or to exist, and what does not exist in Science. Destroy the thought of sin, sickness, death, and you destroy their existence. "Whatsoever a man soweth, that shall he also reap."

Because God is Mind, and this Mind is good, all is good and all is Mind. God is the sum total of the

universe. Then what and where are sin, sickness, and death?

Christian Science and Christian Scientists will, *must*, have a history; and if I could write the history in poor parody on Tennyson's grand verse, it would read thus: —

Traitors to right of them,
M. D.'s to left of them,
Priestcraft in front of them,
Volleyed and thundered!
Into the jaws of hate,
Out through the door of Love,
On to the blest above,
Marched the one hundred.

Extract from my First Address in The Mother Church, May 26, 1895.

Friends and Brethren: — Your Sunday Lesson, composed of Scripture and its correlative in "Science and Health with Key to the Scriptures," has fed you. In addition, I can only bring crumbs fallen from this table of Truth, and gather up the fragments.

It has long been a question of earnest import, How shall mankind worship the most adorable, but most unadored, — and where shall begin that praise that shall never end? Beneath, above, beyond, methinks I hear the soft, sweet sigh of angels answering, "So live, that your lives attest your sincerity and resound His praise."

Music is the harmony of being; but the music of Soul affords the only strains that thrill the chords of feeling and awaken the heart's harpstrings. Moved by mind, your many-throated organ, in imitative tones of many

instruments, praises Him; but even the sweetness and beauty in and of this temple that praise Him, are earth's accents, and must not be mistaken for the oracles of God. Art must not prevail over Science. Christianity is not superfluous. Its redemptive power is seen in sore trials, self-denials, and crucifixions of the flesh. But these come to the rescue of mortals, to admonish them, and plant the feet steadfastly in Christ. As we rise above the seeming mists of sense, we behold more clearly that all the heart's homage belongs to God.

More love is the great need of mankind. A pure affection, concentric, forgetting self, forgiving wrongs and forestalling them, should swell the lyre of human love.

Three cardinal points must be gained before poor humanity is regenerated and Christian Science is demonstrated: (1) A proper sense of sin; (2) repentance; (3) the understanding of good. Evil is a negation: it never started with time, and it cannot keep pace with eternity. Mortals' false senses pass through three states and stages of human consciousness before yielding error. The deluded sense must first be shown its falsity through a knowledge of evil as evil, so-called. Without a sense of one's oft-repeated violations of divine law, the individual may become morally blind, and this deplorable mental state is moral idiocy. The lack of seeing one's deformed mentality, and of *repentance* therefor, deep, never to be repented of, is retarding, and in certain morbid instances stopping, the growth of Christian Scientists. Without a knowledge of his sins, and repentance so severe that it destroys them, no person is or can be a Christian Scientist.

Mankind thinks either too much or too little of sin.

The sensitive, sorrowing saint thinks too much of it: the sordid sinner, or the so-called Christian asleep, thinks too little of sin.

To allow sin of any sort is anomalous in Christian Scientists, claiming, as they do, that good is infinite, All. Our Master, in his definition of Satan as a liar from the beginning, attested the absolute powerlessness — yea, nothingness — of evil: since a lie, being without foundation in fact, is merely a falsity; spiritually, literally, it *is nothing.*

Not to know that a false claim is false, is to be in danger of believing it; hence the utility of knowing evil aright, then reducing its claim to its proper denominator, — nobody and nothing. Sin should be conceived of only as a delusion. This true conception would remove mortals' ignorance and its consequences, and advance the second stage of human consciousness, repentance. The first state, namely, the knowledge of one's self, the proper knowledge of evil and its subtle workings wherein evil seems as real as good, is indispensable; since that which is truly conceived of, we can handle; but the misconception of what we need to know of evil, — or the conception of it at all as something real, — costs much. Sin needs only to be known for what it is not; then we are its master, not servant. Remember, and act on, Jesus' definition of sin as a *lie.* This cognomen makes it less dangerous; for most of us would not be seen believing in, or adhering to, that which we know to be untrue. What would be thought of a Christian Scientist who believed in the use of drugs, while declaring that they have no intrinsic quality and that there is no matter? What should be thought of an individual believing in that

which is untrue, and at the same time declaring the unity of Truth, and its allness? Beware of those who misrepresent facts; or tacitly assent where they should dissent; or who take me as authority for what I disapprove, or mayhap never have thought of, and try to reverse, invert, or controvert, Truth; for this is a sure pretext of moral defilement.

Examine yourselves, and see what, and how much, sin claims of you; and how much of this claim you admit as valid, or comply with. The knowledge of evil that brings on repentance is the most hopeful stage of mortal mentality. Even a mild mistake must be seen as a mistake, in order to be corrected; how much more, then, should one's sins be seen and repented of, before they can be reduced to their native nothingness!

Ignorance is only blest by reason of its nothingness; for seeing the need of somethingness in its stead, blesses mortals. Ignorance was the first condition of sin in the allegory of Adam and Eve in the garden of Eden. Their mental state is not desirable, neither is a knowledge of sin and its consequences, repentance, *per se;* but, admitting the existence of both, mortals must hasten through the second to the third stage, — the knowledge of good; for without this the valuable sequence of knowledge would be lacking, — even the power to escape from the false claims of sin. To understand good, one must discern the nothingness of evil, and consecrate one's life anew.

Beloved brethren, Christ, Truth, saith unto you, "Be not afraid!" — fear not sin, lest thereby it master you; but only *fear to sin.* Watch and pray for self-knowledge; since then, and thus, cometh repentance, — and your superiority to a delusion is won.

Repentance is better than sacrifice. The costly balm of Araby, poured on our Master's feet, had not the value of a single *tear*.

Beloved children, the world has need of you, — and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world. What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!

Address before the Alumni of the Massachusetts Metaphysical College, 1895

My Beloved Students: — Weeks have passed into months, and months into years, since last we met; but time and space, when encompassed by divine presence, do not separate us. Our hearts have kept time together, and our hands have wrought steadfastly at the same object-lesson, while leagues have lain between us.

We may well unite in thanksgiving for the continued progress and unprecedented prosperity of our Cause. It is already obvious that the world's acceptance and the momentum of Christian Science, increase rapidly as years glide on.

As Christian Scientists, you have dared the perilous defense of Truth, and have succeeded. You have learned how fleeting is that which men call great; and how permanent that which God calls good.

You have proven that the greatest piety is scarcely sufficient to demonstrate what you have adopted and taught; that your work, well done, would dignify angels.

Faithfully, as meekly, you have toiled all night; and at break of day caught much. At times, your net has been so full that it broke: human pride, creeping into its meshes, extended it beyond safe expansion; then, losing hold of divine Love, you lost your fishes, and possibly blamed others more than yourself. But those whom God makes "fishers of men" will not pull for the shore; like Peter, they launch into the depths, cast their nets on the right side, compensate loss, and gain a higher sense of the true idea. Nothing is lost that God gives: had He filled the net, it would not have broken.

Leaving the seed of Truth to its own vitality, it propagates: the tares cannot hinder it. Our Master said, "Heaven and earth shall pass away, but my words shall not pass away;" and Jesus' faith in Truth must not exceed that of Christian Scientists who prove its power to be immortal.

The Christianity that is merely of sects, the pulpit, and fashionable society, is brief; but the Word of God abideth. Plato was a pagan; but no greater difference existed between his doctrines and those of Jesus, than to-day exists between the Catholic and Protestant sects. I love the orthodox church; and, in time, that church will love Christian Science. Let me specially call the attention of this Association to the following false beliefs inclining mortal mind more deviously: —

The belief in anti-Christ: that somebody in the flesh is the son of God, or is another Christ, or is a spiritually adopted child, or is an incarnated babe, is the evil one —

in other words, the one evil — disporting itself with the subtleties of sin!

Even honest thinkers, not knowing whence they come, may deem these delusions verities, before they know it, or really look the illusions in the face. The ages are burdened with material modes. Hypnotism, microbes, X-rays, and ex-common sense, occupy time and thought; and error, given new opportunities, will improve them. The most just man can neither defend the innocent nor detect the guilty, unless he knows *how* to be just; and this knowledge demands our time and attention.

The mental stages of crime, which seem to belong to the latter days, are strictly classified in metaphysics as some of the many features and forms of what is properly denominated, in extreme cases, moral idiocy. I visited in his cell the assassin of President Garfield, and found him in the mental state called moral idiocy. He had no sense of his crime; but regarded his act as one of simple justice, and himself as the victim. My few words touched him; he sank back in his chair, limp and pale; his flippancy had fled. The jailer thanked me, and said, "Other visitors have brought to him bouquets, but you have brought what will do him good."

This mental disease at first shows itself in extreme sensitiveness; then, in a loss of self-knowledge and of self-condemnation, — a shocking inability to see one's own faults, but an exaggerating sense of other people's. Unless this mental condition be overcome, it ends in a total loss of moral, intellectual, and spiritual discernment, and is characterized in this Scripture: "The fool hath said in his heart, There is no God." This state of mind is the exemplification of total depravity, and the result

of sensuous mind in matter. Mind that is God is not in matter; and God's presence gives spiritual light, wherein is no darkness.

If, as is indisputably true, "God is Spirit," and Spirit is our Father and Mother, and that which it includes is all that is real and eternal, when evil seems to predominate and divine light to be obscured, free moral agency is lost; and the Revelator's vision, that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name," is imminent.

Whoever is mentally manipulating human mind, and is not gaining a higher sense of Truth by it, is losing in the scale of moral and spiritual being, and may be carried to the depths of perdition by his own consent. He who refuses to be influenced by any but the divine Mind, commits his way to God, and rises superior to suggestions from an evil source. Christian Science shows that there is a way of escape from the latter-day ultimatum of evil, through scientific truth; so that all are without excuse.

Already I clearly recognize that mental malpractice, if persisted in, will end in insanity, dementia, or moral idiocy. Thank God! this evil can be resisted by true Christianity. Divine Love is our hope, strength, and shield. We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven.

The systematized centres of Christian Science are life-giving fountains of truth. Our churches, *The Christian Science Journal*, and the *Christian Science Quarterly*, are prolific sources of spiritual power whose intellectual, moral, and spiritual animus is felt throughout the land.

Our Publishing Society, and our Sunday Lessons, are of inestimable value to all seekers after Truth. The Committee on Sunday School Lessons cannot give too much time and attention to their task, and should spare no research in the preparation of the *Quarterly* as an educational branch.

The teachers of Christian Science need to watch incessantly the trend of their own thoughts; watch that these be not secretly robbed, and themselves misguided, and so made to misteach others. Teachers must conform strictly to the rules of divine Science announced in the Bible and their textbook, "Science and Health with Key to the Scriptures." They must themselves practise, and teach others to practise, the Hebrew Decalogue, the Sermon on the Mount, and the understanding and enunciation of these according to Christ.

They must always have on armor, and resist the foe within and without. They cannot arm too thoroughly against original sin, appearing in its myriad forms: passion, appetites, hatred, revenge, and all the *et cetera* of evil. Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil. Thus doing, Scientists will silence evil suggestions, uncover their methods, and stop their hidden influence upon the lives of mortals. Rest assured that God in His wisdom will test all mankind on all questions; and then, if found faithful, He will deliver us from temptation and show us the powerlessness of evil, — even its utter nothingness.

The teacher in Christian Science who does not specially instruct his pupils how to guard against evil and its silent modes, and to be able, through Christ, the liv-

ing Truth, to protect themselves therefrom, is committing an offense against God and humanity. With Science and Health for their textbook, I am astounded at the apathy of some students on the subject of sin and mental malpractice, and their culpable ignorance of the workings of these — and even the teacher's own deficiency in this department. I can account for this state of mind in the teacher only as the result of sin; otherwise, his own guilt as a mental malpractitioner, and fear of being found out.

The helpless ignorance of the community on this subject is pitiable, and plain to be seen. May God enable my students to take up the cross as I have done, and meet the pressing need of a proper preparation of heart to practise, teach, and live Christian Science! Your means of protection and defense from sin are, constant watchfulness and prayer that you enter not into temptation and are delivered from every claim of evil, till you intelligently know and demonstrate, in Science, that evil has neither prestige, power, nor existence, since God, good, is All-in-all.

The increasing necessity for relying on God to defend us against the subtler forms of evil, turns us more unreservedly to Him for help, and thus becomes a means of grace. If one lives rightly, every effort to hurt one will only help that one; for God will give the ability to overcome whatever tends to impede progress. Know this: that you cannot overcome the baneful effects of sin on yourself, if you in any way indulge in sin; for, sooner or later, you will fall the victim of your own as well as of others' sins. Using mental power in the right direction only, doing to others as you would have them

do to you, will overcome evil with good, and destroy your own sensitiveness to the power of evil.

The God of all grace be with you, and save you from "spiritual wickedness in high places."

PLEASANT VIEW, CONCORD, N. H.,
June 3, 1895.

ADDRESS BEFORE THE CHRISTIAN SCIENTIST ASSOCIATION OF THE MASSACHUSETTS METAPHYSICAL COLLEGE, IN 1893

SUBJECT: *Obedience.*

My Beloved Students: — This question, ever nearest to my heart, is to-day uppermost: Are we filling the measures of life's music aright, emphasizing its grand strains, swelling the harmony of being with tones whence come glad echoes? As *crescendo* and *diminuendo* accent music, so the varied strains of human chords express life's loss or gain, — loss of the pleasures and pains and pride of life: gain of its sweet concord, the courage of honest convictions, and final obedience to spiritual law. The ultimate of scientific research and attainment in divine Science is not an argument: it is not merely saying, but doing, the Word — demonstrating Truth — even as the fruits of watchfulness, prayer, struggles, tears, and triumph.

Obeying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God, — is obedience; being "faithful over a few things." If in one instance obedience be lacking, you lose the scientific rule and its reward: namely,

to be made "ruler over many things." A progressive life is the reality of Life that unfolds its immortal Principle.

The student of Christian Science must first separate the tares from the wheat; discern between the thought, motive, and act superinduced by the wrong motive or the true — the God-given intent and volition — arrest the former, and obey the latter. This will place him on the safe side of practice. We always know where to look for the real Scientist, and always find him there. I agree with Rev. Dr. Talmage, that "there are wit, humor, and enduring vivacity among God's people."

Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law. We see eye to eye and know as we are known, reciprocate kindness and work wisely, in proportion as we love.

It is difficult for me to carry out a divine commission while participating in the movements, or *modus operandi*, of other folks. To point out every step to a student and then watch that each step be taken, consumes time, — and experiments ofttimes are costly. According to my calendar, God's time and mortals' differ. The neophyte is inclined to be too fast or too slow: he works somewhat in the dark; and, sometimes out of season, he would replenish his lamp at the midnight hour and borrow oil of the more provident watcher. God is the fountain of light, and He illumines one's way when one is obedient. The disobedient make their moves before God makes His, or make them too late to follow Him. Be sure that God *directs* your way; then, hasten to follow under every circumstance.

Human will must be subjugated. We cannot obey both God, good, and evil, — in other words, the material senses, false suggestions, self-will, selfish motives, and human policy. We shall have no faith in evil when faith finds a resting-place and scientific understanding guides man. Honesty in every condition, under every circumstance, is the indispensable rule of obedience. To obey the principle of mathematics ninety-nine times in one hundred and then allow one numeral to make incorrect your entire problem, is neither Science nor obedience.

However keenly the human affections yearn to forgive a mistake, and pass a friend over it smoothly, one's sympathy can neither atone for error, advance individual growth, nor change this immutable decree of Love: "Keep My commandments." The guerdon of meritorious faith or trustworthiness rests on being willing to work alone with God and for Him, — willing to suffer patiently for error until all error is destroyed and His rod and His staff comfort you.

Self-ignorance, self-will, self-righteousness, lust, covetousness, envy, revenge, are foes to grace, peace, and progress; they must be met manfully and overcome, or they will uproot all happiness. Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you, — and obedience crowns persistent effort with everlasting victory. Every attempt of evil to harm good is futile, and ends in the fiery punishment of the evil-doer.

Jesus said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth,

this defileth a man." If malicious suggestions whisper evil through the mind's tympanum, this were no apology for acting evilly. We are responsible for our thoughts and acts; and instead of aiding other people's devices by obeying them, — and then whining over misfortune, — rise and overthrow both. If a criminal coax the unwary man to commit a crime, our laws punish the dupe as accessory to the fact. Each individual is responsible for himself.

Evil is impotent to turn the righteous man from his uprightness. The nature of the individual, more stubborn than the circumstance, will always be found arguing for itself, — its habits, tastes, and indulgences. This material nature strives to tip the beam against the spiritual nature; for the flesh strives against Spirit, — against whatever or whoever opposes evil, — and weighs mightily in the scale against man's high destiny. This conclusion is not an argument either for pessimism or for optimism, but is a plea for free moral agency, — full exemption from all necessity to obey a power that should be and is found powerless in Christian Science.

Insubordination to the law of Love even in the least, or strict obedience thereto, tests and discriminates between the real and the unreal Scientist. Justice, a prominent statute in the divine law, demands of all trespassers upon the sparse individual rights which one justly reserves to one's self, — Would you consent that others should tear up your landmarks, manipulate your students, nullify or reverse your rules, countermand your orders, steal your possessions, and escape the penalty therefor? No! "Therefore all things whatsoever ye would that men should do to you, do ye even

so to them." The professors of Christian Science must take off their shoes at our altars; they must unclasp the material sense of things at the very threshold of Christian Science: they must obey implicitly each and every injunction of the divine Principle of life's long problem, or repeat their work in tears. In the words of St. Paul, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of *obedience* unto righteousness?"

Beloved students, loyal laborers are ye that have wrought valiantly, and achieved great guerdons in the vineyard of our Lord; but a mighty victory is yet to be won, a great freedom for the race; and Christian success is under arms, — with armor on, not laid down. Let us rejoice, however, that the clarion call of peace will at length be heard above the din of battle, and come more sweetly to our ear than sound of vintage bells to villagers on the Rhine.

I recommend that this Association hereafter meet triennially: many of its members reside a long distance from Massachusetts, and they are members of The Mother Church who would love to be with you on Sunday, and once in three years is perhaps as often as they can afford to be away from their own fields of labor.

Communion Address, January, 1896

Friends and Brethren: — The Biblical record of the great Nazarene, whose character we to-day commemorate, is scanty; but what is given, puts to flight every doubt as to the immortality of his words and works. Though

written in a decaying language, his words can never pass away: they are inscribed upon the hearts of men: they are engraved upon eternity's tablets.

Undoubtedly our Master partook of the Jews' feast of the Passover, and drank from their festal wine-cup. This, however, is not the cup to which I call your attention, — even the cup of martyrdom: wherein Spirit and matter, good and evil, seem to grapple, and the human struggles against the divine, up to a point of discovery; namely, the impotence of evil, and the omnipotence of good, as divinely attested. Anciently, the blood of martyrs was believed to be the seed of the Church. Stalled theocracy would make this fatal doctrine just and sovereign, even a divine decree, a law of Love! That the innocent shall suffer for the guilty, is inhuman. The prophet declared, "Thou shalt put away the guilt of innocent blood from Israel." This is plain: that whatever belittles, befogs, or belies the nature and essence of Deity, is not divine. Who, then, shall father or favor this sentence passed upon innocence? thereby giving the signet of God to the arrest, trial, and crucifixion of His beloved Son, the righteous Nazarene, — christened by John the Baptist, "the Lamb of God."

Oh! shameless insult to divine royalty, that drew from the great Master this answer to the questions of the rabbinical rabble: "If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go."

Infinitely greater than human pity, is divine Love, — that cannot be unmerciful. Human tribunals, if just, borrow their sense of justice from the divine Principle thereof, which punishes the guilty, not the innocent. The Teacher of both law and gospel construed the substitution

of a good man to suffer for evil-doers — a *crime!* When foretelling his own crucifixion, he said, "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!"

Would Jesus thus have spoken of what was indispensable for the salvation of a world of sinners, or of the individual instrument in this holy (?) alliance for accomplishing such a monstrous work? or have said of him whom God foreordained and predestined to fulfil a divine decree, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea"?

The divine order is the acme of mercy: it is neither questionable nor assailable: it is not evil producing good, nor good ultimating in evil. Such an inference were impious. Holy Writ denounces him that declares, "Let us do evil, that good may come! whose damnation is just."

Good is not educed from its opposite: and Love divine spurned, lessens not the hater's hatred nor the criminal's crime; nor reconciles justice to injustice; nor substitutes the suffering of the Godlike for the suffering due to sin. Neither spiritual bankruptcy nor a religious chancery can win high heaven, or the "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord."

Divine Love knows no hate; for hate, or the hater, is nothing: God never made it, and He made all that was made. The hater's pleasures are unreal; his sufferings, self-imposed; his existence is a parody, and he ends — with suicide.

The murder of the just Nazarite was incited by the

same spirit that in our time massacres our missionaries, butchers the helpless Armenians, slaughters innocents. Evil was, and is, the illusion of breaking the First Commandment, "Thou shalt have no other gods before me:" it is either idolizing something and somebody, or hating them: it is the spirit of idolatry, envy, jealousy, covetousness, superstition, lust, hypocrisy, *witchcraft.*

That man can break the forever-law of infinite Love, was, and is, the serpent's biggest lie! and ultimates in a religion of pagan priests bloated with crime; a religion that demands human victims to be sacrificed to human passions and human gods, or tortured to appease the anger of a so-called god or a miscalled man or woman! The Assyrian Merodach, or the god of sin, was the "lucky god;" and the Babylonian Yawa, or Jehovah, was the Jewish tribal deity. The *Christian's* God is neither, and is too pure to behold iniquity.

Divine Science has rolled away the stone from the sepulchre of our Lord; and there has risen to the awakened thought the majestic atonement of divine Love. The at-one-ment with Christ has appeared — not through vicarious suffering, whereby the just obtain a pardon for the unjust, — but through the eternal law of justice; wherein sinners suffer for their own sins, repent, forsake sin, love God, and keep His commandments, thence to receive the reward of righteousness: salvation from sin, not through the *death* of a man, but through a divine *Life,* which is our Redeemer.

Holy Writ declares that God is Love, is Spirit; hence it follows that those who worship Him, must worship Him spiritually, — far apart from physical sensation such as attends eating and drinking corporeally. It is

plain that aught unspiritual, intervening between God and man, would tend to disturb the divine order, and countermand the Scripture that those who worship the Father must worship Him in spirit. It is also plain, that we should not seek and cannot find God in matter, or through material methods; neither do we love and obey Him by means of matter, or the flesh, — which warreth against Spirit, and will not be reconciled thereto.

We turn, with sickened sense, from a pagan Jew's or Moslem's misconception of Deity, for peace; and find rest in the spiritual ideal, or Christ. For "who is so great a God as our God!" unchangeable, all-wise, all-just, all-merciful; the ever-loving, ever-living Life, Truth, Love: comforting such as mourn, opening the prison doors to the captive, marking the unwinged bird, pitying with more than a father's pity; healing the sick, cleansing the leper, raising the dead, saving sinners. As we think thereon, man's true sense is filled with peace, and power; and we say, It is well that Christian Science has taken expressive silence wherein to muse His praise, to kiss the feet of Jesus, adore the white Christ, and stretch out our arms to God.

The last act of the tragedy on Calvary rent the veil of matter, and unveiled Love's great legacy to mortals: *Love forgiving its enemies.* This grand act crowned and still crowns Christianity: it manumits mortals; it translates love; it gives to suffering, inspiration; to patience, experience; to experience, hope; to hope, faith; to faith, understanding; and to understanding, Love triumphant!

In proportion to a man's spiritual progress, he will

indeed drink of our Master's cup, and be baptized with his baptism! be purified as by fire, — the fires of suffering; then hath he part in Love's atonement, for "whom the Lord loveth He chasteneth." Then shall he also reign with him: he shall rise to know that there is no sin, that there is no suffering; since all that is *real* is *right.* This knowledge enables him to overcome the world, the flesh, and all evil, to have dominion over his own sinful sense and self. Then shall he drink anew Christ's cup, in the kingdom of God — the reign of righteousness — within him; he shall sit down at the Father's right hand: *sit down;* not stand waiting and weary; but rest on the bosom of God; rest, in the understanding of divine Love that passeth all understanding; rest, in that which "to know aright is Life eternal," and whom, not having seen, we love.

Then shall he press on to Life's long lesson, the eternal lore of Love; and learn forever the infinite meanings of these short sentences: "God is Love;" and, All that is real is divine, for God is All-in-all.

Message to the Annual Meeting of The Mother Church, Boston, 1896

Beloved Brethren, Children, and Grandchildren: — Apart from the common walks of mankind, revolving oft the hitherto untouched problems of being, and oftener, perhaps, the controversies which baffle it, Mother, thought-tired, turns to-day to you; turns to her dear church, to tell the towers thereof the remarkable achievements that have been ours within the past few years: the rapid transit from halls to churches, from un-

settled questions to permanence, from danger to escape, from fragmentary discourses to one eternal sermon; yea, from darkness to daylight, in physics and metaphysics.

Truly, I half wish for society again; for once, at least, to hear the soft music of our Sabbath chimes saluting the ear in tones that leap for joy, with love for God and man.

Who hath not learned that when alone he has his own thoughts to guard, and when struggling with mankind his temper, and in society his tongue? We also have gained higher heights; have learned that trials lift us to that dignity of Soul which sustains us, and finally conquers them; and that the ordeal refines while it chastens.

Perhaps our church is not yet quite sensible of what we owe to the strength, meekness, honesty, and obedience of the Christian Science Board of Directors; to the able editors of *The Christian Science Journal*, and to our efficient Publishing Society.

No reproof is so potent as the silent lesson of a good example. Works, more than words, should characterize Christian Scientists. Most people condemn evil-doing, evil-speaking; yet nothing circulates so rapidly: even gold is less current. Christian Scientists have a strong race to run, and foes in ambush; but bear in mind that, in the long race, honesty always defeats dishonesty.

God hath indeed smiled on my church, — this daughter of Zion: she sitteth in high places; and to deride her is to incur the penalty of which the Hebrew bard spake after this manner: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Hitherto, I have observed that in proportion as this church has smiled on His "little ones," He has blessed her. Throughout my entire connection with The Mother Church, I have seen, that in the ratio of her love for others, hath His love been bestowed upon her; watering her waste places, and enlarging her borders.

One thing I have greatly desired, and again earnestly request, namely, that Christian Scientists, here and elsewhere, pray daily for themselves; not verbally, nor on bended knee, but mentally, meekly, and importunately. When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone, — but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the bread of heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire; then will flow into it the "river of His pleasure," the tributary of divine Love, and great growth in Christian Science will follow, — even that joy which finds one's own in another's good.

To love, and to be loved, one must do good to others. The inevitable condition whereby to become blessed, is to bless others: but here, you must so know yourself, under God's direction, that you will do His will even though your pearls be downtrodden. Ofttimes the rod is His means of grace; then it must be ours, — we cannot avoid wielding it if we reflect Him.

Wise sayings and garrulous talk may fall to the ground, rather than on the ear or heart of the hearer; but a tender sentiment felt, or a kind word spoken, at the right moment, is never wasted. Mortal mind presents phases of character which need close attention and examination. The human heart, like a feather bed, needs often to be *stirred*,

sometimes roughly, and given a variety of *turns*, else it grows hard and uncomfortable whereon to repose.

The lessons of this so-called life in matter are too vast and varied to learn or to teach briefly; and especially within the limits of a letter. Therefore I close here, with the apostle's injunction: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

With love, Mother,

MARY BAKER G. EDDY.

CHAPTER V

LETTERS

To The Mother Church

My Beloved Brethren: — If a member of the church is inclined to be uncharitable, or to condemn his brother without cause, let him put his finger to his lips, and forgive others as he would *be* forgiven. One's first lesson is to learn one's self; having done this, one will naturally, through grace from God, forgive his brother and love his enemies. To avenge an imaginary or an actual wrong, is suicidal. The law of our God and the rule of our church is to tell thy brother his fault and thereby help him. If this rule fails in effect, then take the next Scriptural step: drop this member's name from the church, and thereafter "let the dead bury their dead," — let silence prevail over his remains.

If a man is jealous, envious, or revengeful, he will seek occasion to balloon an atom of another man's indiscretion, inflate it, and send it into the atmosphere of mortal mind — for other green eyes to gaze on: he will always find somebody in his way, and try to push him aside; will see somebody's faults to magnify under the lens that he never turns on himself.

What have been your Leader's precepts and example! Were they to save the sinner, and to spare his exposure

so long as a hope remained of thereby benefiting him? Has her life exemplified long-suffering, meekness, charity, purity?

She readily leaves the answer to those who know her.

Do we yet understand how much better it is to be wronged, than to commit wrong? What do we find in the Bible, and in the Christian Science textbook, on this subject? Does not the latter instruct you that looking continually for a fault in somebody else, talking about it, thinking it over, and how to meet it, — "rolling sin as a sweet morsel under your tongue," — has the same power to make you a sinner that acting thus regarding disease has to make a man sick? Note the Scripture on this subject: "Vengeance is mine; I will repay, saith the Lord."

The Christian Science Board of Directors has borne the burden in the heat of the day, and it ought not to be expected that they could have accomplished, without one single mistake, such Herculean tasks as they have accomplished. He who judges others should know well whereof he speaks. Where the motive to do right exists, and the majority of one's acts are right, we should avoid referring to past mistakes. The greatest sin that one can commit against himself is to wrong one of God's "little ones."

Know ye not that he who exercises the largest charity, and waits on God, renews his strength, and is exalted? Love is not puffed up; and the meek and loving, God anoints and appoints to lead the line of mankind's triumphal march out of the wilderness, out of darkness into light.

Whoever challenges the errors of others and cherishes his own, can neither help himself nor others; he will be called a moral nuisance, a fungus, a microbe, a mouse gnawing at the vitals of humanity. The darkness in one's self must first be cast out, in order rightly to discern darkness or to reflect light.

If the man of more than average avoirdupois kneels on a stool in church, let the leaner sort console this brother's necessity by doing likewise. Christian Scientists preserve unity, and so shadow forth the substance of our sublime faith, and the evidence of its being built upon the rock of divine oneness, — one faith, one God, one baptism.

If our Board of Directors is prepared to itemize a report of the first financial year since the erection of the edifice of The First Church of Christ, Scientist, let it do so; otherwise, I recommend that you waive the church By-law relating to finances this year of your firstfruits. This Board did not act under that By-law; it was not in existence all of the year. It is but just to consider the great struggles with perplexities and difficulties which the Directors encountered in Anno Domini 1894, and which they have overcome. May God give unto us all that loving sense of gratitude which delights in the opportunity to cancel accounts. I, for one, would be pleased to have the Christian Science Board of Directors itemize a bill of this church's gifts to Mother; and then to have them let her state the value thereof, if, indeed, it could be estimated.

After this financial year, when you call on the members of the Christian Science Board of Directors to itemize or audit their accounts, these will be found already itemized, and last year's records immortalized, with perils past and victories won.

A motion was made, and a vote passed, at your last meeting, on a subject the substance whereof you had already accepted as a By-law. But, I shall take this as a favorable omen, a fair token that heavy lids are opening, even wider than before, to the light of Love — and By-laws.

Affectionately yours,

MARY BAKER EDDY.

TO ——, ON PRAYER

MASSACHUSETTS METAPHYSICAL COLLEGE,
571 COLUMBUS AVENUE,
BOSTON, March 21, 1885.

Dear Sir: — In your communication to *Zion's Herald*, March 18, under the heading, "Prayer and Healing; supplemental," you state that you would "like to hear from Dr. Cullis; and, by the way, from Mrs. Eddy, also."

Because of the great demand upon my time, consisting in part of dictating answers through my secretary, or answering personally manifold letters and inquiries from all quarters, — having charge of a church, editing a magazine, teaching Christian Science, receiving calls, etc., — I find it inconvenient to accept your invitation to answer you through the medium of a newspaper; but, for information as to what I believe and teach, would refer you to the Holy Scriptures, to my various publications, and to my Christian students.

It was with a thrill of pleasure that I read in your article these words: "If we have in any way misrepresented either Dr. Cullis or Mrs. Eddy, we are sorry." Even the desire to be just is a vital spark of Christianity. And those words inspire me with the hope that you wish to be just.

If this is so, you will not delay corrections of the statement you make at the close of your article, when referring to me, "the pantheistic and prayerless Mrs. Eddy, of Boston."

It would be difficult to build a sentence of so few words conveying ideas more opposite to the fact.

In refutation of your statement that I am a pantheist, I request you to read my sermons and publications.

As to being "prayerless," I call your attention and deep consideration to the following Scripture, that voices my impressions of prayer: —

"When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. . . . But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

I hope I am not wrong in literally following the dictum of Jesus; and, were it not because of my desire to set you right on this question, I should feel a delicacy in making the following statement: —

Three times a day, I retire to seek the divine blessing on the sick and sorrowing, with my face toward the Jerusalem of Love and Truth, in silent prayer to the Father which "seeth in secret," and with childlike confidence that He will reward "openly." In the midst of depressing care and labor I turn constantly to divine Love for guidance, and find rest. It affords me great joy to be able to attest to the truth of Jesus' words. Love makes all burdens light, it giveth a peace that passeth understanding, and with "signs following." As to the peace, it is unutterable; as to "signs," behold the sick who are healed, the sorrowful

who are made hopeful, and the sinful and ignorant who have become "wise unto salvation"!

And now, dear sir, as you have expressed contrition for an act which you have immediately repeated, you are placed in this dilemma: To reiterate such words of apology as characterize justice and Christianity.

Very truly,

MARY BAKER G. EDDY.

TO THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION

Beloved Students: — Meet together and meet *en masse*, in 1888, at the annual session of the National Christian Scientist Association. Be "of one mind," "in one place," and God will pour you out a blessing such as you never before received. He who dwelleth in eternal light is bigger than the shadow, and will guard and guide His own.

Let no consideration bend or outweigh your purpose to be in Chicago on June 13. Firm in your allegiance to the reign of universal harmony, go to its rescue. In God's hour, the powers of earth and hell are proven powerless. The reeling ranks of *materia medica*, with poisons, nostrums, and knives, are impotent when at war with the omnipotent! Like Elisha, look up, and behold: "They that be with us, are more than they that be with them."

Error is only fermenting, and its heat hissing at the "still, small voice" of Truth; but it can neither silence nor disarm God's voice. Spiritual wickedness is standing in high places; but, blind to its own fate, it will tumble into the bottomless.

Christians, and all *true* Scientists, marching under whatsoever ensign, come into the ranks! Again I repeat, person is not in the question of Christian Science. Principle, instead of person, is next to our hearts, on our lips, and in our lives. Our watchwords are Truth and Love; and if we abide in these, they will abound in us, and we shall be one in heart, — one in motive, purpose, pursuit. Abiding in Love, not one of you can be separated from me; and the sweet sense of journeying on together, doing unto others as ye would they should do unto you, conquers all opposition, surmounts all obstacles, and secures success. If you falter, or fail to fulfil this Golden Rule, though you should build to the heavens, you would build on sand.

Is it a cross to give one week's time and expense to the jubilee of Spirit? Then take this cross, and the crown with it. Sending forth currents of Truth, God's methods and means of healing, and so spreading the gospel of Love, is in itself an eternity of joy that outweighs an hour. Add one more noble offering to the unity of good, and so cement the bonds of Love.

With love,

Mary Baker Eddy.

To the College Association

Letter read at the meeting of the Massachusetts Metaphysical College Association, June 3, 1891.

To the Members of the Christian Scientists' Association of the Massachusetts Metaphysical College.

My Beloved Students: — You may be looking to see me in my accustomed place with you, but this you must no

longer expect. When I retired from the field of labor, it was a departure, socially, publicly, and finally, from the routine of such material modes as society and our societies demand. Rumors are rumors, — nothing more. I am still with you on the field of battle, taking forward marches, broader and higher views, and with the hope that you will follow.

The eternal and infinite, already brought to your earnest consideration, so grow upon my vision that I cannot feel justified in turning aside for one hour from contemplation of them and of the faith unfeigned. When the verities of being seem to you as to me, — as they must some time, — you will understand the necessity for my seclusion, and its fulfilment of divine order. "Wherefore come out from among them, and be ye separate, saith the Lord."

All our thoughts should be given to the absolute demonstration of Christian Science. You can well afford to give me up, since you have in my last revised edition of Science and Health your teacher and guide.

I recommend that the June session of this honorable body shall close your meetings for the summer; also, that hereafter you hold three sessions annually, convening once in four months; oftener is not requisite, and the members coming from a distance will be accommodated by this arrangement.

Yours affectionately,

Mary B. G. Eddy.

To the National Christian Scientist Association

My Dear Students and Friends: — Accept my thanks for your card of invitation, your badge, and order of exercise, all of which are complete.

When I gave you a meagre reception in Boston at the close of the first convention of the National Christian Scientist Association, it was simply to give you the privilege, poor as it was, of speaking a few words aside to your teacher. I remember my regret, when, having asked in general assembly if you had any questions to propose, I received no reply. Since then you have doubtless realized that such opportunity might have been improved; but that time has passed.

I greatly rejoice over the growth of my students within the last few years. It was kind of you to part so gently with the protecting wings of the mother-bird, and to spread your own so bravely. Now, dear ones, if you take my advice again, you will do — what?

Even this: Disorganize the National Christian Scientist Association! and each one return to his place of labor, to work out individually and alone, for himself and for others, the sublime ends of human life.

To accomplish this, you must give much time to self-examination and correction; you must control appetite, passion, pride, envy, evil-speaking, resentment, and each one of the innumerable errors that worketh or maketh a lie. Then you can give to the world the benefit of all this, and heal and teach with increased confidence. My students can *now* organize their students into associations, form churches, and hold these organizations of their

own, — until, in turn, their students will sustain themselves and work for others.

The time it takes yearly to prepare for this national convention is worse than wasted, if it causes thought to wander in the wilderness or ways of the world. The detail of conforming to society, in any way, costs you what it would to give time and attention to hygiene in your ministry and healing.

For students to work together is not always to cooperate, but sometimes to coelbow! Each student should seek alone the guidance of our common Father — even the divine Principle which he claims to demonstrate, — and especially should he prove his faith by works, ethically, physically, and spiritually. Remember that the first and last lesson of Christian Science is love, perfect love, and love made perfect through the cross.

I once thought that in unity was human strength; but have grown to know that human strength is weakness, — that unity is divine might, giving to human power, peace.

My counsel is applicable to the state of general growth in the members of the National Christian Scientist Association, but it is not so adapted to the members of students' organizations. And wherefore? Because the growth of these at first is more gradual; but whenever they are equal to the march triumphant, God will give to all His soldiers of the cross the proper command, and under the banner of His love, and with the "still, small voice" for the music of our march, we all shall take step and march on in spiritual organization.

Your loving teacher,

MARY BAKER G. EDDY.

CONCORD, N. H., May 23, 1890.

N. B. I recommend this honorable body to adjourn, if it does not disorganize, to three years from this date; or, if it does disorganize, to meet again in three years. Then bring your tithes into the storehouse, and God will pour you out a blessing such as you even yet have not received.

M. B. G. E.

To The First Church of Christ, Scientist, Boston

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. — 2 Cor. x. 4, 5.

In April, 1883, I started the *Journal* of Christian Science, with a portion of the above Scripture for its motto.

On December 10, 1889, I gave a lot of land — in Boston, situated near the beautiful Back Bay Park, now valued at $20,000 and rising in value — for the purpose of having erected thereon a church edifice to be called The Church of Christ, Scientist.

I had this desirable site transferred in a circuitous, novel way, at the wisdom whereof a few persons have since scrupled; but to my spiritual perception, like all true wisdom, this transaction will in future be regarded as greatly wise, and it will be found that this act was in advance of the erring mind's apprehension.

As with all former efforts in the interest of Christian Science, I took care that the provisions for the land and

building were such as error could not control. I knew that to God's gift, foundation and superstructure, no one could hold a wholly material title. The land, and the church standing on it, must be conveyed through a type representing the true nature of the gift; a type morally and spiritually inalienable, but materially questionable — even after the manner that all spiritual good comes to Christian Scientists, to the end of taxing their faith in God, and their adherence to the superiority of the claims of Spirit over matter or merely legal titles.

No one could buy, sell, or mortgage my gift as I had it conveyed. Thus the case rested, and I supposed the trustee-deed was legal; but this was God's business, not mine. Our church was prospered by the right hand of His righteousness, and contributions to the Building Fund generously poured into the treasury. Unity prevailed, — till mortal man sought to know who owned God's temple, and adopted and urged only the material side of this question.

The lot of land which I donated I redeemed from under mortgage. The foundation on which our church was to be built had to be rescued from the grasp of legal power, and now it must be put back into the arms of Love, if we would not be found fighting against God.

The diviner claim and means for upbuilding the Church of Christ were prospered. Our title to God's acres will be safe and sound — when we can "read our title clear" to heavenly mansions. Built on the rock, our church will stand the storms of ages: though the material superstructure should crumble into dust, the fittest would survive, — the spiritual idea would live, a perpetual type of the divine Principle it reflects.

The First Church of Christ, Scientist, our prayer in stone, will be the prophecy fulfilled, the monument upreared, of Christian Science. It will speak to you of the Mother, and of your hearts' offering to her through whom was revealed to you God's all-power, all-presence, and all-science. This building begun, will go up, and no one can suffer from it, for no one can resist the power that is behind it; and against this church temple "the gates of hell" cannot prevail.

All loyal Christian Scientists hail with joy this proposed type of universal Love; not so, however, with error, which hates the bonds and methods of Truth, and shudders at the freedom, might, and majesty of Spirit, — even the annihilating law of Love.

I vindicate both the law of God and the laws of our land. I believe, — yea, I understand, — that with the spirit of Christ actuating all the parties concerned about the legal quibble, it can easily be corrected to the satisfaction of all. Let this be speedily done. Do not, I implore you, stain the early history of Christian Science by the impulses of human will and pride; but let the divine will and the nobility of human meekness rule this business transaction, in obedience to the law of Love and the laws of our land.

As the ambassador of Christ's teachings, I admonish you: Delay not longer to commence building our church in Boston; or else return every dollar that you yourselves declare you have had no legal authority for obtaining, to the several contributors, — and let them, not you, say what shall be done with their money.

Of our first church in Boston, O recording angel! write: God is in the midst of her: how beautiful are her

feet! how beautiful are her garments! how hath He enlarged her borders! how hath He made her wildernesses to bud and blossom as the rose!

With love,

MARY BAKER EDDY.

TO DONORS OF BOAT, FROM TORONTO, CANADA

Written on receipt of a beautiful boat presented by Christian Scientists in Toronto, for the little pond at Pleasant View. The boat displays, among other beautiful decorations, a number of masonic symbols.

Beloved Students and Friends: — Accept my thanks for the beautiful boat and presentation poem. Each day since they arrived I have said, Let me write to the donors, — and what?

My first impression was to indite a poem; my second, a psalm; my third, a letter. Why the letter alone? Because your dear hearts expressed in their lovely gift such varying types of true affection, shaded as autumn leaves with bright hues of the spiritual, that my Muse lost her lightsome lyre, and imagery of thought gave place to chords of feeling too deep for words.

A boat song seemed more Olympian than the psalm in spiritual strains of the Hebrew bard. So I send my answer in a commonplace letter. Poor return, is it not?

The symbols of freemasonry depicted on the boat wakened memory, touched tender fibres of thought, and I longed to say to the masonic brothers: If as a woman I may not unite with you in freemasonry, nor you with me in Christian Science, yet as friends we can feel the

touch of heart to heart and hand to hand, on the broad basis and sure foundation of true friendship's "level" and the "square" of moral sentiments.

My dear students may have explained to the kind participants in beautifying this boat our spiritual points, above the plane of matter. If so, I may hope that a closer link hath bound us. Across lakes, into a kingdom, I reach out my hand to clasp yours, with this silent benediction: May the kingdom of heaven come in each of your hearts!

With love,

MARY BAKER EDDY.

ADDRESS, — LAYING THE CORNER-STONE

Beloved Students: — On the 21st day of May, A. D. 1894, with quiet, imposing ceremony, is laid the corner-stone of "The First Church of Christ, Scientist," in Boston.

It gives me great pleasure to say that you, principally the Normal class graduates of my College, well known physicians, teachers, editors, and pastors of churches, by contributions of one thousand dollars each, husband and wife reckoned as one, have, within about three months, donated the munificent sum of forty-two thousand dollars toward building The Mother Church. A quiet call from me for this extra contribution, in aid of our Church Building Fund, found you all "with one accord in one place." Each donation came promptly; sometimes at much self-sacrifice, but always accompanied with a touching letter breathing the donor's privileged joy.

The granite for this church was taken from the quarries in New Hampshire, my native State. The money for building "Mother's Room," situated in the second story of the tower on the northeast corner of this building, and the name thereof, came from the dear children of Christian Scientists; a little band called Busy Bees, organized by Miss Maurine R. Campbell.

On this memorable day there are laid away a copy of this address, the subscription list on which appear your several names in your own handwriting, your textbook, "Science and Health with Key to the Scriptures," and other works written by the same author, your teacher, the Discoverer and Founder of Christian Science; without pomp or pride, laid away as a sacred secret in the heart of a rock, there to typify the prophecy, "And a man shall be as an hiding place from the wind, and a covert from the tempest; . . . as the shadow of a great rock in a weary land:" henceforth to whisper our Master's promise, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

To-day, be this hope in each of our hearts, — precious in God's sight as shall be the assembling of His people in this temple, sweet as the rest that remaineth for the righteous, and fresh as a summer morn, — that, from earth's pillows of stone, our visible lives are rising to God. As in the history of a seed, so may our earthly sowing bear fruit that exudes the inspiration of the wine poured into the cup of Christ.

To-day I pray that divine Love, the life-giving Principle of Christianity, shall speedily wake the long night of materialism, and the universal dawn shall break upon the spire of this temple. The Church, more than any

other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it. Till then, this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and substance.

Does a single bosom burn for fame and power? Then when that person shall possess these, let him ask himself, and answer to his name in this corner-stone of our temple: Am I greater for them? And if he thinks that he is, then is he less than man to whom God gave "dominion over all the earth," less than the meek who "inherit the earth." Even vanity forbids man to be vain; and pride is a hooded hawk which flies in darkness. Over a wounded sense of its own error, let not mortal thought resuscitate too soon.

In our rock-bound friendship, delicate as dear, our names may melt into one, and common dust, and their modest sign be nothingness. Be this as it may, the visible unity of spirit remains, to quicken even dust into sweet memorial such as Isaiah prophesied: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

When the *hearts* of Christian Scientists are woven together as are their names in the web of history, earth will float majestically heaven's heraldry, and echo the song of angels: "Glory to God in the highest, and on earth peace, good will toward men."

To The Church of Christ, Scientist, in Boston, and to the dear children that my heart folds within it, let me

say, 'Tis sweet to remember thee, and God's Zion, with healing on her wings. May her walls be vocal with salvation; and her gates with praise!

To The First Church of Christ, Scientist, Boston

My Beloved Students: — I cannot conscientiously lend my counsel to direct your action on receiving or dismissing candidates. To do this, I should need to be with you. I cannot accept hearsay, and would need to know the circumstances and facts regarding both sides of the subject, to form a proper judgment. This is not my present province; hence I have hitherto declined to be consulted on these subjects, and still maintain this position.

These are matters of grave import; and you cannot be indifferent to this, but will give them immediate attention, and be governed therein by the spirit and the letter of this Scripture: "Whatsoever ye would that men should do unto you, do ye even so to them."

I cannot be the conscience for this church; but if I were, I would gather every reformed mortal that desired to come, into its fold, and counsel and help him to walk in the footsteps of His flock. I feel sure that as Christian Scientists you will act, relative to this matter, up to your highest understanding of justice and mercy.

Affectionately yours,

Mary Baker Eddy.

Feb. 12, 1895.

The First Members of The First Church of Christ, Scientist, Boston, Massachusetts

My Beloved Students: — Another year has rolled on, another annual meeting has convened, another space of time has been given us, and has another duty been done and another victory won for time and eternity? Do you meet in unity, preferring one another, and demonstrating the divine Principle of Christian Science? Have you improved past hours, and ladened them with records worthy to be borne heavenward? Have you learned that sin is inadmissible, and indicates a small mind? Do you manifest love for those that hate you and despitefully use you?

The man of integrity is one who makes it his constant rule to follow the road of duty, according as Truth and the voice of his conscience point it out to him. He is not guided merely by affections which may some time give the color of virtue to a loose and unstable character.

The upright man is guided by a fixed Principle, which destines him to do nothing but what is honorable, and to abhor whatever is base or unworthy; hence we find him ever the same, — at all times the trusty friend, the affectionate relative, the conscientious man of business, the pious worker, the public-spirited citizen.

He assumes no borrowed appearance. He seeks no mask to cover him, for he acts no studied part; but he is indeed what he appears to be, — full of truth, candor, and humanity. In all his pursuits, he knows no path but the fair, open, and direct one, and would much rather fail of success than attain it by reproachable means. He

never shows us a smiling countenance while he meditates evil against us in his heart. We shall never find one part of his character at variance with another.

Lovingly yours,

MARY BAKER EDDY.

Sept. 30, 1895.

EXTRACT FROM A LETTER

The Rules and By-laws in the Manual of The First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events, — from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish.

TO THE MOTHER CHURCH

Beloved Brethren: — Until recently, I was not aware that the contribution box was presented at your Friday evening meetings. I specially desire that you collect no moneyed contributions from the people present on these occasions.

Let the invitation to this sweet converse be in the words of the prophet Isaiah: "Ho, every one that thirsteth,

come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Invite all cordially and freely to this banquet of Christian Science, this feast and flow of Soul. Ask them to bring what they possess of love and light to help leaven your loaf and replenish your scanty store. Then, after presenting the various offerings, and one after another has opened his lips to discourse and distribute what God has given him of experience, hope, faith, and understanding, gather up the fragments, and count the baskets full of accessions to your love, and see that nothing has been lost.

With love,

MARY BAKER EDDY.

TO FIRST CHURCH OF CHRIST, SCIENTIST, IN OCONTO

My Beloved Brethren: — Lips nor pen can ever express the joy you give me in parting so promptly with your beloved pastor, Rev. Mr. Norcross, to send him to aid me. It is a refreshing demonstration of Christianity, brotherly love, and all the rich graces of the Spirit. May this sacrifice bring to your beloved church a vision of the new church, that cometh down from heaven, whose altar is a loving heart, whose communion is fellowship with saints and angels. This example of yours is a light that cannot be hid.

Guided by the pillar and the cloud, this little church that built the first temple for Christian Science worship shall abide steadfastly in the faith of Jesus' words: "Fear

not, little flock; for it is your Father's good pleasure to give you the kingdom." May He soon give you a pastor; already you have the great Shepherd of Israel watching over you. Give my forever-love to your dear church.

Yours in bonds of Christ,

MARY BAKER G. EDDY.

BOSTON, MASS., 1889.

TO FIRST CHURCH OF CHRIST, SCIENTIST, IN SCRANTON

Beloved Brethren: — Space is no separator of hearts. Spiritually, I am with all who are with Truth, and whose hearts to-day are repeating their joy that God dwelleth in the congregation of the faithful, and loveth the gates of Zion.

The outlook is cheering. We have already seen the salvation of many people by means of Christian Science. Chapels and churches are dotting the entire land. Convenient houses and halls can now be obtained wherein, as whereout, Christian Scientists may worship the Father "in spirit and in truth," as taught by our great Master.

"If God be for us, who can be against us?" If He be with us, the wayside is a sanctuary, and the desert a resting-place peopled with living witnesses of the fact that "God is Love."

God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him — that reflect Love. Again, this infinite Principle, with its universal manifestation, is all that really is or can be; hence God is our Shepherd. He guards, guides, feeds,

and folds the sheep of His pasture; and their ears are attuned to His call. In the words of the loving disciple, "My sheep hear my voice, . . . and they follow me; . . . neither shall any man pluck them out of my hand."

God is a consuming fire. He separates the dross from the gold, purifies the human character, through the furnace of affliction. Those who bear fruit He purgeth, that they may bear more fruit. Through the sacred law, He speaketh to the unfruitful in tones of Sinai: and, in the gospel, He saith of the barren fig-tree, "Cut it down; why cumbereth it the ground?"

God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven. David sang, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

Brother, sister, beloved in the Lord, knowest thou thyself, and art thou acquainted with God? If not, I pray thee as a Christian Scientist, delay not to make Him thy first acquaintance.

Glorious things are spoken of you in His Word. Ye are a chosen people, whose God is — what? Even *All*. May mercy and truth go before you: may the lamp of your life continually be full of oil, and you be wedded to the spiritual idea, Christ; then will you heal, and teach, and preach, on the ascending scale of everlasting Life and Love.

Affectionately yours in Christ,

MARY BAKER EDDY.

To First Church of Christ, Scientist, in Denver

Beloved Pastor and Brethren: — "As in water face answereth to face," and in love continents clasp hands, so the oneness of God includes also His presence with those whose hearts unite in the purposes of goodness. Of this we may be sure: that thoughts winged with peace and love breathe a silent benediction over all the earth, co-operate with the divine power, and brood unconsciously o'er the work of His hand.

I, as a corporeal person, am not in your midst: I, as a dictator, arbiter, or ruler, am not present; but I, as a mother whose heart pulsates with every throb of theirs for the welfare of her children, am present, and rejoice with them that rejoice.

May meekness, mercy, and love dwell forever in the hearts of those who worship in this tabernacle: then will they receive the heritage that God has prepared for His people, — made ready for the pure in affection, the meek in spirit, the worshipper in truth, the follower of good.

Thus founded upon the rock of Christ, when storm and tempest beat against this sure foundation, you, safely sheltered in the strong tower of hope, faith, and Love, are God's nestlings; and He will hide you in His feathers till the storm has passed. Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home.

Exercise more faith in God and His spiritual means

and methods, than in man and his material ways and means, of establishing the Cause of Christian Science. If right yourself, God will confirm His inheritance. "Be not weary in well doing." Truth is restful, and Love is triumphant.

When God went forth before His people, they were fed with manna: they marched through the wilderness: they passed through the Red Sea, untouched by the billows. At His command, the rock became a fountain; and the land of promise, green isles of refreshment. In the words of the Psalmist, when "the Lord gave the word: great was the company of those that published it."

God is good to Israel, — washed in the waters of Meribah, cleansed of the flesh, — good to His Israel encompassed not with pride, hatred, self-will, and self-justification; wherein violence covereth men as a garment, and as captives are they enchained.

Christian Scientists bring forth the fruits of Spirit, not flesh; and God giveth this "new name" to no man who honors Him not by positive proof of trustworthiness. May you be able to say, "I have not cleansed my heart in vain."

Sir Edwin Arnold, to whom I presented a copy of my first edition of "Science and Health with Key to the Scriptures," writes: —

> Peace on earth and Good-will!
> Souls that are gentle and still
> Hear the first music of this
> Far-off, infinite, Bliss!

So may the God of peace be and abide with this church.

Affectionately yours,

Mary Baker Eddy.

To First Church of Christ, Scientist, in Lawrence

Beloved Brethren: — The spreading branches of The Church of Christ, Scientist, are fast reaching out their broad shelter to the entire world. Your faith has not been without works, — and God's love for His flock is manifest in His care. He will dig about this little church, prune its encumbering branches, water it with the dews of heaven, enrich its roots, and enlarge its borders with divine Love. God only waits for man's worthiness to enhance the means and measure of His grace. You have already proof of the prosperity of His Zion. You sit beneath your own vine and fig-tree as the growth of spirituality — even that vine whereof our Father is husbandman.

It is the purpose of divine Love to resurrect the understanding, and the kingdom of God, the reign of harmony already within us. Through the word that is spoken unto you, are you made free. Abide in His word, and it shall abide in you; and the healing Christ will again be made manifest in the flesh — understood and glorified.

Honor thy Father and Mother, God. Continue in His love. Bring forth fruit — "signs following" — that your prayers be not hindered. Pray without ceasing. Watch diligently; never desert the post of spiritual observation and self-examination. Strive for self-abnegation, justice, meekness, mercy, purity, love. Let your light reflect Light. Have no ambition, affection, nor aim apart from holiness. Forget not for a moment, that

God is All-in-all — therefore, that in reality there is but one cause and effect.

The pride of circumstance or power is the prince of this world that has nothing in Christ. All power and happiness are spiritual, and proceed from goodness. Sacrifice self to bless one another, even as God has blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity. While pressing meekly on, be faithful, be valiant in the Christian's warfare, and peace will crown your joy.

Lovingly yours,
Mary Baker Eddy.

To Correspondents

Beloved Students: — Because Mother has not the time even to read all of her interesting correspondence, and less wherein to answer it (however much she desires thus to do), she hereby requests: First, that you, her students' students, who write such excellent letters to her, will hereafter, as a general rule, send them to the editors of *The Christian Science Journal* for publication, and thereby give to us all the pleasure of hearing from you.

If my own students cannot spare time to write to God, — when they address me I shall be apt to forward their letters to Him as our common Parent, and by way of *The Christian Science Journal;* thus fulfilling their moral obligation to furnish some reading-matter for our denominational organ. Methinks, were they to contemplate the universal charge wherewith divine Love has entrusted us,

in behalf of a suffering race, they would contribute oftener to the pages of this swift vehicle of scientific thought; for it reaches a vast number of earnest readers, and seekers after Truth. With love,

MARY BAKER EDDY.

To Students

Beloved Christian Scientists: — Please send in your contributions as usual to our *Journal.* All is well at headquarters, and when the mist shall melt away you will see clearly the signs of Truth and the heaven of Love within your hearts. Let the reign of peace and harmony be supreme and forever yours.

I proposed to merge the adjourned meeting in the one held at Chicago, because I saw no advantage, but great disadvantage, in one student's opinions or *modus operandi* becoming the basis for others: read "Retrospection" on this subject. Science is absolute, and best understood through the study of my works and the daily Christian demonstration thereof. It is their *materiality* that clogs the progress of students, and "this kind goeth not forth but by prayer and fasting." It is materialism through which the animal magnetizer preys, and in turn becomes a prey. Spirituality is the basis of all true thought and volition. Assembling themselves together, and listening to each other amicably, or contentiously, is no aid to students in acquiring solid Christian Science. Experience and, above all, *obedience,* are the aids and tests of growth and understanding in this direction.

With love,

MARY B. G. EDDY.

To a Student

My Dear Student: — It is a great thing to be found worthy to suffer for Christ, Truth. Paul said, "If we suffer, we shall also reign with him." Reign then, my beloved in the Lord. He that marketh the sparrow's fall will direct thy way.

I have written, or caused my secretary to write, to Mr. and Mrs. Stewart, of Toronto, Canada (you will find their card in *The C. S. Journal*), that you or your lawyer will ask them all questions important for your case, and requested that they furnish all information possible. They will be glad to help you. Every true Christian Scientist will feel "as bound with you," but as free in Truth and Love, safe under the shadow of His wing.

Yes, my student, my Father is your Father; and He helps us most when help is most needed, for He is the ever-present help.

I am glad that you are in good cheer. I enclose you the name of Mr. E. A. Kimball, C. S. D., of Chicago, — 5020 Woodlawn Ave., — for items relative to Mrs. Stebbin's case.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday." This I know, for God is for us.

Write me when you need me. Error has no power but to destroy itself. It *cannot harm you;* it cannot stop the eternal currents of Truth.

Ever with love,

Mary B. G. Eddy.

To a Student

My Beloved Student: — In reply to your letter I will say: God's ways are not as our ways; but higher far than the heavens above the earth is His wisdom above ours. When I requested you to be ordained, I little thought of the changes about to be made. When I insisted on your speaking without notes, I little knew that so soon another change in your pulpit would be demanded. But now, after His messenger has obeyed the message of divine Love, comes the interpretation thereof. But you see we both had first to obey, and to do this through faith, not sight.

The meaning of it all, as now shown, is this: when you were bidden to be ordained, it was in reward for your faithful service, thus to honor it. The second command, to drop the use of notes, was to rebuke a lack of faith in divine help, and to test your humility and obedience in bearing this cross.

All God's servants are minute men and women. As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, whither. Let us be faithful and obedient, and God will do the rest.

In the April number of *The Christian Science Journal* you will find the forthcoming completion (as I now think) of the divine directions sent out to the churches. It is satisfactory to note, however, that the order therein given corresponds to the example of our Master. Jesus was not ordained as our churches ordain ministers. We have no record that he used notes when preaching. He

spake in their synagogues, reading the Scriptures and expounding them; and God has given to this age "Science and Health with Key to the Scriptures," to elucidate His Word.

You may read this letter to your church, and then send it to Rev. Mr. Norcross, and he will understand. May the God of all grace give you peace.

With love,

MARY BAKER EDDY.

EXTRACT FROM A CHRISTMAS LETTER

Beloved Students: — My heart has many rooms: one of these is sacred to the memory of my students. Into this upper chamber, where all things are pure and of good report, — into this sanctuary of love, — I often retreat, sit silently, and ponder. In this chamber is memory's wardrobe, where I deposit certain recollections and rare grand collections once in each year. This is my Christmas storehouse. Its goods commemorate, — not so much the Bethlehem babe, as the man of God, the risen Christ, and the adult Jesus. Here I deposit the gifts that my dear students offer at the shrine of Christian Science, and to their lone Leader. Here I talk once a year, — and this is a bit of what I said in 1890: "O glorious Truth! O Mother Love! how has the sense of Thy children grown to behold *Thee!* and how have many weary wings sprung upward! and how has our Model, Christ, been unveiled to us, and to the age!"

I look at the rich devices in embroidery, silver, gold, and jewels, — all gifts of Christian Scientists from all parts of our nation, and some from abroad, — then al-

most marvel at the power and permanence of affection under the *régime* of Christian Science! Never did gratitude and love unite more honestly in uttering the word *thanks*, than ours at this season. But a mother's love behind words has no language; it may give no material token, but lives steadily on, through time and circumstance, as part and paramount portion of her being.

Thus may our lives flow on in the same sweet rhythm of head and heart, till they meet and mingle in bliss supernal. There is a special joy in knowing that one is gaining constantly in the knowledge of Truth and divine Love. Your progress, the past year, has been marked. It satisfies my present hope. Of this we rest assured, that every trial of our faith in God makes us stronger and firmer in understanding and obedience.

Lovingly yours,

Mary Baker G. Eddy.

CHAPTER VI

SERMONS

A Christmas Sermon

Delivered in Chickering Hall, Boston, Mass., on the Sunday before Christmas, 1888.

Subject: *The Corporeal and Incorporeal Saviour.*

Text: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.* — Isaiah ix. 6.

TO the senses, Jesus was the son of man: in Science, man is the son of God. The material senses could not cognize the Christ, or Son of God: it was Jesus' approximation to this state of being that made him the Christ-Jesus, the Godlike, the anointed.

The prophet whose words we have chosen for our text, prophesied the appearing of this dual nature, as both human and divinely endowed, the personal and the impersonal Jesus.

The only record of our Master as a public benefactor, or personal Saviour, opens when he was thirty years of age; owing in part, perhaps, to the Jewish law that none should teach or preach in public under that age. Also, it is natural to conclude that at this juncture he was specially endowed with the Holy Spirit; for he was given the new name, Messiah, or Jesus Christ, — the God-

anointed; even as, at times of special enlightenment, Jacob was called Israel; and Saul, Paul.

The third event of this eventful period, — a period of such wonderful spiritual import to mankind! — was the advent of a higher Christianity.

From this dazzling, God-crowned summit, the Nazarene stepped suddenly before the people and their schools of philosophy; Gnostic, Epicurean, and Stoic. He must stem these rising angry elements, and walk serenely over their fretted, foaming billows.

Here the cross became the emblem of Jesus' history; while the central point of his Messianic mission was peace, good will, love, teaching, and healing.

Clad with divine might, he was ready to stem the tide of Judaism, and prove his power, derived from Spirit, to be supreme; lay himself as a lamb upon the altar of materialism, and therefrom rise to his nativity in Spirit.

The corporeal Jesus bore our infirmities, and through his stripes we are healed. He was the Way-shower, and suffered in the flesh, showing mortals how to escape from the sins of the flesh.

There was no incorporeal Jesus of Nazareth. The spiritual man, or Christ, was after the similitude of the Father, without corporeality or finite mind.

Materiality, worldliness, human pride, or self-will, by demoralizing his motives and Christlikeness, would have dethroned his power as the Christ.

To carry out his holy purpose, he must be oblivious of human self.

Of the lineage of David, like him he went forth, simple as the shepherd boy, to disarm the Goliath. Panoplied in the strength of an exalted hope, faith, and understand-

ing, he sought to conquer the three-in-one of error: the world, the flesh, and the devil.

Three years he went about doing good. He had for thirty years been preparing to heal and teach divinely; but his three-years mission was a marvel of glory: its chaplet, a grave to mortal sense dishonored — from which sprang a sublime and everlasting victory!

He who dated time, the Christian era, and spanned eternity, was the meekest man on earth. He healed and taught by the wayside, in humble homes: to arrant hypocrite and to dull disciples he explained the Word of God, which has since ripened into interpretation through Science.

His words were articulated in the language of a declining race, and committed to the providence of God. In no one thing seemed he less human and more divine than in his unfaltering faith in the immortality of Truth. Referring to this, he said, "Heaven and earth shall pass away, but my words shall not pass away!" and they have not: they still live; and are the basis of divine liberty, the medium of Mind, the hope of the race.

Only three years a personal Saviour! yet the foundations he laid are as eternal as Truth, the chief cornerstone.

After his brief brave struggle, and the crucifixion of the corporeal man, the incorporeal Saviour — the Christ or spiritual idea which leadeth into all Truth — must needs come in Christian Science, demonstrating the spiritual healing of body and mind.

This idea or divine essence was, and is, forever about the Father's business; heralding the Principle of health, holiness, and immortality.

Its divine Principle interprets the incorporeal idea, or Son of God; hence the incorporeal and corporeal are distinguished thus: the former is the spiritual idea that represents divine good, and the latter is the human presentation of goodness in man. The Science of Christianity, that has appeared in the ripeness of time, reveals the incorporeal Christ; and this will continue to be seen more clearly until it be acknowledged, understood, — and the Saviour, which is Truth, be comprehended.

To the vision of the Wisemen, this spiritual idea of the Principle of man or the universe, appeared as a star. At first, the babe Jesus seemed small to mortals; but from the mount of revelation, the prophet beheld it from the beginning as the Redeemer, who would present a wonderful manifestation of Truth and Love.

In our text Isaiah foretold, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

As the Wisemen grew in the understanding of Christ, the spiritual idea, it grew in favor with them. Thus it will continue, as it shall become understood, until man be found in the actual likeness of his Maker. Their highest human concept of the man Jesus, that portrayed him as the only Son of God, the only begotten of the Father, full of grace and Truth, will become so magnified to human sense, by means of the lens of Science, as to reveal man collectively, as individually, to be the son of God.

The limited view of God's ideas arose from the testimony of the senses. Science affords the evidence that God is the Father of man, of all that is real and eternal. This spir-

itual idea that the personal Jesus demonstrated, casting out evils and healing, more than eighteen centuries ago, disappeared by degrees; both because of the ascension of Jesus, in which it was seen that he had grown beyond the human sense of him, and because of the corruption of the Church.

The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality. This infinite idea of infinity will be, is, as eternal as its divine Principle. The daystar of this appearing is the light of Christian Science — the Science which rends the veil of the flesh from top to bottom. The light of this revelation leaves nothing that is material; neither darkness, doubt, disease, nor death. The material corporeality disappears; and individual spirituality, perfect and eternal, appears — never to disappear.

The truth uttered and lived by Jesus, who passed on and left to mortals the rich legacy of what he said and did, makes his followers the heirs to his example; but they can neither appreciate nor appropriate his treasures of Truth and Love, until lifted to these by their own growth and experiences. His goodness and grace purchased the means of mortals' redemption from sin; but, they never paid the price of sin. This cost, none but the sinner can pay; and accordingly as this account is settled with divine Love, is the sinner ready to avail himself of the rich blessings flowing from the teaching, example, and suffering of our Master.

The secret stores of wisdom must be discovered, their treasures reproduced and given to the world, before man can truthfully conclude that he has been found in the order, mode, and virgin origin of man according to divine

Science, which alone demonstrates the divine Principle and spiritual idea of being.

The monument whose finger points upward, commemorates the earthly life of a martyr; but this is not all of the philanthropist, hero, and Christian. The Truth he has taught and spoken lives, and moves in our midst a divine afflatus. Thus it is that the ideal Christ — or impersonal infancy, manhood, and womanhood of Truth and Love — is still with us.

And what of *this* child? — "For unto us a child *is* born, unto us a son *is* given: and the government shall be upon his shoulder."

This child, or spiritual idea, has evolved a more ready ear for the overture of angels and the scientific understanding of Truth and Love. When Christ, the incorporeal idea of God, was nameless, and a Mary knew not how to declare its spiritual origin, the idea of man was not understood. The Judæan religion even required the Virgin-mother to go to the temple and be purified, for having given birth to the corporeal child Jesus, whose origin was more spiritual than the senses could interpret. Like the leaven that a certain woman hid in three measures of meal, the Science of God and the spiritual idea, named in this century Christian Science, is leavening the lump of human thought, until the whole shall be leavened and all materialism disappear. This action of the divine energy, even if not acknowledged, has come to be seen as diffusing richest blessings. This spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified.

The material questions at this age on the reappearing of the infantile thought of God's man, are after the manner of a mother in the flesh, though their answers pertain to the spiritual idea, as in Christian Science: —

Is he deformed?
He is wholly symmetrical; the one altogether lovely.

Is the babe a son, or daughter?
Both son and daughter: even the compound idea of all that resembles God.

How much does he weigh?
His substance outweighs the material world.

How old is he?
Of his days there is no beginning and no ending.

What is his name?
Christ Science.

Who are his parents, brothers, and sisters?
His Father and Mother are divine Life, Truth, and Love; and they who do the will of his Father are his brethren.

Is he heir to an estate?
"The government shall be upon his shoulder!" He has dominion over the whole earth; and in admiration of his origin, he exclaims, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!"

Is he wonderful?
His works thus prove him. He giveth power, peace, and holiness; he exalteth the lowly; he giveth liberty

to the captive, health to the sick, salvation from sin to the sinner — and overcometh the world!

Go, and tell what things ye shall see and hear: how the blind, spiritually and physically, receive sight; how the lame, those halting between two opinions or hobbling on crutches, walk; how the physical and moral lepers are cleansed; how the deaf — those who, having ears, hear not, and are afflicted with "tympanum on the brain" — hear; how the dead, those buried in dogmas and physical ailments, are raised; that to the poor — the lowly in Christ, not the man-made rabbi — the gospel is preached. Note this: only such as are pure in spirit, emptied of vainglory and vain knowledge, receive Truth.

Here ends the colloquy; and a voice from heaven seems to say, "Come and see."

The nineteenth-century prophets repeat, "Unto us a son is given."

The shepherds shout, "We behold the appearing of the star!" — and the pure in heart clap their hands.

Editor's Extracts from Sermon

Text: *Ye do err, not knowing the Scriptures, nor the power of God.* — Matt. xxii. 29.

The Christian Science Journal reported as follows: —

The announcement that the Rev. Mary B. G. Eddy would speak before the Scientist denomination on the afternoon of October 26, drew a large audience. Hawthorne Hall was densely packed, and many had to go away unable to obtain seats. The distinguished speaker began by saying: —

Within Bible pages she had found all the divine Science she preaches; noticing, all along the way of her researches therein, that whenever her thoughts had wandered into the bypaths of ancient philosophies or pagan literatures, her spiritual insight had been darkened thereby, till she was God-driven back to the inspired pages. Early training, through the misinterpretation of the Word, had been the underlying cause of the long years of invalidism she endured before Truth dawned upon her understanding, through right interpretation. With the understanding of Scripture-meanings, had come physical rejuvenation. The uplifting of spirit was the upbuilding of the body.

She affirmed that the Scriptures cannot properly be interpreted in a literal way. The truths they teach must be spiritually discerned, before their message can be borne fully to our minds and hearts. That there is a dual meaning to every Biblical passage, the most eminent divines of the world have concluded; and to get at the highest, or metaphysical, it is necessary rightly to read what the inspired writers left for our spiritual instruction. The literal rendering of the Scriptures makes them nothing valuable, but often is the foundation of unbelief and hopelessness. The metaphysical rendering is health and peace and hope for all. The literal or material reading is the reading of the carnal mind, which is enmity toward God, Spirit.

Taking several Bible passages, Mrs. Eddy showed how beautiful and inspiring are the thoughts when rightly understood. "Let the dead bury their dead; follow thou me," was one of the passages explained metaphysically. In their fullest meaning, those words are salvation

from the belief of death, the last enemy to be overthrown; for by following Christ truly, resurrection and life immortal are brought to us. If we follow him, to us there can be no dead. Those who know not this, may still believe in death and weep over the graves of their beloved; but with him is Life eternal, which never changes to death. The eating of bread and drinking of wine at the Lord's supper, merely symbolize the spiritual refreshment of God's children having rightly read His Word, whose entrance into their understanding is healthful life. This is the reality behind the symbol.

So, also, she spoke of the hades, or hell of Scripture, saying, that we make our own heavens and our own hells, by right and wise, or wrong and foolish, conceptions of God and our fellow-men. Jesus interpreted all spiritually: "I have bread to eat that ye know not of," he said. The bread he ate, which was refreshment of divine strength, we also may all partake of.

The material record of the Bible, she said, is no more important to our well-being than the history of Europe and America; but the spiritual application bears upon our eternal life. The method of Jesus was purely metaphysical; and no other method is Christian Science. In the passage recording Jesus' proceedings with the blind man (Mark viii.) he is said to have spat upon the dust. Spitting was the Hebrew method of expressing the utmost contempt. So Jesus is recorded as having expressed contempt for the belief of material eyes as having any power to see. Having eyes, ye see not; and ears, ye hear not, he had just told them. The putting on of hands mentioned, she explained as the putting forth of power. "Hand," in Bible usage, often means spiritual power.

"His hand is not shortened that it cannot save," can never be wrested from its true meaning to signify human hands. Jesus' first effort to realize Truth was not wholly successful; but he rose to the occasion with the second attempt, and the blind saw clearly. To suppose that Jesus did actually anoint the blind man's eyes with his spittle, is as absurd as to think, according to the report of some, that Christian Scientists sit in back-to-back seances with their patients, for the divine power to filter from vertebræ to vertebræ. When one comes to the age with spiritual translations of God's messages, expressed in literal or physical terms, our right action is not to condemn and deny, but to "try the spirits" and see what manner they are of. This does not mean communing with spirits supposed to have departed from the earth, but the seeking out of the basis upon which are accomplished the works by which the new teacher would prove his right to be heard. By these signs are the true disciples of the Master known: the sick are healed; to the poor the gospel is preached.

Extract from a Sermon Delivered in Boston, January 18, 1885

Text: *The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.* — Matt. xiii. 33.

Few people at present know aught of the Science of mental healing; and so many are obtruding upon the public attention their ignorance or false knowledge in the name of Science, that it behooves all clad in the shining mail to keep bright their invincible armor; to keep

their demonstrations modest, and their claims and lives steadfast in Truth.

Dispensing the Word charitably, but separating the tares from the wheat, let us declare the positive and the negative of metaphysical Science; what it is, and what it is not. Intrepid, self-oblivious Protestants in a higher sense than ever before, let us meet and defeat the claims of sense and sin, regardless of the bans or clans pouring in their fire upon us; and white-winged charity, brooding over all, shall cover with her feathers the veriest sinner.

Divine and unerring Mind measures man, until the three measures be accomplished, and he arrives at fulness of stature; for "the Lord God omnipotent reigneth."

Science is divine: it is neither of human origin nor of human direction. That which is termed "natural science," the evidences whereof are taken in by the five personal senses, presents but a finite, feeble sense of the infinite law of God; which law is written on the heart, received through the affections, spiritually understood, and demonstrated in our lives.

This law of God is the Science of mental healing, spiritually discerned, understood, and obeyed.

Mental Science, and the five personal senses, are at war; and peace can only be declared on the side of immutable right, — the health, holiness, and immortality of man. To gain this scientific result, the first and fundamental rule of Science must be understood and adhered to; namely, the oft-repeated declaration in Scripture that God is good; hence, good is omnipotent and omnipresent.

Ancient and modern philosophy, human reason, or man's theorems, misstate mental Science, its Principle and practice. The most enlightened sense herein sees nothing but a law of matter.

Who has ever learned of the schools that there is but one Mind, and that this is God, who healeth all our sickness and sins?

Who has ever learned from the schools, pagan philosophy, or scholastic theology, that Science is the law of Mind and not of matter, and that this law has no relation to, or recognition of, matter?

Mind is its own great cause and effect. Mind is God, omnipotent and omnipresent. What, then, of an opposite so-called science, which says that man is both matter and mind, that Mind is in matter? Can the infinite be within the finite? And must not man have preexisted in the All and Only? Does an evil mind exist without space to occupy, power to act, or vanity to pretend that it is man?

If God is Mind and fills all space, is everywhere, matter is nowhere and sin is obsolete. If Mind, God, is all-power and all-presence, man is not met by another power and presence, that — obstructing his intelligence — pains, fetters, and befools him. The perfection of man is intact; whence, then, is something besides Him that is not the counterpart but the counterfeit of man's creator? Surely not from God, for He made man in His own likeness. Whence, then, is the atom or molecule called matter? Have attraction and cohesion formed it? But are these forces laws of matter, or laws of Mind?

For matter to be matter, it must have been self-created.

Mind has no more power to evolve or to create matter than has good to produce evil. Matter is a misstatement of Mind; it is a lie, claiming to talk and disclaim against Truth; idolatry, having other gods; evil, having presence and power over omnipotence!

Let us have a clearing up of abstractions. Let us come into the presence of Him who removeth all iniquities, and healeth all our diseases. Let us attach our sense of Science to what touches the religious sentiment within man. Let us open our affections to the Principle that moves all in harmony, — from the falling of a sparrow to the rolling of a world. Above Arcturus and his sons, broader than the solar system and higher than the atmosphere of our planet, is the Science of mental healing.

What is the kingdom of heaven? The abode of Spirit, the realm of the real. No matter is there, no night is there — nothing that maketh or worketh a lie. Is this kingdom afar off? No: it is ever-present here. The first to declare against this kingdom is matter. Shall that be called heresy which pleads for Spirit — the All of God, and His omnipresence?

The kingdom of heaven is the reign of divine Science: it is a mental state. Jesus said it is within you, and taught us to pray, "Thy kingdom come;" but he did not teach us to pray for death whereby to gain heaven. We do not look into darkness for light. Death can never usher in the dawn of Science that reveals the spiritual facts of man's Life here and now.

The leaven which a woman took and hid in three measures of meal, is Divine Science; the Comforter; the Holy Ghost that leadeth into all Truth; the "still,

small voice" that breathes His presence and power, casting out error and healing the sick. And woman, the spiritual idea, takes of the things of God and showeth them unto the creature, until the whole sense of being is leavened with Spirit. The three measures of meal may well be likened to the false sense of life, substance, and intelligence, which says, I am sustained by bread, matter, instead of Mind. The spiritual leaven of divine Science changes this false sense, giving better views of Life; saying, Man's Life is God; and when this shall appear, it shall be "the substance of things hoped for."

The measure of Life shall increase by every spiritual touch, even as the leaven expands the loaf. Man shall keep the feast of Life, not with the old leaven of the scribes and Pharisees, neither with "the leaven of malice and wickedness; but the unleavened bread of sincerity and truth."

Thus it can be seen that the Science of mental healing must be understood. There are false Christs that would "deceive, if it were possible, the very elect," by instituting matter and its methods in place of God, Mind. Their supposition is, that there are other minds than His; that one mind controls another; that one belief takes the place of another. But this ism of to-day has nothing to do with the Science of mental healing which acquaints us with God and reveals the one perfect Mind and His laws.

The attempt to mix matter and Mind, to work by means of both animal magnetism and divine power, is literally saying, Have we not in thy name cast out devils, and done many wonderful works?

But remember God in all thy ways, and thou shalt

find the truth that breaks the dream of sense, letting the harmony of Science that declares *Him*, come in with healing, and peace, and perfect love.

Sunday Services on July Fourth

Extempore Remarks

The great theme so deeply and solemnly expounded by the preacher, has been exemplified in all ages, but chiefly in the great crises of nations or of the human race. It is then that supreme devotion to Principle has especially been called for and manifested. It is then that we learn a little more of the nothingness of evil, and more of the divine energies of good, and strive valiantly for the liberty of the sons of God.

The day we celebrate reminds us of the heroes and heroines who counted not their own lives dear to them, when they sought the New England shores, not as the flying nor as conquerors, but, steadfast in faith and love, to build upon the rock of Christ, the true idea of God — the supremacy of Spirit and the nothingness of matter. When first the Pilgrims planted their feet on Plymouth Rock, frozen ritual and creed should forever have melted away in the fire of love which came down from heaven. The Pilgrims came to establish a nation in true freedom, in the rights of conscience.

But what of ourselves, and our times and obligations? Are we duly aware of our own great opportunities and responsibilities? Are we prepared to meet and improve them, to act up to the acme of divine energy wherewith we are armored?

Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us. The powers of evil are leagued together in secret conspiracy against the Lord and against His Christ, as expressed and operative in Christian Science. Large numbers, in desperate malice, are engaged day and night in organizing action against us. Their feeling and purpose are deadly, and they have sworn enmity against the lives of our standard-bearers.

What will you do about it? Will you be equally in earnest for the truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!

Easter Services

The editor of *The Christian Science Journal* said that at three o'clock, the hour for the church service proper, the pastor, Rev. Mary Baker G. Eddy, accompanied by Rev. D. A. Easton, who was announced to preach the sermon, came on the platform. The pastor introduced Mr. Easton as follows: —

Friends: — The homesick traveller in foreign lands greets with joy a familiar face. I am constantly homesick for heaven. In my long journeyings I have met

one who comes from the place of my own sojourning for many years, — the Congregational Church. He is a graduate of Bowdoin College and of Andover Theological School. He has left his old church, as I did, from a yearning of the heart; because he was not satisfied with a manlike God, but wanted to become a God-like man. He found that the new wine could not be put into old bottles without bursting them, and he came to us.

Mr. Easton then delivered an interesting discourse from the text, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1), which he prefaced by saying: —

"I think it was about a year ago that I strayed into this hall, a stranger, and wondered what sort of people you were, and of what you were worshippers. If any one had said to me that to-day I should stand before you to preach a sermon on Christian Science, I should have replied, 'Much learning' — or something else — 'hath made thee mad.' If I had not found Christian Science a new gospel, I should not be standing before you: if I had not found it truth, I could not have stood up again *to* preach, here or elsewhere."

At the conclusion of the sermon, the pastor again came forward, and added the following: —

My friends, I wished to be excused from speaking to-day, but will yield to circumstances. In the flesh, we are as a partition wall between the old and the new; between the old religion in which we have been educated, and the new, living, impersonal Christ-thought that has been given to the world to-day.

The old churches are saying, "He is not here;" and, "Who shall roll away the stone?"

The stone has been rolled away by human suffering. The first rightful desire in the hour of loss, when believing we have lost sight of Truth, is to know where He is laid. This appeal resolves itself into these questions: —

Is our consciousness in matter or in God? Have we any other consciousness than that of good? If we have, He is saying to us to-day, "Adam, where art thou?" We are wrong if our consciousness is in sin, sickness, and death. This is the old consciousness.

In the new religion the teaching is, "He is not here; Truth is not in matter; he is risen; Truth has become more to us, — more true, more spiritual."

Can we say this to-day? Have we left the consciousness of sickness and sin for that of health and holiness?

What is it that seems a stone between us and the resurrection morning?

It is the belief of mind in matter. We can only come into the spiritual resurrection by quitting the old consciousness of Soul in sense.

These flowers are floral apostles. God does all this through His followers; and He made every flower in Mind before it sprang from the earth: yet we look into matter and the earth to give us these smiles of God!

We must lay aside material consciousness, and then we can perceive Truth, and say with Mary, "Rabboni!" — Master!

In 1866, when God revealed to me this risen Christ, this Life that knows no death, that saith, "Because he

lives, I live," I awoke from the dream of Spirit in the flesh so far as to take the side of Spirit, and strive to cease my warfare.

When, through this consciousness, I was delivered from the dark shadow and portal of death, my friends were frightened at beholding me restored to health.

A dear old lady asked me, "How is it that you are restored to us? Has Christ come again on earth?"

"Christ never left," I replied; "Christ is Truth, and Truth is always here, — the impersonal Saviour."

Then another person, more material, met me, and I said, in the words of my Master, "Touch me not." I shuddered at her material approach; then my heart went out to God, and I found the open door from this sepulchre of matter.

I *love* the Easter service: it speaks to me of Life, and not of death.

Let us do our work; then we shall have part in his resurrection.

Bible Lessons

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. — John i. 12, 13.

Here, the apostle assures us that man has power to become the son of God. In the Hebrew text, the word "son" is defined variously; a month is called the son of a year. This term, as applied to man, is used in both a material and a spiritual sense. The Scriptures speak of Jesus as the Son of God and the Son of man; but

Jesus said to call no man father; "for one is your Father," even God.

Is man's spiritual sonship a personal gift to man, or is it the reality of his being, in divine Science? Man's knowledge of this grand verity gives him power to demonstrate his divine Principle, which in turn is requisite in order to understand his sonship, or unity with God, good. A personal requirement of blind obedience to the law of being, would tend to obscure the order of Science, unless that requirement should express the claims of the divine Principle. Infinite Principle and infinite Spirit must be one. What avail, then, to quarrel over what is the person of Spirit, — if we recognize infinitude as personality, — for who can tell what is the form of infinity? When we understand man's true birthright, that he is "born, not . . . of the will of the flesh, nor of the will of man, but of God," we shall understand that man is the offspring of Spirit, and not of the flesh; recognize him through spiritual, and not material laws; and regard him as spiritual, and not material. His sonship, referred to in the text, is his spiritual relation to Deity: it is not, then, a personal gift, but is the order of divine Science. The apostle urges upon our acceptance this great fact: "But as many as received him, to them gave he power to become the sons of God." Mortals will lose their sense of mortality — disease, sickness, sin, and death — in the proportion that they gain the sense of man's spiritual preexistence as God's child; as the offspring of good, and not of God's opposite, — evil, or a fallen man.

John the Baptist had a clear discernment of divine Science: being born not of the human will or flesh, he

antedated his own existence, began spiritually instead of materially to reckon himself logically; hence the impossibility of putting him to death, only in belief, through violent means or material methods.

"As many as received him;" that is, as many as perceive man's actual existence in and of his divine Principle, receive the Truth of existence; and these have no other God, no other Mind, no other origin; therefore, in time they lose their false sense of existence, and find their adoption with the Father; to wit, the redemption of the body. Through divine Science man gains the power to become the son of God, to recognize his perfect and eternal estate.

"Which were born, not of blood, nor of the will of the flesh." This passage refers to man's primal, spiritual existence, created neither from dust nor carnal desire. "Nor of the will of man." Born of no doctrine, no human faith, but beholding the truth of being; even the understanding that man was never lost in Adam, since he is and ever was the image and likeness of God, good. But no mortal hath seen the spiritual man, more than he hath seen the Father. The apostle indicates no personal plan of a personal Jehovah, partial and finite; but the possibility of all finding their place in God's great love, the eternal heritage of the Elohim, His sons and daughters. The text is a metaphysical statement of existence as Principle and idea, wherein man and his Maker are inseparable and eternal.

When the Word is made flesh, — that is, rendered practical, — this eternal Truth will be understood; and sickness, sin, and death will yield to it, even as they did more than eighteen centuries ago. The lusts of the flesh

and the pride of life will then be quenched in the divine Science of being; in the ever-present good, omnipotent Love, and eternal Life, that know no death. In the great forever, the verities of being exist, and must be acknowledged and demonstrated. Man must love his neighbor as himself, and the power of Truth must be seen and felt in health, happiness, and holiness: then it will be found that Mind is All-in-all, and there is no matter to cope with.

Man is free born: he is neither the slave of sense, nor a silly ambler to the so-called pleasures and pains of self-conscious matter. Man is God's image and likeness; whatever is possible to God, is possible to man *as God's reflection.* Through the transparency of Science we learn this, and receive it: learn that man can fulfil the Scriptures in every instance; that if he open his mouth it shall be filled — not by reason of the schools, or learning, but by the natural ability, that reflection already has bestowed on him, to give utterance to Truth.

"Who hath believed our report?" Who understands these sayings? He to whom the arm of the Lord is revealed; to whom divine Science unfolds omnipotence, that equips man with divine power while it shames human pride. Asserting a selfhood apart from God, is a denial of man's spiritual sonship; for it claims another father. As many as do receive a knowledge of God through Science, will have power to reflect His power, in proof of man's "dominion over all the earth." He is bravely brave who dares at this date refute the evidence of material sense with the facts of Science, and will arrive at the true status of man because of it. The material senses would make man, that the Scriptures declare reflects his Maker,

the very opposite of that Maker, by claiming that God is Spirit, while man is matter; that God is good, but man is evil; that Deity is deathless, but man dies. Science and sense conflict, from the revolving of worlds to the death of a sparrow.

The Word will be made flesh and dwell among mortals, only when man reflects God in body as well as in mind. The child born of a woman has the formation of his parents; the man born of Spirit is spiritual, not material. Paul refers to this when speaking of presenting our bodies holy and acceptable, which is our reasonable service; and this brings to remembrance the Hebrew strain, "Who healeth all thy diseases."

If man should say of the power to be perfect which he possesses, "I am the power," he would trespass upon divine Science, yield to material sense, and lose his power; even as when saying, "I have the power to sin and be sick," and persisting in believing that he is sick and a sinner. If he says, "I am of God, therefore good," yet persists in evil, he has denied the power of Truth, and must suffer for this error until he learns that all power is good because it is of God, and so destroys his self-deceived sense of power in evil. The Science of being gives back the lost likeness and power of God as the seal of man's adoption. Oh, for that light and love ineffable, which casteth out all fear, all sin, sickness, and death; that seeketh not her own, but another's good; that saith Abba, Father, and *is* born of God!

John came baptizing with water. He employed a type of physical cleanliness to foreshadow metaphysical purity, even mortal mind purged of the animal and human, and submerged in the humane and divine, giving back the

lost sense of man in unity with, and reflecting, his Maker. None but the pure in heart shall see God, — shall be able to discern fully and demonstrate fairly the divine Principle of Christian Science. The will of God, or power of Spirit, is made manifest as Truth, and through righteousness, — not as or through matter, — and it strips matter of all claims, abilities or disabilities, pains or pleasures. Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness. There is no other way under heaven whereby we can be saved, and man be clothed with might, majesty, and immortality.

"As many as received him," — as accept the truth of being, — "to them gave he power to become the sons of God." The spiritualization of our sense of man opens the gates of paradise that the so-called material senses would close, and reveals man infinitely blessed, upright, pure, and free; having no need of statistics by which to learn his origin and age, or to measure his manhood, or to know how much of a man he ever has been: for, "as many as received him, to them gave he power to become the sons of God."

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. — 1 Cor. xv. 45.

When reasoning on this subject of man with the Corinthian brethren, the apostle first spake from their standpoint of thought; namely, that creation is material:

he was not at this point giving the history of the spiritual man who originates in God, Love, who created man in His own image and likeness. In the creation of Adam from dust, — in which Soul is supposed to enter the embryo-man after his birth, — we see the material self-constituted belief of the Jews as referred to by St. Paul. Their material belief has fallen far below man's original standard, the spiritual man made in the image and likeness of God; for this erring belief even separates its conception of man from God, and ultimates in the opposite of *im*mortal man, namely, in a sick and sinning mortal.

We learn in the Scriptures, as in divine Science, that God made all; that He is the universal Father and Mother of man; that God is divine Love: therefore divine Love is the divine Principle of the divine idea named man; in other words, the spiritual Principle of spiritual man. Now let us not lose this Science of man, but gain it clearly; then we shall see that man cannot be separated from his perfect Principle, God, inasmuch as an idea cannot be torn apart from its fundamental basis. This scientific knowledge affords self-evident proof of immortality; proof, also, that the Principle of man cannot produce a less perfect man than it produced in the beginning. A material sense of existence is not the scientific fact of being; whereas, the spiritual sense of God and His universe is the immortal and true sense of being.

As the apostle proceeds in this line of thought, he undoubtedly refers to the last Adam represented by the Messias, whose demonstration of God restored to mortals the lost sense of man's perfection, even the sense of the real man in God's likeness, who restored this sense by

the spiritual regeneration of both mind and body, — casting out evils, *healing the sick*, and raising the dead. The man Jesus demonstrated over sin, sickness, disease, and death. The great Metaphysician wrought, over and above every sense of matter, into the proper sense of the possibilities of Spirit. He established health and harmony, the perfection of mind and body, as the reality of man; while discord, as seen in disease and death, was to him the opposite of man, hence the unreality; even as in Science a chord is manifestly the reality of music, and discord the unreality. This rule of harmony must be accepted as true relative to man.

The translators of the older Scriptures presuppose a material man to be the first man, solely because their transcribing thoughts were not lifted to the inspired sense of the spiritual man, as set forth in original Holy Writ. Had both writers and translators in that age fully comprehended the later teachings and demonstrations of our human and divine Master, the Old Testament might have been as spiritual as the New.

The origin, substance, and life of man are one, and that one is God, — Life, Truth, Love. The self-existent, perfect, and eternal are God; and man is their reflection and glory. Did the substance of God, Spirit, become a clod, in order to create a sick, sinning, dying man? The primal facts of being are eternal; they are never extinguished in a night of discord.

That man must be evil before he can be good; dying, before deathless; material, before spiritual; sick and a sinner in order to be healed and saved, is but the declaration of the material senses transcribed by pagan religionists, by wicked mortals such as crucified our Master, —

whose teachings opposed the doctrines of Christ that demonstrated the opposite, Truth.

Man is as perfect now, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being. It is the translator, not the original Word, who presents as being first that which appears second, material, and mortal; and as last, that which is primal, spiritual, and eternal. Because of human misstatement and misconception of God and man, of the divine Principle and idea of being, there seems to be a war between the flesh and Spirit, a contest between Truth and error; but the apostle says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

On our subject, St. Paul first reasons upon the basis of what is seen, the effects of Truth on the material senses; thence, up to the unseen, the testimony of spiritual sense; and right there he leaves the subject.

Just there, in the intermediate line of thought, is where the present writer found it, when she discovered Christian Science. And she has *not* left it, but continues the explanation of the power of Spirit up to its infinite meaning, its allness. The recognition of this power came to her through a spiritual sense of the real, and of the unreal or mortal sense of things; not that there is, or can be, an actual change in the realities of being, but that we can discern more of them. At the moment of her discovery, she knew that the last Adam, namely, the true likeness of God, was the first, the only man. This knowledge did become to her "a quickening spirit;" for she beheld the meaning of those words

of our Master, "The last shall be first, and the first last."

When, as little children, we are receptive, become willing to accept the divine Principle and rule of being, as unfolded in divine Science, the interpretation therein will be found to be the Comforter that leadeth into all truth.

The meek Nazarene's steadfast and true knowledge of preexistence, of the nature and the inseparability of God and man, — made him mighty. Spiritual insight of Truth and Love antidotes and destroys the errors of flesh, and brings to light the true reflection: man as God's image, or "the first man," for Christ plainly declared, through Jesus, "Before Abraham was, I am."

The supposition that Soul, or Mind, is breathed into matter, is a pantheistic doctrine that presents a false sense of existence, and the quickening spirit takes it away: revealing, in place thereof, the power and perfection of a released sense of Life in God and Life *as* God. The Scriptures declare Life to be the infinite I AM, — not a dweller in matter. For man to know Life as it is, namely God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death. This, Jesus demonstrated; insomuch that St. Matthew wrote, "The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." This spiritual power, healing sin and sickness, was not confined to the first century; it extends to all time, inhabits eternity, and demonstrates Life without beginning or end.

Atomic action is Mind, not matter. It is neither the energy of matter, the result of organization, nor the outcome of life infused into matter: it is infinite Spirit, Truth, Life, defiant of error or matter. Divine Science demonstrates Mind as dispelling a false sense and giving the true sense of itself, God, and the universe; wherein the mortal evolves not the immortal, nor does the material ultimate in the spiritual; wherein man is coexistent with Mind, and is the recognized reflection of infinite Life and Love.

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake. — LUKE xi. 14.

The meaning of the term "devil" needs yet to be learned. Its definition as an individual is too limited and contradictory. When the Scripture is understood, the spiritual signification of its terms will be understood, and will contradict the interpretations that the senses give them; and these terms will be found to include the inspired meaning.

It could not have been a person that our great Master cast out of another person; therefore the devil herein referred to was an impersonal evil, or whatever worketh ill. In this case it was the evil of dumbness, an error of material sense, cast out by the spiritual truth of being; namely, that speech belongs to Mind instead of matter, and the wrong power, or the lost sense, must yield to the right sense, and exist in Mind.

In the Hebrew, "devil" is denominated Abaddon; in the Greek, Apollyon, serpent, liar, the god of this world, etc. The apostle Paul refers to this personality of evil as "the god of this world;" and then defines this god

as "dishonesty, craftiness, handling the word of God deceitfully." The Hebrew embodies the term "devil" in another term, serpent, — which the senses are supposed to take in, — and then defines this serpent as "more subtle than all the beasts of the field." Subsequently, the ancients changed the meaning of the term, to their sense, and then the serpent became a symbol of wisdom.

The Scripture in John, sixth chapter and seventieth verse, refers to a wicked man as the devil: "Have not I chosen you twelve, and one of you is a devil?" According to the Scripture, if devil is an individuality, there is more than one devil. In Mark, ninth chapter and thirty-eighth verse, it reads: "Master, we saw one casting out devils in thy name." Here is an assertion indicating the existence of more than one devil; and by omitting the first letter, the name of his satanic majesty is found to be evils, apparent wrong traits, that Christ, Truth, casts out. By no possible interpretation can this passage mean several individuals cast out of another individual no bigger than themselves. The term, being here employed in its plural number, destroys all consistent supposition of the existence of one personal devil. Again, our text refers to the devil as dumb; but the original devil was a great talker, and was supposed to have outtalked even Truth, and carried the question with Eve. Also, the original texts define him as an "accuser," a "calumniator," which would be impossible if he were speechless. These two opposite characters ascribed to him could only be possible as evil beliefs, as different phases of sin or disease made manifest.

Let us obey St. Paul's injunction to reject fables, and accept the Scriptures in their broader, more spiritual

and practical sense. When we speak of a good man, we do not mean that man is God because the Hebrew term for Deity was "good," and *vice versa;* so, when referring to a liar, we mean not that he is a personal devil, because the original text defines devil as a "liar."

It is of infinite importance to man's spiritual progress, and to his demonstration of Truth in casting out error, — sickness, sin, disease, and death, in all their forms, — that the terms and nature of Deity and devil be understood.

He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. — John xiv. 12.

Such are the words of him who spake divinely, well knowing the omnipotence of Truth. The Hebrew bard saith, "His name shall endure forever: His name shall be continued as long as the sun." Luminous with the light of divine Science, his words reveal the great Principle of a full salvation. Neither can we question the practicability of the divine Word, who have learned its adaptability to human needs, and man's ability to prove the truth of prophecy.

The fulfilment of the grand verities of Christian healing belong to every period; as the above Scripture plainly declares, and as primitive Christianity confirms. Also, the last chapter of Mark is emphatic on this subject; making healing a condition of salvation, that extends to all ages and throughout all Christendom. Nothing can be more conclusive than this: "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." This declaration of our Master settles the question; else we are entertaining

the startling inquiries, Are the Scriptures inspired? Are they true? Did Jesus mean what he said?

If this be the cavil, we reply in the affirmative that the Scripture is true; that Jesus did mean all, and even more than he said or deemed it safe to say at that time. His words are unmistakable, for they form propositions of self-evident demonstrable truth. Doctrines that deny the substance and practicality of all Christ's teachings cannot be evangelical; and evangelical religion can be established on no other claim than the authenticity of the Gospels, which support unequivocally the proof that Christian Science, as defined and practised by Jesus, heals the sick, casts out error, and will destroy death.

Referring to The Church of Christ, Scientist, in Boston, of which I am pastor, a certain clergyman charitably expressed it, "the so-called Christian Scientists."

I am thankful even for his allusion to truth; it being a modification of silence on this subject, and also of what had been said when critics attacked me for supplying the word Science to Christianity, — a word which the people are now adopting.

The next step for ecclesiasticism to take, is to admit that all Christians are properly called Scientists who follow the commands of our Lord and His Christ, Truth; and that no one is following his full command without this enlarged sense of the spirit and power of Christianity. "He that believeth on me, the works that I do shall he do," is a radical and unmistakable declaration of the right and power of Christianity to heal; for this is Christlike, and includes the understanding of man's capabilities and spiritual power. The condition insisted upon is, first, "belief;" the Hebrew of which implies understanding.

How many to-day believe that the power of God equals even the power of a drug to heal the sick! Divine Science reveals the Principle of this power, and the rule whereby sin, sickness, disease, and death are destroyed; and God is this Principle. Let us, then, seek this Science; that we may know Him better, and love Him more.

Though a man were begirt with the Urim and Thummim of priestly office, yet should deny the validity or permanence of Christ's command to heal in all ages, this denial would dishonor that office and misinterpret evangelical religion. Divine Science is not an interpolation of the Scriptures, but is redolent with love, health, and holiness, for the whole human race. It only needs the prism of this Science to divide the rays of Truth, and bring out the entire hues of Deity, which scholastic theology has hidden. The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter.

The context of the foregoing Scriptural text explains Jesus' words, "because I go unto my Father." "Because" in following him, you understand God and *how* to turn from matter to Spirit for healing; *how* to leave self, the sense material, for the sense spiritual; *how* to accept God's power and guidance, and become imbued with divine Love that casts out all fear. Then are you baptized in the Truth that destroys all error, and you receive the sense of Life that knows no death, and you *know* that God is the only Life.

To reach the consummate naturalness of the Life that is God, good, we must comply with the first condition set forth in the text, namely, believe; in other words, understand God sufficiently to exclude all faith in any

other remedy than Christ, the Truth that antidotes all error. Thence will follow the absorption of all action, motive, and mind, into the rules and divine Principle of metaphysical healing.

Whosoever learns the letter of Christian Science but possesses not its spirit, is unable to demonstrate this Science; or whosoever hath the spirit without the letter, is held back by reason of the lack of understanding. Both the spirit and the letter are requisite; and having these, every one can prove, in some degree, the validity of those words of the great Master, "For the Son of man is come to save that which was lost."

It has been said that the New Testament does not authorize us to expect the ministry of healing at this period.

We ask what is the authority for such a conclusion, the premises whereof are not to be found in the Scriptures. The Master's divine logic, as seen in our text, contradicts this inference, — these are his words: "He that believeth on me, the works that I do shall he do also." That perfect syllogism of Jesus has but one correct premise and conclusion, and it cannot fall to the ground beneath the stroke of unskilled swordsmen. He who never unsheathed his blade to try the edge of truth in Christian Science, is unequal to the conflict, and unfit to judge in the case; the shepherd's sling would slay this Goliath. I once believed that the practice and teachings of Jesus relative to healing the sick, were spiritual abstractions, impractical and impossible to us; but deed, not creed, and practice more than theory, have given me a higher sense of Christianity.

The "I" will go to the Father when meekness, purity, and love, informed by divine Science, the Comforter,

lead to the one God: then the ego is found not in matter but in Mind, for there is but one God, one Mind; and man will then claim no mind apart from God. Idolatry, the supposition of the existence of many minds and more than one God, has repeated itself in all manner of subtleties through the entire centuries, saying as in the beginning, "Believe in me, and I will make you as gods;" that is, I will give you a separate mind from God (good), named evil; and this so-called mind shall open your eyes and make you know evil, and thus become material, sensual, evil. But bear in mind that a serpent said that; therefore that saying came not from Mind, good, or Truth. God was not the author of it; hence the words of our Master: "He is a liar, and the father of it;" also, the character of the votaries to "other gods" which sprung from it.

The sweet, sacred sense and permanence of man's unity with his Maker, in Science, illumines our present existence with the ever-presence and power of God, good. It opens wide the portals of salvation from sin, sickness, and death. When the Life that is God, good, shall appear, "we shall be like Him;" we shall do the works of Christ, and, in the words of David, "the stone which the builders refused is become the head stone of the corner," because the "I" does go unto the Father, the ego does arise to spiritual recognition of being, and is exalted, — not through death, but Life, God understood.

Believe on the Lord Jesus Christ, and thou shalt be saved. — Acts xvi. 31.

The Scriptures require more than a simple admission and feeble acceptance of the truths they present; they

require a living faith, that so incorporates their lessons into our lives that these truths become the motive-power of every act.

Our chosen text is one more frequently used than many others, perhaps, to exhort people to turn from sin and to strive after holiness; but we fear the full import of this text is not yet recognized. It means a *full* salvation, — man saved from sin, sickness, and death; for, unless this be so, no man can be wholly fitted for heaven in the way which Jesus marked out and bade his followers pursue.

In order to comprehend the meaning of the text, let us see what it is to believe. It means more than an opinion entertained concerning Jesus as a man, as the Son of God, or as God; such an action of mind would be of no more help to save from sin, than would a belief in any historical event or person. But it does mean so to understand the beauty of holiness, the character and divinity which Jesus presented in his power to heal and to save, that it will compel us to pattern after both; in other words, to "let this Mind be in you, which was also in Christ Jesus." (Phil. ii. 5.)

Mortal man believes in, but does not understand life in, Christ. He believes there is another power or intelligence that rules over a kingdom of its own, that is both good and evil; yea, that is divided against itself, and therefore cannot stand. This belief breaks the First Commandment of God.

Let man abjure a theory that is in opposition to God, recognize God as omnipotent, having all-power; and, placing his trust in this grand Truth, and working from no other Principle, he can neither be sick nor forever a

sinner. When wholly governed by the one perfect Mind, man has no sinful thoughts and will have no desire to sin.

To arrive at this point of unity of Spirit, God, one must commence by turning away from material gods; denying material so-called laws and material sensation, — or mind in matter, in its varied forms of pleasure and pain. This must be done with the understanding that matter has no sense; thus it is that consciousness silences the mortal claim to life, substance, or mind in matter, with the words of Jesus: "When he speaketh a lie, he speaketh of his own." (John viii. 44.)

When tempted to sin, we should know that evil proceedeth not from God, good, but is a false belief of the personal senses; and if we deny the claims of these senses and recognize man as governed by God, Spirit, not by material laws, the temptation will disappear.

On this Principle, disease also is treated and healed. We know that man's body, as matter, has no power to govern itself; and a belief of disease is as much the product of mortal thought as sin is. All suffering is the fruit of the tree of the knowledge of *both* good and evil; of adherence to the "doubleminded" senses, to some belief, fear, theory, or bad deed, based on physical material law, so-called as opposed to good, — all of which is corrected alone by Science, divine Principle, and its spiritual laws. Suffering is the supposition of another intelligence than God; a belief in self-existent evil, opposed to good; and in whatever seems to punish man for doing good, — by saying he has overworked, suffered from inclement weather, or violated a law of matter in doing good, therefore he must suffer for it.

God does not reward benevolence and love with penalties; and because of this, we have the right to deny the supposed power of matter to do it, and to allege that only mortal, erring mind can claim to do thus, and dignify the result with the name of law: thence comes man's ability to annul his own erring mental law, and to hold himself amenable only to moral and spiritual law, — God's government. By so doing, male and female come into their rightful heritage, "into the glorious liberty of the children of God."

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. — 2 COR. xii. 10.

The miracles recorded in the Scriptures illustrate the life of Jesus as nothing else can; but they cost him the hatred of the rabbis. The rulers sought the life of Jesus; they would extinguish whatever denied and defied their superstition. We learn somewhat of the qualities of the divine Mind through the human Jesus. The power of his transcendent goodness is manifest in the control it gave him over the qualities opposed to Spirit which mortals name matter.

The Principle of these marvellous works is divine; but the actor was human. This divine Principle is discerned in Christian Science, as we advance in the spiritual understanding that all substance, Life, and intelligence are God. The so-called miracles contained in Holy Writ are neither supernatural nor preternatural; for God is good, and goodness is more natural than evil. The marvellous healing-power of goodness is the outflowing life of Christianity, and it characterized and dated the Christian era.

It was the consummate naturalness of Truth in the mind of Jesus, that made his healing easy and instantaneous. Jesus regarded good as the normal state of man, and evil as the abnormal; holiness, life, and health as the better representatives of God than sin, disease, and death. The master Metaphysician understood omnipotence to be All-power: because Spirit was to him All-in-all, matter was palpably an error of premise and conclusion, while God was the only substance, Life, and intelligence of man.

The apostle Paul insists on the rare rule in Christian Science that we have chosen for a text; a rule that is susceptible of proof, and is applicable to every stage and state of human existence. The divine Science of this rule is quite as remote from the general comprehension of mankind as are the so-called miracles of our Master, and for the sole reason that it is their basis. The foundational facts of Christian Science are gathered from the supremacy of spiritual law and its antagonism to every supposed material law. Christians to-day should be able to say, with the sweet sincerity of the apostle, "I take pleasure in infirmities," — I enjoy the touch of weakness, pain, and all suffering of the flesh, *because* it compels me to seek the remedy for it, and to find happiness, apart from the personal senses. The holy calm of Paul's well-tried hope met no obstacle or circumstances paramount to the triumph of a reasonable faith in the omnipotence of good, involved in its divine Principle, God: the so-called pains and pleasures of matter were alike unreal to Jesus; for he regarded matter as only a vagary of mortal belief, and subdued it with this understanding.

The abstract statement that all is Mind, supports the

entire wisdom of the text; and this statement receives the mortal scoff only because it meets the immortal demands of Truth. The Science of Paul's declaration resolves the element misnamed matter into its original sin, or human will; that will which would oppose bringing the qualities of Spirit into subjection to Spirit. Sin brought death; and death is an element of matter, or material falsity, never of Spirit.

When Jesus reproduced his body after its burial, he revealed the myth or material falsity of evil; its powerlessness to destroy good, and the omnipotence of the Mind that knows this: he also showed forth the error and nothingness of supposed life in matter, and the great somethingness of the good we possess, which is of Spirit, and immortal.

Understanding this, Paul took pleasure in infirmities, for it enabled him to triumph over them, — he declared that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;" he took pleasure in "reproaches" and "persecutions," because they were so many proofs that he had wrought the problem of being beyond the common apprehension of sinners; he took pleasure in "necessities," for they tested and developed latent power.

We protect our dwellings more securely after a robbery, and our jewels have been stolen; so, after losing those jewels of character, — temperance, virtue, and truth, — the young man is awakened to bar his door against further robberies.

Go to the bedside of pain, and there you can demonstrate the triumph of good that has pleasure in infirmities; because it illustrates through the flesh the divine power

of Spirit, and reaches the basis of all supposed miracles; whereby the sweet harmonies of Christian Science are found to correct the discords of sense, and to lift man's being into the sunlight of Soul.

"The chamber where the good man meets his fate
Is privileged beyond the walks of common life,
Quite on the verge of heaven."

CHAPTER VII

POND AND PURPOSE

BELOVED STUDENTS: — In thanking you for your gift of the pretty pond contributed to Pleasant View, in Concord, New Hampshire, I make no distinction between my students and your students; for here, thine becomes mine through gratitude and affection.

From my tower window, as I look on this smile of Christian Science, this gift from my students and their students, it will always mirror their love, loyalty, and good works. Solomon saith, "As in water face answereth to face, so the heart of man to man."

The waters that run among the valleys, and that you have coaxed in their course to call on me, have served the imagination for centuries. Theology religiously bathes in water, medicine applies it physically, hydrology handles it with so-called science, and metaphysics appropriates it topically as type and shadow. Metaphysically, baptism serves to rebuke the senses and illustrate Christian Science.

First: The baptism of repentance is indeed a stricken state of human consciousness, wherein mortals gain severe views of themselves; a state of mind which rends the veil that hides mental deformity. Tears flood the eyes,

agony struggles, pride rebels, and a mortal seems a monster, a dark, impenetrable cloud of error; and falling on the bended knee of prayer, humble before God, he cries, "Save, or I perish." Thus Truth, searching the heart, neutralizes and destroys error.

This mental period is sometimes chronic, but oftener acute. It is attended throughout with doubt, hope, sorrow, joy, defeat, and triumph. When the good fight is fought, error yields up its weapons and kisses the feet of Love, while white-winged peace sings to the heart a song of angels.

Second: The baptism of the Holy Ghost is the spirit of Truth cleansing from all sin; giving mortals new motives, new purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep-toned faith in God; and a marked loss of faith in evil, in human wisdom, human policy, ways, and means. It develops individual capacity, increases the intellectual activities, and so quickens moral sensibility that the great demands of spiritual sense are recognized, and they rebuke the material senses, holding sway over human consciousness.

By purifying human thought, this state of mind permeates with increased harmony all the minutiæ of human affairs. It brings with it wonderful foresight, wisdom, and power; it unselfs the mortal purpose, gives steadiness to resolve, and success to endeavor. Through the accession of spirituality, God, the divine Principle of Christian Science, literally governs the aims, ambition, and acts of the Scientist. The divine ruling gives prudence and energy; it banishes forever all envy, rivalry, evil thinking, evil speaking and acting; and mortal

mind, thus purged, obtains peace and power outside of itself.

This practical Christian Science is the divine Mind, the incorporeal Truth and Love, shining through the mists of materiality and melting away the shadows called sin, disease, and death.

In mortal experience, the fire of repentance first separates the dross from the gold, and reformation brings the light which dispels darkness. Thus the operation of the spirit of Truth and Love on the human thought, in the words of St. John, "shall take of mine and show it unto you."

Third: The baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love, is the last scene in corporeal sense. This omnipotent act drops the curtain on material man and mortality. After this, man's identity or consciousness reflects only Spirit, good, whose visible being is invisible to the physical senses: eye hath not seen it, inasmuch as it is the disembodied individual Spirit-substance and consciousness termed in Christian metaphysics the ideal man — forever permeated with eternal life, holiness, heaven. This order of Science is the chain of ages, which maintain their obvious correspondence, and unites all periods in the divine design. Mortal man's repentance and absolute abandonment of sin finally dissolves all supposed material life or physical sensation, and the corporeal or mortal man disappears forever. The encumbering mortal molecules, called man, vanish as a dream; but man born of the great Forever, lives on, God-crowned and blest.

Mortals who on the shores of time learn Christian Science, and live what they learn, take rapid transit to

heaven, — the hinge on which have turned all revolutions, natural, civil, or religious, the former being servant to the latter, — from flux to permanence, from foul to pure, from torpid to serene, from extremes to intermediate. Above the waves of Jordan, dashing against the receding shore, is heard the Father and Mother's welcome, saying forever to the baptized of Spirit: "This is my beloved Son." What but divine Science can interpret man's eternal existence, God's allness, and the scientific indestructibility of the universe?

The advancing stages of Christian Science are gained through growth, not accretion; idleness is the foe of progress. And scientific growth manifests no weakness, no emasculation, no illusive vision, no dreamy absentness, no insubordination to the laws that be, no loss nor lack of what constitutes true manhood.

Growth is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God. The real Christian Scientist is constantly accentuating harmony in word and deed, mentally and orally, perpetually repeating this diapason of heaven: "Good is my God, and my God is good. Love is my God, and my God is Love."

Beloved students, you have entered the path. Press patiently on; God is good, and good is the reward of all who diligently seek God. Your growth will be rapid, if you love good supremely, and understand and obey the Way-shower, who, going before you, has scaled the steep ascent of Christian Science, stands upon the mount of holiness, the dwelling-place of our God, and bathes in the baptismal font of eternal Love.

As you journey, and betimes sigh for rest "beside the

still waters," ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose, — to impress humanity with the genuine recognition of practical, operative Christian Science.

CHAPTER VIII

PRECEPT UPON PRECEPT

"Thy Will be Done"

THIS is the law of Truth to error, "Thou shalt surely die." This law is a divine energy. Mortals cannot prevent the fulfilment of this law; it covers all sin and its effects. God is All, and by virtue of this nature and allness He is cognizant only of good. Like a legislative bill that governs millions of mortals whom the legislators know not, the universal law of God has no knowledge of evil, and enters unconsciously the human heart and governs it.

Mortals have only to submit to the law of God, come into sympathy with it, and to let His will be done. This unbroken motion of the law of divine Love gives, to the weary and heavy-laden, rest. But who is willing to do His will or to let it be done? Mortals obey their own wills, and so disobey the divine order.

All states and stages of human error are met and mastered by divine Truth's negativing error in the way of God's appointing. Those "whom the Lord loveth He chasteneth." His rod brings to view His love, and interprets to mortals the gospel of healing. David said, "Before I was afflicted I went astray: but now have I kept Thy word." He who knows the end from the be-

ginning, attaches to sin due penalties as its antidotes and remedies.

Who art thou, vain mortal, that usurpest the prerogative of divine wisdom, and wouldst teach God not to punish sin? that wouldst shut the mouth of His prophets, and cry, "Peace, peace; when there is no peace," — yea, that healest the wounds of my people slightly?

The Principle of divine Science being Love, the divine rule of this Principle demonstrates Love, and proves that human belief fulfils the law of belief, and dies of its own physics. Metaphysics also demonstrates this Principle of cure when sin is self-destroyed. Short-sighted physics admits the so-called pains of matter that destroy its more dangerous pleasures.

Insomnia compels mortals to learn that neither oblivion nor dreams can recuperate the life of man, whose Life is God, for God neither slumbers nor sleeps. The loss of gustatory enjoyment and the ills of indigestion tend to rebuke appetite and destroy the peace of a false sense. False pleasure will be, is, chastened; it has no right to be at peace. To suffer for having "other gods before me," is divinely wise. Evil passions die in their own flames, but are punished before extinguished. Peace has no foothold on the false basis that evil should be concealed and that life and happiness should still attend it. Joy is self-sustained; goodness and blessedness are one: suffering is self-inflicted, and good is the master of evil.

To this scientific logic and the logic of events, egotism and false charity say, "'Not so, Lord;' it is wise to cover iniquity and punish it not, then shall mortals have peace." Divine Love, as unconscious as incapable of

error, pursues the evil that hideth itself, strips off its disguises, and — behold the result: evil, uncovered, is self-destroyed.

Christian Science never healed a patient without proving with mathematical certainty that error, when found out, is two-thirds destroyed, and the remaining third kills itself. Do men whine over a nest of serpents, and post around it placards warning people not to stir up these reptiles because they have stings? Christ said, "They shall take up serpents;" and, "Be ye therefore wise as serpents and harmless as doves." The wisdom of a serpent is to hide itself. The wisdom of God, as revealed in Christian Science, brings the serpent out of its hole, handles it, and takes away its sting. Good deeds are harmless. He who has faith in woman's special adaptability to lead on Christian Science, will not be shocked when she puts her foot on the head of the serpent, as it biteth at the heel.

Intemperance begets a belief of disordered brains, membranes, stomach, and nerves; and this belief serves to uncover and kill this lurking serpent, intemperance, that hides itself under the false pretense of human need, innocent enjoyment, and a medical prescription. The belief in venereal diseases tears the black mask from the shameless brow of licentiousness, torments its victim, and thus may save him from his destroyer.

Charity has the courage of conviction; it may suffer long, but has neither the cowardice nor the foolhardiness to cover iniquity. Charity is Love; and Love opens the eyes of the blind, rebukes error, and casts it out. Charity never flees before error, lest it should suffer from an encounter. Love your enemies, or you will not

lose them; and if you love them, you will help to reform them.

Christ points the way of salvation. His mode is not cowardly, uncharitable, nor unwise, but it teaches mortals to handle serpents and cast out evil. Our own vision must be clear to open the eyes of others, else the blind will lead the blind and both shall fall. The sickly charity that supplies criminals with bouquets has been dealt with summarily by the good judgment of people in the old Bay State. Inhuman medical bills, class legislation, and Salem witchcraft, are not indigenous to her soil.

"Out of the depths have I delivered thee." The drowning man just rescued from the merciless wave is unconscious of suffering. Why, then, do you break his peace and cause him to suffer in coming to life? Because you wish to save him from death. Then, if a criminal is at peace, is he not to be pitied and brought back to life? Or, are you afraid to do this lest he suffer, trample on your pearls of thought, and turn on you and rend you? Cowardice is selfishness. When one protects himself at his neighbor's cost, let him remember, "Whosoever will save his life shall lose it." He risks nothing who obeys the law of God, and shall find the Life that cannot be lost.

Our Master said, "Ye shall drink indeed of my cup." Jesus stormed sin in its citadels and kept peace with God. He drank this cup giving thanks, and he said to his followers, "Drink ye all of it," — drink it all, and let all drink of it. He lived the spirit of his prayer, — "Thy kingdom come." Shall we repeat our Lord's Prayer when the heart denies it, refuses to bear the cross and

to fulfil the conditions of our petition? Human policy is a fool that saith in his heart, "No God" — a caressing Judas that betrays you, and commits suicide. This godless policy never knows what happiness is, and how it is obtained.

Jesus did his work, and left his glorious career for our example. On the shore of Gennesaret he tersely reminded his students of their worldly policy. They had suffered, and seen their error. This experience caused them to remember the reiterated warning of their Master and cast their nets on the right side. When they were fit to be blest, they received the blessing. The ultimatum of their human sense of ways and means ought to silence ours. One step away from the direct line of divine Science cost them — what? A speedy return under the reign of difficulties, darkness, and unrequited toil.

The currents of human nature rush in against the right course; health, happiness, and life flow not into one of their channels. The law of Love saith, "Not my will, but Thine, be done," and Christian Science proves that human will is lost in the divine; and Love, the white Christ, is the remunerator.

If, consciously or unconsciously, one is at work in a wrong direction, who will step forward and open his eyes to see this error? He who *is* a Christian Scientist, who has cast the beam out of his own eye, speaks plainly to the offender and tries to show his errors to him before letting another know it.

Pitying friends took down from the cross the fainting form of Jesus, and buried it out of their sight. His disciples, who had not yet drunk of his cup, lost sight of

him; they could not behold his immortal being in the form of Godlikeness.

All that I have written, taught, or lived, that is good, flowed through cross-bearing, self-forgetfulness, and my faith in the right. Suffering or Science, or both, in the proportion that their instructions are assimilated, will point the way, shorten the process, and consummate the joys of acquiescence in the methods of divine Love. The Scripture saith, "He that covereth his sins shall not prosper." No risk is so stupendous as to neglect opportunities which God giveth, and not to forewarn and forearm our fellow-mortals against the evil which, if seen, can be destroyed.

May my friends and my enemies so profit by these waymarks, that what has chastened and illumined another's way may perfect their own lives by gentle benedictions. In every age, the pioneer reformer must pass through a baptism of fire. But the faithful adherents of Truth have gone on rejoicing. Christian Science gives a fearless wing and firm foundation. These are its inspiring tones from the lips of our Master, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." He is but "an hireling" who fleeth when he seeth the wolf coming.

Loyal Christian Scientists, be of good cheer: the night is far spent, the day dawns; God's universal kingdom will appear, Love will reign in every heart, and *His* will be done on earth as in heaven.

"Put up Thy Sword"

While Jesus' life was full of Love, and a demonstration of Love, it appeared hate to the carnal mind, or mortal thought, of his time. He said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

This action of Jesus was stimulated by the same Love that closed — to the senses — that wondrous life, and that summed up its demonstration in the command, "Put up thy sword." The very conflict his Truth brought, in accomplishing its purpose of Love, meant, all the way through, "Put up thy sword;" but the sword must have been drawn before it could be returned into the scabbard.

My students need to search the Scriptures and "Science and Health with Key to the Scriptures," to understand the personal Jesus' labor in the flesh for their salvation: they need to do this even to understand my works, their motives, aims, and tendency.

The attitude of mortal mind in being healed morally, is the same as its attitude physically. The Christian Scientist cannot heal the sick, and take error along with Truth, either in the recognition or approbation of it. This would prevent the possibility of destroying the tares: they must be separated from the wheat before they can be burned, and Jesus foretold the harvest hour

and the final destruction of error through this very process, — the sifting and the fire. The tendency of mortal mind is to go from one extreme to another: Truth comes into the intermediate space, saying, "I wound to heal; I punish to reform; I do it all in love; my peace I leave with thee: not as the world giveth, give I unto thee. Arise, let us go hence; let us depart from the material sense of God's ways and means, and gain a spiritual understanding of them."

But let us not seek to climb up some other way, as we shall do if we take the end for the beginning or start from wrong motives. Christian Science demands order and truth. To abide by these we must first understand the Principle and object of our work, and be clear that it is Love, peace, and good will toward men. Then we shall demonstrate the Principle in the way of His appointment, and not according to the infantile conception of our way; as when a child in sleep walks on the summit of the roof of the house because he is a somnambulist, and thinks he is where he is not, and would fall immediately if he knew where he was and what he was doing.

My students are at the beginning of their demonstration; they have a long warfare with error in themselves and in others to finish, and they must at this stage use the sword of Spirit.

They cannot in the beginning take the attitude, nor adopt the words, that Jesus used at the *end* of his demonstration.

If you would follow in his footsteps, you must not try to gather the harvest while the corn is in the blade, nor yet when it is in the ear; a wise spiritual discernment

must be used in your application of his words and inference from his acts, to guide your own state of combat with error. There *remaineth*, it is true, a Sabbath rest for the people of God; but we must first have done our work, and entered into our rest, as the Scriptures give example.

Scientific Theism

In the May number of our *Journal*, there appeared a review of, and some extracts from, "Scientific Theism," by Phare Pleigh.

Now, Phare Pleigh evidently means more than "hands off." A live lexicographer, given to the Anglo-Saxon tongue, might add to the above definition the "laying on of hands," as well. Whatever his *nom de plume* means, an acquaintance with the author justifies one in the conclusion that he is a power in criticism, a big protest against injustice; but, the best may be mistaken.

One of these extracts is the story of the Cheshire Cat, which "vanished quite slowly, beginning with the end of the tail, and ending with the grin, which remained some time after the rest of it had gone." Was this a witty or a happy hit at idealism, to illustrate the author's following point? —

"When philosophy becomes fairy-land, in which neither laws of nature nor the laws of reason hold good, the attempt of phenomenism to conceive the universe as a *phenomenon without a noumenon* may succeed, but not before; for it is an attempt to conceive a grin without a cat."

True idealism is a divine Science, which combines in logical sequence, nature, reason, and revelation. An effect without a cause is inconceivable; neither philosophy nor reason attempts to find one; but all should conceive and understand that Spirit cannot become less than Spirit; hence that the universe of God is spiritual, — even the ideal world whose cause is the self-created Principle, with which its ideal or phenomenon must correspond in quality and quantity.

The fallacy of an unscientific statement is this: that matter and Spirit are one and eternal; or, that the phenomenon of Spirit is the antipode of Spirit, namely, matter. Nature declares, throughout the mineral, vegetable, and animal kingdoms, that the specific nature of all things is unchanged, and that nature is constituted of and by Spirit.

Sensuous and material realistic views presuppose that nature is matter, and that Deity is a finite person containing infinite Mind; and that these opposites, in suppositional unity and personality, produce matter, — a third quality unlike God. Again, that matter is both cause and effect, but that the effect is antagonistic to its cause; that death is at war with Life, evil with good, — and man a rebel against his Maker. This is neither Science nor theism. According to Holy Writ, it is a kingdom divided against itself, that shall be brought to desolation.

The nature of God must change in order to become matter, or to become both finite and infinite; and matter must *dis*appear, for Spirit to appear. To the material sense, everything is matter; but spiritualize human thought, and our convictions change: for spiritual sense

takes in new views, in which nature becomes Spirit; and Spirit is God, and God is good. Science unfolds the fact that Deity was forever Mind, Spirit; that matter never produced Mind, and *vice versa*.

The visible universe declares the invisible only by reversion, as error declares Truth. The testimony of material sense in relation to existence is false; for matter can neither see, hear, nor feel, and mortal mind must change all its conceptions of life, substance, and intelligence, before it can reach the immortality of Mind and its ideas. It is erroneous to accept the evidence of the material senses whence to reason out God, when it is conceded that the five personal senses can take no cognizance of Spirit or of its phenomena. False realistic views sap the Science of Principle and idea; they make Deity unreal and inconceivable, either as mind or matter; but Truth comes to the rescue of reason and immortality, and unfolds the real nature of God and the universe to the spiritual sense, which beareth witness of things spiritual, and not material.

To begin with, the notion of Spirit as cause and end, with matter as its effect, is more ridiculous than the "grin without a cat;" for a grin expresses the nature of a cat, and this nature may linger in memory: but matter does not express the nature of Spirit, and matter's graven grins are neither eliminated nor retained by Spirit. What can illustrate Dr. ——'s views better than Pat's echo, when he said "How do you do?" and echo answered, "Pretty well, I thank you!"

Dr. —— says: "The recognition of teleology in nature is necessarily the recognition of purely spiritual personality in God."

According to lexicography, teleology is the science of the final cause of things; and divine Science (and all Science is divine) neither reveals God in matter, cause in effect, nor teaches that nature and her laws are the *material* universe, or that the personality of infinite Spirit is finite or material. Jesus said, "Ye do err, not knowing the Scriptures, nor the power of God." Now, what saith the Scripture? "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

Mental Practice

It is admitted that mortals think wickedly and act wickedly: it is beginning to be seen by thinkers, that mortals think also after a sickly fashion. In common parlance, one person feels sick, another feels wicked. A third person knows that if he would remove this feeling in either case, in the one he must change his patient's consciousness of dis-ease and suffering to a consciousness of ease and loss of suffering; while in the other he must change the patient's sense of sinning at ease to a sense of discomfort in sin and peace in goodness.

This is Christian Science: that mortal mind makes sick, and immortal Mind makes well; that mortal mind makes sinners, while immortal Mind makes saints; that a state of health is but a state of consciousness made manifest on the body, and *vice versa;* that while one person feels wickedly and acts wickedly, another knows that if he can change this evil sense and consciousness to a good sense, or conscious goodness, the fruits of goodness will follow, and he has reformed the sinner.

Now, demonstrate this rule, which obtains in every line of mental healing, and you will find that a good rule works one way, and a false rule the opposite way.

Let us suppose that there is a sick person whom another would heal mentally. The healer begins by mental argument. He mentally says, "You are well, and you know it;" and he supports this silent mental force by audible explanation, attestation, and precedent. His mental and oral arguments aim to refute the sick man's thoughts, words, and actions, in certain directions, and turn them into channels of Truth. He persists in this course until the patient's mind yields, and the harmonious thought has the full control over this mind on the point at issue. The end is attained, and the patient says and feels, "I am well, and I know it."

This mental practitioner has changed his patient's consciousness from sickness to health. The patient's mental state is now the diametrical opposite of what it was when the mental practitioner undertook to transform it, and he is improved morally and physically.

That this mental method has power and bears fruit, is patent both to the conscientious Christian Scientist and the observer. Both should understand with equal clearness, that if this mental process and power be reversed, and people believe that a man is sick and knows it, and speak of him as being sick, put it into the minds of others that he is sick, publish it in the newspapers that he is failing, and persist in this action of mind over mind, it follows that he will believe that he is sick, — and Jesus said it would be according to the woman's belief; but if with the certainty of Science he knows that an error of belief has not the power of Truth, and cannot, does

not, produce the slightest effect, it has no power over him. Thus a mental malpractitioner may lose his power to harm by a false mental argument; for it gives one opportunity to handle the error, and when mastering it one gains in the rules of metaphysics, and thereby learns more of its divine Principle. Error produces physical sufferings, and these sufferings show the fundamental Principle of Christian Science; namely, that error and sickness are one, and Truth is their remedy.

The evil-doer can do little at removing the effect of sin on himself, unless he believes that sin has produced the effect and knows he is a sinner; or, knowing that he is a sinner, if he denies it, the good effect is lost. Either of these states of mind will stultify the power to heal mentally. This accounts for many helpless mental practitioners and mysterious diseases.

Again: If error is the cause of disease, Truth being the cure, denial of this fact in one instance and acknowledgment of it in another saps one's understanding of the Science of Mind-healing. Such denial dethrones demonstration, baffles the student of Mind-healing, and divorces his work from Science. Such denial also contradicts the doctrine that we must mentally struggle against both evil and disease, and is like saying that five times ten are fifty while ten times five are not fifty; as if the multiplication of the same two numbers would not yield the same product whichever might serve as the multiplicand.

Who would tell another of a crime that he himself is committing, or call public attention to that crime? The belief in evil and in the process of evil, holds the issues

of death to the evil-doer. It takes away a man's proper sense of good, and gives him a false sense of both evil and good. It inflames envy, passion, evil-speaking, and strife. It reverses Christian Science in all things. It causes the victim to believe that he is advancing while injuring himself and others. This state of false consciousness in many cases causes the victim great physical suffering; and conviction of his wrong state of feeling reforms him, and so heals him: or, failing of conviction and reform, he becomes morally paralyzed — in other words, a moral idiot.

In this state of misled consciousness, one is ready to listen complacently to audible falsehoods that once he would have resisted and loathed; and this, because the false seems true. The malicious mental argument and its action on the mind of the perpetrator, is fatal, morally and physically. From the effects of mental malpractice the subject scarcely awakes in time, and must suffer its full penalty after death. This sin against divine Science is cancelled only through human agony: the measure it has meted must be remeasured to it.

The crimes committed under this new *régime* of mind-power, when brought to light, will make stout hearts quail. Its mystery protects it now, for it is not yet known. Error is more abstract than Truth. Even the healing Principle, whose power seems inexplicable, is not so obscure; for this is the power of God, and good should seem more natural than evil.

I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee,

the metaphysical mystery of error — its hidden paths, purpose, and fruits — at first defied me. I was saying all the time, "Come not thou into the secret" — but at length took up the research according to God's command.

Streams which purify, necessarily have pure fountains; while impure streams flow from corrupt sources. Here, divine light, logic, and revelation coincide.

Science proves, beyond cavil, that the tree is known by its fruit; that mind reaches its own ideal, and cannot be separated from it. I respect that moral sense which is sufficiently strong to discern what it believes, and to say, if it must, "I discredit Mind with having the power to heal." This individual disbelieves in Mind-healing, and is consistent. But, alas! for the mistake of believing in mental healing, claiming full faith in the divine Principle, and saying, "I am a Christian Scientist," while doing unto others what we would resist to the hilt if done unto ourselves.

May divine Love so permeate the affections of all those who have named the name of Christ in its fullest sense, that no counteracting influence can hinder their growth or taint their examples.

Taking Offense

There is immense wisdom in the old proverb, "He that is slow to anger is better than the mighty." Hannah More said, "If I wished to punish my enemy, I should make him hate somebody."

To punish ourselves for others' faults, is superlative folly. The mental arrow shot from another's bow is

practically harmless, unless our own thought barbs it. It is our pride that makes another's criticism rankle, our self-will that makes another's deed offensive, our egotism that feels hurt by another's self-assertion. Well may we feel wounded by our own faults; but we can hardly afford to be miserable for the faults of others.

A courtier told Constantine that a mob had broken the head of his statue with stones. The emperor lifted his hands to his head, saying: "It is very surprising, but I don't feel hurt in the least."

We should remember that the world is wide; that there are a thousand million different human wills, opinions, ambitions, tastes, and loves; that each person has a different history, constitution, culture, character, from all the rest; that human life is the work, the play, the ceaseless action and reaction upon each other of these different atoms. Then, we should go forth into life with the smallest expectations, but with the largest patience; with a keen relish for and appreciation of everything beautiful, great, and good, but with a temper so genial that the friction of the world shall not wear upon our sensibilities; with an equanimity so settled that no passing breath nor accidental disturbance shall agitate or ruffle it; with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it, — determined not to be offended when no wrong is meant, nor even when it is, unless the offense be against God.

Nothing short of our own errors should offend us. He who can wilfully attempt to injure another, is an object of pity rather than of resentment; while it is a question in my mind, whether there is enough of a flatterer, a fool, or a liar, *to* offend a whole-souled woman.

Hints to the Clergy

At the residence of Mr. Rawson, of Arlington, Massachusetts, a happy concourse of friends had gathered to celebrate the eighty-second birthday of his mother — a friend of mine, and a Christian Scientist.

Among the guests, were an orthodox clergyman, his wife and child.

In the course of the evening, conversation drifted to the seventh modern wonder, Christian Science; whereupon the mother, Mrs. Rawson, who had drunk at its fount, firmly bore testimony to the power of Christ, Truth, to heal the sick.

Soon after this conversation, the clergyman's son was taken violently ill. Then was the clergyman's opportunity to demand a proof of what the Christian Scientist had declared; and he said to this venerable Christian: —

"If you heal my son, when seeing, I may be led to believe."

Mrs. Rawson then rose from her seat, and sat down beside the sofa whereon lay the lad with burning brow, moaning in pain.

Looking away from all material aid, to the spiritual source and ever-present help, silently, through the divine power, she healed him.

The deep flush faded from the face, a cool perspiration spread over it, and he slept.

In about one hour he awoke, and was hungry.

The parents said: —

"Wait until we get home, and you shall have some gruel."

But Mrs. Rawson said: —

"Give the child what he relishes, and doubt not that the Father of all will care for him."

Thus, the unbiased youth and the aged Christian carried the case on the side of God; and, after eating several ice-creams, the clergyman's son returned home — *well.*

Perfidy and Slander

What has an individual gained by losing his own self-respect? or what has he lost when, retaining his own, he loses the homage of fools, or the pretentious praise of hypocrites, false to themselves as to others?

Shakespeare, the immortal lexicographer of mortals, writes: —

> To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

When Aristotle was asked what a person could gain by uttering a falsehood, he replied, "Not to be credited when he shall tell the truth."

The character of a liar and hypocrite is so contemptible, that even of those who have lost their honor it might be expected that from the violation of truth they should be restrained by their pride.

Perfidy of an inferior quality, such as manages to evade the law, and which dignified natures cannot stoop to notice, except legally, disgraces human nature more than do most vices.

Slander is a midnight robber; the red-tongued assassin of radical worth; the conservative swindler, who

sells himself in a traffic by which he can gain nothing. It can retire for forgiveness to no fraternity where its crime may stand in the place of a virtue; but must at length be given up to the hisses of the multitude, without friend and without apologist.

Law has found it necessary to offer to the innocent, security from slanderers — those pests of society — when their crime comes within its jurisdiction. Thus, to evade the penalty of law, and yet with malice aforethought to extend their evil intent, is the nice distinction by which they endeavor to get their weighty stuff into the hands of gossip! Some uncharitable one may give it a forward move, and, ere that one himself become aware, find himself responsible for kind (?) endeavors.

Would that my pen or pity could raise these weak, pitifully poor objects from their choice of self-degradation to the nobler purposes and wider aims of a life made honest: a life in which the fresh flowers of feeling blossom, and, like the camomile, the more trampled upon, the sweeter the odor they send forth to benefit mankind; a life wherein calm, self-respected thoughts abide in tabernacles of their own, dwelling upon a holy hill, speaking the truth in the heart; a life wherein the mind can rest in green pastures, beside the still waters, on isles of sweet refreshment. The sublime summary of an honest life satisfies the mind craving a higher good, and bathes it in the cool waters of peace on earth; till it grows into the full stature of wisdom, reckoning its own by the amount of happiness it has bestowed upon others.

Not to avenge one's self upon one's enemies, is the command of almighty wisdom; and we take this to be

a safer guide than the promptings of human nature. To know that a deception dark as it is base has been practised upon thee, — by those deemed at least indebted friends whose welfare thou hast promoted, — and yet not to avenge thyself, is to do good to thyself; is to take a new standpoint whence to look upward; is to be calm amid excitement, just amid lawlessness, and pure amid corruption.

To be a great man or woman, to have a name whose odor fills the world with its fragrance, is to bear with patience the buffetings of envy or malice — even while seeking to raise those barren natures to a capacity for a higher life. We should look with pitying eye on the momentary success of all villainies, on mad ambition and low revenge. This will bring us also to look on a kind, true, and just person, faithful to conscience and honest beyond reproach, as the only suitable fabric out of which to weave an existence fit for earth and heaven.

Contagion

Whatever man sees, feels, or in any way takes cognizance of, must be caught through mind; inasmuch as perception, sensation, and consciousness belong to mind and not to matter. Floating with the popular current of mortal thought without questioning the reliability of its conclusions, we do what others do, believe what others believe, and say what others say. Common consent is contagious, and it makes disease catching.

People believe in infectious and contagious diseases,

and that any one is liable to have them under certain predisposing or exciting causes. This mental state prepares one to have any disease whenever there appear the circumstances which he believes produce it. If he believed as sincerely that health is catching when exposed to contact with healthy people, he would catch their state of feeling quite as surely and with better effect than he does the sick man's.

If only the people would believe that good is more contagious than evil, since God is omnipresence, how much more certain would be the doctor's success, and the clergyman's conversion of sinners. And if only the pulpit would encourage faith in God in this direction, and faith in Mind over all other influences governing the receptivity of the body, theology would teach man as David taught: "Because thou hast made the Lord, which is my refuge, even the most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

The confidence of mankind in contagious disease would thus become beautifully less; and in the same proportion would faith in the power of God to heal and to save mankind increase, until the whole human race would become healthier, holier, happier, and longer lived. A calm, Christian state of mind is a better preventive of contagion than a drug, or than any other possible sanative method; and the "perfect Love" that "casteth out fear" is a sure defense.

Improve Your Time

Success in life depends upon persistent effort, upon the improvement of moments more than upon any other one thing. A great amount of time is consumed in talking nothing, doing nothing, and indecision as to what one should do. If one would be successful in the future, let him make the most of the present.

Three ways of wasting time, one of which is contemptible, are gossiping mischief, making lingering calls, and mere motion when at work, thinking of nothing or planning for some amusement, — travel of limb more than mind. Rushing around smartly is no proof of accomplishing much.

All successful individuals have become such by hard work; by improving moments before they pass into hours, and hours that other people may occupy in the pursuit of pleasure. They spend no time in sheer idleness, in talking when they have nothing to say, in building air-castles or floating off on the wings of sense: all of which drop human life into the ditch of nonsense, and worse than waste its years.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Thanksgiving Dinner

It was a beautiful group! needing but canvas and the touch of an artist to render it pathetic, tender, gorgeous.

Age, on whose hoary head the almond-blossom formed a crown of glory; middle age, in smiles and the full fruition of happiness; infancy, exuberant with joy, — ranged side by side. The sober-suited grandmother, rich in experience, had seen sunshine and shadow fall upon ninety-six years. Four generations sat at that dinner-table. The rich viands made busy many appetites; but, what of the poor! Willingly — though I take no stock in spirit-rappings — would I have had the table give a spiritual groan for the unfeasted ones.

Under the skilful carving of the generous host, the mammoth turkey grew beautifully less. His was the glory to vie with guests in the dexterous use of knife and fork, until delicious pie, pudding, and fruit caused unconditional surrender.

And the baby! Why, he made a big hole, with two incisors, in a big pippin, and bit the finger presumptuously poked into the little mouth to arrest the peel! Then he was caught walking! one, two, three steps, — and papa knew that he could walk, but grandpa was taken napping. Now! baby has tumbled, soft as thistle-down, on the floor; and instead of a real set-to at crying, a look of cheer and a toy from mamma bring the soft little palms patting together, and pucker the rosebud mouth into saying, "Oh, pretty!" That was a scientific baby; and his first sitting-at-table on Thanksgiving Day — yes, and his little rainbowy life — brought sunshine to every heart. How many homes echo such tones of heartfelt joy on Thanksgiving Day! But, alas! for the desolate home; for the tear-filled eyes looking longingly at the portal through which the loved one comes not, or gazing silently on the vacant seat at fireside and board —

God comfort them all! we inwardly prayed — but the memory was too much; and, turning from it, in a bumper of pudding-sauce we drank to peace, and plenty, and happy households.

Christian Science

This age is reaching out towards the perfect Principle of things; is pushing towards perfection in art, invention, and manufacture. Why, then, should religion be stereotyped, and we not obtain a more perfect and practical Christianity? It will never do to be behind the times in things most essential, which proceed from the standard of right that regulates human destiny. Human skill but foreshadows what is next to appear as its divine origin. Proportionately as we part with material systems and theories, personal doctrines and dogmas, meekly to ascend the hill of Science, shall we reach the maximum of perfection in all things.

Spirit is omnipotent; hence a more spiritual Christianity will be one having more power, having perfected in Science that most important of all arts, — healing.

Metaphysical healing, or Christian Science, is a demand of the times. Every man and every woman would desire and demand it, if he and she knew its infinite value and firm basis. The unerring and fixed Principle of all healing is God; and this Principle should be sought from the love of good, from the most spiritual and unselfish motives. Then will it be understood to be of God, and not of man; and this will prevent mankind from striking out promiscuously, teaching and practising

in the *name* of Science without knowing its fundamental Principle.

It is important to know that a malpractice of the best system will result in the worst form of medicine. Moreover, the feverish, disgusting pride of those who call themselves metaphysicians or Scientists, — but are such in name only, — fanned by the breath of mental malpractice, is the death's-head at the feast of Truth; the monkey in harlequin jacket that will retard the onward march of life-giving Science, if not understood and withstood, and so strangled in its attempts.

The standard of metaphysical healing is traduced by thinking to put into the old garment of drugging the new cloth of metaphysics; or by trying to twist the fatal magnetic force of mortal mind, termed hypnotism, into a more fashionable cut and naming that "mind-cure," or — which is still worse in the eyes of Truth — terming it metaphysics! Substituting good words for a good life, fair-seeming for straightforward character, mental malpractice for the practice of true medicine, is a poor shift for the weak and worldly who think the standard of Christian Science too high for them.

What think you of a scientist in mathematics who finds fault with the exactness of the rule because unwilling to work hard enough to practise it? The perfection of the rule of Christian Science is what constitutes its utility: having a true standard, if some fall short, others will approach it; and these are they only who adhere to that standard.

Matter must be understood as a false belief or product of mortal mind: whence we learn that sensation is not in matter, but in this so-called mind; that we see and

feel disease only by reason of our belief in it: then shall matter remain no longer to blind us to Spirit, and clog the wheels of progress. We spread our wings in vain when we attempt to mount above error by speculative views of Truth.

Love is the Principle of divine Science; and Love is not learned of the material senses, nor gained by a culpable attempt to seem what we have not lifted ourselves to *be*, namely, a Christian. In love for man, we gain a true sense of Love as God; and in no other way can we reach this spiritual sense, and rise — and still rise — to things most essential and divine. What hinders man's progress is his vain conceit, the Phariseeism of the times, also his effort to steal from others and avoid hard work; errors which can never find a place in Science. Empirical knowledge is worse than useless: it never has advanced man a single step in the scale of being.

That one should have ventured on such unfamiliar ground, and, self-forgetful, should have gone on to establish this mighty system of metaphysical healing, called Christian Science, against such odds, — even the entire current of mortality, — is matter of grave wonderment to profound thinkers. That, in addition to this, she has made some progress, has seen far into the spiritual facts of being which constitute physical and mental perfection, in the midst of an age so sunken in sin and sensuality, seems to them still more inconceivable.

In this new departure of metaphysics, God is regarded more as absolute, supreme; and Christ is clad with a richer illumination as our Saviour from sickness, sin, and death. God's fatherliness as Life, Truth, and Love, makes His sovereignty glorious.

By this system, too, man has a changed recognition of his relation to God. He is no longer obliged to sin, be sick, and die to reach heaven, but is required and empowered to conquer sin, sickness, and death; thus, as image and likeness, to reflect Him who destroys death and hell. By this reflection, man becomes the partaker of that Mind whence sprang the universe.

In Christian Science, progress is demonstration, not doctrine. This Science is ameliorative and regenerative, delivering mankind from all error through the light and love of Truth. It gives to the race loftier desires and new possibilities. It lays the axe at the root of the tree of knowledge, to cut down all that bringeth not forth good fruit; "and blessed is he, whosoever shall not be offended in me." It touches mind to more spiritual issues, systematizes action, gives a keener sense of Truth and a stronger desire for it.

Hungering and thirsting after a better life, we shall have it, and become Christian Scientists; learn God aright, and know something of the ideal man, the real man, harmonious and eternal. This movement of thought must push on the ages: it must start the wheels of reason aright, educate the affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period.

Injustice

Who that has tried to follow the divine precept, "All things whatsoever ye would that men should do unto you, do ye even so to them," has not suffered from the

situation? — has not found that human passions in their reaction have misjudged motives?

Throughout our experience since undertaking the labor of uplifting the race, we have been made the repository of little else than the troubles, indiscretions, and errors of others; until thought has shrunk from contact with family difficulties, and become weary with study to counsel wisely whenever giving advice on personal topics.

To the child complaining of his parents we have said, "Love and honor thy parents, and yield obedience to them in all that is right; but you have the rights of conscience, as we all have, and must follow God in all your ways."

When yielding to constant solicitations of husband or wife to give, to one or the other, advice concerning difficulties and the best way to overcome them, we have done this to the best of our ability, — and always with the purpose to restore harmony and prevent dishonor. In such cases we have said, "Take no counsel of a mortal, even though it be your best friend; but be guided by God alone;" meaning by this, Be not estranged from each other by anything that is said to you, but seek in divine Love the remedy for all human discord.

Yet, notwithstanding one's good intentions, in some way or at some step in one's efforts to help another, as a general rule, one will be blamed for all that is not right: but this must not deter us from doing our duty, whatever else may appear, and at whatever cost.

Reformers

The olden opinion that hell is fire and brimstone, has yielded somewhat to the metaphysical fact that suffering is a thing of mortal mind instead of body: so, in place of material flames and odor, mental anguish is generally accepted as the penalty for sin. This changed belief has wrought a change in the actions of men. Not a few individuals serve God (or try to) from fear; but remove that fear, and the worst of human passions belch forth their latent fires. Some people never repent until earth gives them such a cup of gall that conscience strikes home; then they are brought to realize how impossible it is to sin and not suffer. All the different phases of error in human nature the reformer must encounter and help to eradicate.

This period is not essentially one of conscience: few feel and live now as when this nation began, and our forefathers' prayers blended with the murmuring winds of their forest home. This is a period of doubt, inquiry, speculation, selfishness; of divided interests, marvellous good, and mysterious evil. But sin can only work out its own destruction; and reform does and must push on the growth of mankind.

Honor to faithful merit is delayed, and always has been; but it is sure to follow. The very streets through which Garrison was dragged were draped in honor of the dead hero who did the hard work, the immortal work, of loosing the fetters of one form of human slavery. I remember, when a girl, and he visited my father, how a childish fear clustered round his coming. I had heard

the awful story that "he helped 'niggers' kill the white folks!" Even the loving children are sometimes made to believe a lie, and to hate reformers. It is pleasant, now, to contrast with that childhood's wrong the reverence of my riper years for all who dare to be true, honest to their convictions, and strong of purpose.

The reformer has no time to give in defense of his own life's incentive, since no sacrifice is too great for the silent endurance of his love. What has not unselfed love achieved for the race? All that ever was accomplished, and more than history has yet recorded. The reformer works on unmentioned, save when he is abused or his work is utilized in the interest of somebody. He may labor for the establishment of a cause which is fraught with infinite blessings, — health, virtue, and heaven; but what of all that? Who should care for everybody? It is enough, say they, to care for a few. Yet the good done, and the love that foresees more to do, stimulate philanthropy and are an ever-present reward. Let one's life answer well these questions, and it already hath a benediction:

Have you renounced self? Are you faithful? Do you love?

Mrs. Eddy Sick

The frequent public allegement that I am "sick, unable to speak a loud word," or that I died of palsy, and am dead, — is but another evidence of the falsehoods kept constantly before the public.

While I accord these evil-mongers due credit for their

desire, let me say to you, dear reader: Call at the Massachusetts Metaphysical College, in 1889, and judge for yourself whether I can talk — and laugh too! I never was in better health. I have had but four days' vacation for the past year, and am about to commence a large class in Christian Science. Lecturing, writing, preaching, teaching, etc., give fair proof that my shadow is not growing less; and substance is taking larger proportions.

"I've Got Cold"

Out upon the sidewalk one winter morning, I observed a carriage draw up before a stately mansion; a portly gentleman alight, and take from his carriage the ominous hand-trunk.

"Ah!" thought I, "somebody has to take it; and what may the potion be?"

Just then a tiny, sweet face appeared in the vestibule, and red nose, suffused eyes, cough, and tired look, told the story; but, looking up quaintly, the poor child said, —

"I've got cold, doctor."

Her apparent pride at sharing in a popular influenza was comical. However, her dividend, when compared with that of the household stockholders, was new; and doubtless their familiarity with what the stock paid, made them more serious over it.

What if that sweet child, so bravely confessing that she had something that she ought not to have, and which mamma thought must be gotten rid of, had been taught the value of saying even more bravely, and believing it, —

"I have *not* got cold."

Why, the doctor's squills and bills would have been avoided; and through the cold air the little one would have been bounding with sparkling eyes, and ruby cheeks painted and fattened by metaphysical hygiene.

Parents and doctors must not take the sweet freshness out of the children's lives by that flippant caution, "You will get cold."

Predicting danger does not dignify life, whereas forecasting liberty and joy does; for these are strong promoters of health and happiness. All education should contribute to moral and physical strength and freedom. If a cold could get into the body without the assent of mind, nature would take it out as gently, or let it remain as harmlessly, as it takes the frost out of the ground or puts it into the ice-cream to the satisfaction of all.

The sapling bends to the breeze, while the sturdy oak, with form and inclination fixed, breasts the tornado. It is easier to incline the early thought rightly, than the biased mind. Children not mistaught, naturally love God; for they are pure-minded, affectionate, and generally brave. Passions, appetites, pride, selfishness, have slight sway over the fresh, unbiased thought.

Teach the children early self-government, and teach them nothing that is wrong. If they see their father with a cigarette in his mouth — suggest to them that the habit of smoking is not nice, and that nothing but a loathsome worm *naturally* chews tobacco. Likewise soberly inform them that "Battle-Axe Plug" takes off men's heads; or, leaving these on, that it takes from their bodies a sweet something which belongs to nature, — namely, pure odors.

From a religious point of view, the faith of both youth and adult should centre as steadfastly in God to benefit the body, as to benefit the mind. Body and mind are correlated in man's salvation; for man will no more enter heaven sick than as a sinner, and Christ's Christianity casts out sickness as well as sin of every sort.

Test, if you will, metaphysical healing on two patients: one having morals to be healed, the other having a physical ailment. Use as your medicine the great alterative, Truth: give to the immoralist a mental dose that says, "You have no pleasure in sin," and witness the effects.

Either he will hate you, and try to make others do likewise, so taking a dose of error big enough apparently to neutralize your Truth, else he will doubtingly await the result; during which interim, by constant combat and direful struggles, you get the victory and Truth heals him of the moral malady.

On the other hand, to the bedridden sufferer administer this alterative Truth: "God never made you sick: there is no necessity for pain; and Truth destroys the error that insists on the necessity of any man's bondage to sin and sickness. 'Ye shall know the truth, and the truth shall make you free.'"

Then, like blind Bartimeus, the doubting heart looks up through faith, and your patient rejoices in the gospel of health.

Thus, you see, it is easier to heal the physical than the moral ailment. When divine Truth and Love heal, of sin, the sinner who is at ease in sin, how much more should these heal, of sickness, the sick who are dis-eased, discomforted, and who long for relief!

"Prayer and Healing"

The article of Professor T——, having the above caption, published in *Zion's Herald*, December third, came not to my notice until January ninth. In it the Professor offered me, as President of the Metaphysical College in Boston, or one of my students, the liberal sum of one thousand dollars if either would reset certain dislocations without the use of hands, and two thousand dollars if either would give sight to one born blind.

Will the gentleman accept my thanks due to his generosity; for, if I should accept his bid on Christianity, he would lose his money.

Why?

Because I performed more difficult tasks fifteen years ago. At present, I am in another department of Christian work, "where there shall no signs be given them," for they shall be instructed in the Principle of Christian Science that furnishes its own proof.

But, to reward his liberality, I offer him three thousand dollars if he will heal one single case of opium-eating where the patient is very low and taking morphine powder in its most concentrated form, at the rate of one ounce in two weeks, — having taken it twenty years; and he is to cure that habit in three days, leaving the patient well. I cured precisely such a case in 1869.

Also, Mr. C. M. H——, of Boston, formerly partner of George T. Brown, pharmacist, No. 5 Beacon St., will tell you that he was my student in December, 1884; and that before leaving the class he took a patient thoroughly addicted to the use of opium — if she went without it

twenty-four hours she would have delirium — and in forty-eight hours cured her perfectly of this habit, with no bad results, but with decided improvement in health.

I have not yet made surgery one of the mental branches taught in my college; although students treat sprains, contusions, etc., successfully. In the case of sprain of the wrist-joint, where the regular doctor had put on splints and bandages to remain six weeks, a student of mine removed these appliances the same day and effected the cure in less than one week. Reference, Mrs. M. A. F——, 107 Eutaw Street, East Boston.

I agree with the Professor, that every system of medicine claims more than it practises. If the system is Science, it includes of necessity the Principle, which the learner can demonstrate only in proportion as he understands it. Boasting is unbecoming a mortal's poor performances. My Christian students are proverbially modest: their works alone should declare them, since my system of medicine is not generally understood. There are charlatans in "mind-cure," who practise on the basis of matter, or human will, not Mind.

The Professor alludes to Paul's advice to Timothy. Did he refer to that questionable counsel, "Take a little wine for thy stomach's sake"? Even doctors disagree on that prescription: some of the medical faculty will tell you that alcoholic drinks cause the coats of the stomach to thicken and the organ to contract; will prevent the secretions of the gastric juice, and induce ulceration, bleeding, vomiting, death.

Again, the Professor quotes, in justification of material methods, and as veritable: "He took a bone from the

side of Adam, closed up the wound thereof, and builded up the woman." (Gen. ii. 21.)

Here we have the Professor on the platform of Christian Science! even a "surgical operation" that he says was performed by divine power, — Mind alone constructing the human system, before surgical instruments were invented, and closing the incisions of the flesh.

He further states that God cannot save the soul without compliance to ordained conditions. But, we ask, have those conditions named in Genesis been perpetuated in the multiplication of mankind? And, are the conditions of salvation mental, or physical; are they bodily penance and torture, or repentance and reform, which are the action of mind?

He asks, "Has the law been abrogated that demands the employment of visible agencies for specific ends?"

Will he accept my reply as derived from the life and teachings of Jesus? — who annulled the so-called laws of matter by the higher law of Spirit, causing him to walk the wave, turn the water into wine, make the blind to see, the deaf to hear, the lame to walk, and the dead to be raised without matter-agencies. And he did this for man's example; not to teach himself, but others, the way of healing and salvation. He said, "And other sheep I have, which are not of this fold."

The teachings and demonstration of Jesus were for all peoples and for all time; not for a privileged class or a restricted period, but for as many as should believe in him.

Are the discoverers of quinine, cocaine, etc., especially the children of our Lord because of their medical discoveries?

We have no record showing that our Master ever used, or recommended others to use, drugs; but we have his words, and the prophet's, as follows: "Take no thought, saying, What shall we eat? or, What shall we drink?" "And Asa . . . sought not to the Lord, but to the physicians. And Asa slept with his fathers."

Veritas Odium Parit

The combined efforts of the materialistic portion of the pulpit and press in 1885, to retard by misrepresentation the stately goings of Christian Science, are giving it new impetus and energy; calling forth the *vox populi* and directing more critical observation to its uplifting influence upon the health, morals, and spirituality of mankind.

Their movements indicate fear and weakness, a physical and spiritual need that Christian Science should remove with glorious results. The conclusion cannot now be pushed, that women have no rights that man is bound to respect. This is woman's hour, in all the good tendencies, charities, and reforms of to-day. It is difficult to say which may be most mischievous to the human heart, the praise or the dispraise of men.

I have loved the Church and followed it, thinking that it was following Christ; but, if the pulpit allows the people to go no further in the direction of Christlikeness, and rejects apostolic Christianity, seeking to stereotype infinite Truth, it is a thing to be thankful for that one can walk alone the straight and narrow way; that, in the words of Wendell Phillips, "one with God is a majority."

It is the pulpit and press, clerical robes and the prohibiting of free speech, that cradles and covers the sins of the world, — all unmitigated systems of crime; and it requires the enlightenment of these worthies, through civil and religious reform, to blot out all inhuman codes. It was the Southern pulpit and press that influenced the people to wrench from man both human and divine rights, in order to subserve the interests of wealth, religious caste, civil and political power. And the pulpit had to be purged of that sin by human gore, — when the love of Christ would have washed it divinely away in Christian Science!

The cry of the colored slave has scarcely been heard and hushed, when from another direction there comes another sharp cry of oppression. Another form of inhumanity lifts its hydra head to forge anew the old fetters; to shackle conscience, stop free speech, slander, vilify; to invite its prey, then turn and refuse the victim a solitary vindication in this most unprecedented warfare.

A conflict more terrible than the battle of Gettysburg awaits the crouching wrong that refused to yield its prey the peace of a desert, when a voice was heard crying in the wilderness, — the spiritual famine of 1866, — "Prepare ye the way of the Lord, make His paths straight."

Shall religious intolerance, arrayed against the rights of man, again deluge the earth in blood? The question at issue with mankind is: Shall we have a spiritual Christianity and a spiritual healing, or a materialistic religion and a *materia medica?*

The advancing faith and hope of Christianity, the earnest seeking after practical truth that shall cast out

error and heal the sick, wisely demand for man his God-given heritage, both human and divine rights; namely, that his honest convictions and *proofs* of advancing truth be allowed due consideration, and treated not as pearls trampled upon.

Those familiar with my history are more tolerant; those who know me, know that I found health in just what I teach. I have professed Christianity a half-century; and now I calmly challenge the world, upon fair investigation, to furnish a single instance of departure in one of my works from the highest possible ethics.

The charges against my views are false, but natural, since those bringing them do not understand my statement of the Science I introduce, and are unwilling to be taught it, even gratuitously. If they did understand it, they could demonstrate this Science by healing the sick; hence the injustice of their interpretations.

To many, the healing force developed by Christian Science seems a mystery, because they do not understand that Spirit controls body. They acknowledge the existence of mortal mind, but believe it to reside in matter of the brain; but that man is the idea of infinite Mind, is not so easily accepted. That which is temporary seems, to the common estimate, solid and substantial. It is much easier for people to believe that the body affects mind, than that the body is an expression of mind, and reflects harmony or discord according to thought.

Everything that God created, He pronounced good. He never made sickness. Hence *that* is only an evil belief of mortal mind, which must be met, in every instance, with a denial by Truth.

This is the "new tongue," the language of them that "lay hands on the sick, and they shall recover," whose spiritual interpretation they refuse to hear. For instance: the literal meaning of the passage "lay hands on the sick" would be manipulation; its moral meaning, found in the "new tongue," is spiritual power, — as, in another Scripture, "I will triumph in the works of Thy hands."

Falsehood

The Greeks showed a just estimate of the person they called slanderer, when they made the word synonymous with devil. If the simple falsehoods uttered about me were compounded, the mixture would be labelled thus: "Religionists' mistaken views of Mrs. Eddy's book, 'Science and Health with Key to the Scriptures,' and the malice aforethought of sinners."

That I take opium; that I am an infidel, a mesmerist, a medium, a "pantheist;" or that my hourly life is prayerless, or not in strict obedience to the Mosaic Decalogue, — is not more true than that I am dead, as is oft reported. The *St. Louis Democrat* is alleged to have reported my demise, and to have said that I died of poison, and bequeathed my property to Susan Anthony.

The opium falsehood has only this to it: Many years ago my regular physician prescribed morphine, which I took, when he could do no more for me. Afterwards, the glorious revelations of Christian Science saved me from that necessity and made me well, since which time I have not taken drugs, with the following exception: When the mental malpractice of poisoning people was

first undertaken by a mesmerist, to test that malpractice I experimented by taking some large doses of morphine, to see if Christian Science could not obviate its effect; and I say with tearful thanks, "The drug had no effect upon me whatever." The hour has struck, — "If they drink any deadly thing, it shall not hurt them."

The false report that I have appropriated other people's manuscripts in my works, has been met and answered *legally*. Both in private and public life, and especially through my teachings, it is well known that I am not a spiritualist, a pantheist, or prayerless. The most devout members of evangelical churches will say this, as well as my intimate acquaintances. None are permitted to remain in my College building whose morals are not unquestionable. I have neither purchased nor ordered a drug since my residence in Boston; and to my knowledge, not one has been sent to my house, unless it was something to remove stains or vermin.

The report that I was dead arose no doubt from the combined efforts of some malignant students, expelled from my College for immorality, to kill me: of their mental design to do this I have proof, but no fear. My heavenly Father will never leave me comfortless, in the amplitude of His love; coming nearer in my need, more tenderly to save and bless.

Love

What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the un-

derived, the incomparable, the infinite All of good, the *alone* God, is Love.

By what strange perversity is the best become the most abused, — either as a quality or as an entity? Mortals misrepresent and miscall affection; they make it what it is not, and doubt what it is. The so-called affection pursuing its victim is a butcher fattening the lamb to slay it. What the lower propensities express, should be repressed by the sentiments. No word is more misconstrued; no sentiment less understood. The divine significance of Love is distorted into human qualities, which in their human abandon become jealousy and hate.

Love is not something put upon a shelf, to be taken down on rare occasions with sugar-tongs and laid on a rose-leaf. I make strong demands on love, call for active witnesses to prove it, and noble sacrifices and grand achievements as its results. Unless these appear, I cast aside the word as a sham and counterfeit, having no ring of the true metal. Love cannot be a mere abstraction, or goodness without activity and power. As a human quality, the glorious significance of affection is more than words: it is the tender, unselfish deed done in secret; the silent, ceaseless prayer; the self-forgetful heart that overflows; the veiled form stealing on an errand of mercy, out of a side door; the little feet tripping along the sidewalk; the gentle hand opening the door that turns toward want and woe, sickness and sorrow, and thus lighting the dark places of earth.

Address on the Fourth of July at Pleasant View, Concord, N. H., before 2,500 Members of The Mother Church, 1897

My beloved brethren, who have come all the way from the Pacific to the Atlantic shore, from the Palmetto to the Pine Tree State, I greet you; my hand may not touch yours to-day, but my heart will with tenderness untalkable.

His Honor, Mayor Woodworth, has welcomed you to Concord most graciously, voicing the friendship of this city and of my native State — loyal to the heart's core to religion, home, friends, and country.

To-day we commemorate not only our nation's civil and religious freedom, but a greater even, the liberty of the sons of God, the inalienable rights and radiant reality of Christianity, whereof our Master said: "The works that I do shall he do;" and, "The kingdom of God cometh not with observation" (with knowledge obtained from the senses), but "the kingdom of God is within you," — within the present possibilities of mankind.

Think of this inheritance! Heaven right here, where angels are as men, clothed more lightly, and men as angels who, burdened for an hour, spring into liberty, and the good they would do, that they do, and the evil they would not do, that they do not.

From the falling leaves of old-time faiths men learn a parable of the period, that all error, physical, moral, or religious, will fall before Truth demonstrated, even as dry leaves fall to enrich the soil for fruitage.

Sin, sickness, and disease flee before the evangel of Truth as the mountain mists before the sun. Truth is

the tonic for the sick, and this medicine of Mind is not necessarily infinitesimal but infinite. Herein the mental medicine of divine metaphysics and the medical systems of allopathy and homœopathy differ. Mental medicine gains no potency by attenuation, and its largest dose is never dangerous, but the more the better in every case.

Christian Science classifies thought thus: Right thoughts are reality and power; wrong thoughts are unreality and powerless, possessing the nature of dreams. Good thoughts are potent; evil thoughts are impotent, and they should appear thus. Continuing this category, we learn that sick thoughts are unreality and weakness; while healthy thoughts are reality and strength. My proof of these novel propositions is demonstration, whereby any man can satisfy himself of their verity.

Christian Science is not only the acme of Science but the crown of Christianity. It is universal. It appeals to man as man; to the whole and not to a portion; to man physically, as well as spiritually, and to all mankind.

It has one God. It demonstrates the divine Principle, rules and practice of the great healer and master of metaphysics, Jesus of Nazareth. It spiritualizes religion and restores its lost element, namely, healing the sick. It consecrates and inspires the teacher and preacher; it equips the doctor with safe and sure medicine; it encourages and empowers the business man and secures the success of honesty. It is the dear children's toy and strong tower; the wise man's spiritual dictionary; the poor man's money; yea, it is the pearl priceless whereof our Master said, if a man findeth, he goeth and selleth

all that he hath and buyeth it. Buyeth it! Note the scope of that saying, even that Christianity is not merely a gift, as St. Paul avers, but is bought with a price, a great price; and what man knoweth as did our Master its value, and the price that he paid for it?

Friends, I am not enough the new woman of the period for outdoor speaking, and the incidental platform is not broad enough for me, but the speakers that will now address you — one a congressman — may improve our platforms; and make amends for the nothingness of matter with the allness of Mind.

Well Doinge is the Fruite of Doinge Well

Herrick

This period is big with events. Fraught with history, it repeats the past and portends much for the future.

The Scriptural metaphors, — of the woman in travail, the great red dragon that stood ready to devour the child as soon as it was born, and the husbandmen that said, "This is the heir: come, let us kill him, that the inheritance may be ours," — are type and shadow of this hour.

A mother's love touches the heart of God, and should it not appeal to human sympathy? Can a mother tell her child one tithe of the agonies that gave that child birth? Can that child conceive of the anguish, until she herself is become a mother?

Do the children of this period dream of the spiritual Mother's sore travail, through the long night, that has opened their eyes to the light of Christian Science? Cherish

these new-born children that filial obedience to which the Decalogue points with promise of prosperity? Should not the loving warning, the far-seeing wisdom, the gentle entreaty, the stern rebuke have been heeded, in return for all that love which brooded tireless over their tender years? for all that love that hath fed them with Truth, — even the bread that cometh down from heaven, — as the mother-bird tendeth her young in the rock-ribbed nest of the raven's callow brood!

And what of the hope of that parent whose children rise up against her; when brother slays brother, and the strength of union grows weak with wickedness? The victim of mad ambition that saith, "This is the heir: come, let us kill him, that the inheritance may be ours," goes on to learn that he must at last kill this evil in "self" in order to gain the kingdom of God.

Envy, the great red dragon of this hour, would obscure the light of Science, take away a third part of the stars from the spiritual heavens, and cast them to the earth. This is not Science. *Per contra,* it is the mortal mind sense — mental healing on a material basis — hurling its so-called healing at random, filling with hate its deluded victims, or resting in silly peace upon the laurels of headlong human will. "What shall, therefore, the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others."

Little Gods

It is sometimes said, cynically, that Christian Scientists set themselves on pedestals, as so many petty deities; but there is no fairness or propriety in the aspersion.

Man is not equal to his Maker. That which is formed is not cause, but effect; and has no underived power. But it is possible, and dutiful, to throw the weight of thought and action on the side of right, and to be thus lifted up.

Man should be found not claiming equality with, but growing into, that altitude of Mind which was in Christ Jesus. He should comprehend, in divine Science, a recognition of what the apostle meant when he said: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

Advantage of Mind-healing

It is sometimes asked, What are the advantages of your system of healing?

I claim for healing by Christian Science the following advantages: —

First: It does away with material medicine, and recognizes the fact that the antidote for sickness, as well as for sin, may be found in God, the divine Mind.

Second: It is more effectual than drugs, and cures where they fail, because it is this divine antidote, and metaphysics is above physics.

Third: Persons who have been healed by Christian Science are not only cured of their belief in disease, but they are at the same time improved morally. The body is governed by Mind, and mortal mind must be corrected in order to make the body harmonious.

A Card

While gratefully acknowledging the public confidence manifested in daily letters that protest against receiving instruction in the Massachusetts Metaphysical College from any other than Mrs. Eddy, I feel, deeply, that of necessity this imposes on me the severe task of remaining at present a public servant: also, that this must prevent my classes from forming as frequently as was announced in the October number of the *Journal*, and necessitates receiving but a select number of students. To meet the old impediment, lack of time, that has occasioned the irregular intervals between my class terms, I shall continue to send to each applicant a notice from one to two weeks previous to the opening term.

Mary Baker G. Eddy.

Spirit and Law

We are accustomed to think and to speak of gravitation as a law of matter; while every quality of matter, in and of itself, is inert, inanimate, and non-intelligent. The assertion that matter is a law, or a lawgiver, is anomalous. Wherever law is, Mind is; and the notion

that Mind can be in matter is rank infidelity, which either excludes God from the universe, or includes Him in every mode and form of evil. Pantheism presupposes that God sleeps in the mineral, dreams in the animal, and wakes in a wicked man.

The distinction between that which is and that which is not law, must be made by Mind and as Mind. Law is either a moral or an immoral force. The law of God is the law of Spirit, a moral and spiritual force of immortal and divine Mind. The so-called law of matter is an immoral force of erring mortal mind, *alias* the minds of mortals. This so-called force, or law, at work in nature as a power, prohibition, or license, is cruel and merciless. It punishes the innocent, and repays our best deeds with sacrifice and suffering. It is a code whose modes trifle with joy, and lead to immediate or ultimate death. It fosters suspicion where confidence is due, fear where courage is requisite, reliance where there should be avoidance, a belief in safety where there is most danger. Our Master called it "a murderer from the beginning."

Electricity, governed by this so-called law, sparkles on the cloud, and strikes down the hoary saint. Floods swallow up homes and households; and childhood, age, and manhood go down in the death-dealing wave. Earthquakes engulf cities, churches, schools, and mortals. Cyclones kill and destroy, desolating the green earth. This pitiless power smites with disease the good Samaritan ministering to his neighbor's need. Even the chamber where the good man surrenders to death is not exempt from this law. Smoothing the pillow of pain may infect you with smallpox, according to this lawless law which

dooms man to die for loving his neighbor as himself, — when Christ has said that love is the fulfilling of the law.

Our great Ensample, Jesus of Nazareth, met and abolished this unrelenting false claim of matter with the righteous scorn and power of Spirit. When, through Mind, he restored sight to the blind, he figuratively and literally spat upon matter; and, anointing the wounded spirit with the great truth that God is All, he demonstrated the healing power and supremacy of the law of Life and Love.

In the spiritual Genesis of creation, all law was vested in the Lawgiver, who was a law to Himself. In divine Science, God is One and All; and, governing Himself, He governs the universe. This is the law of creation: "My defense is of God, which saveth the upright in heart." And that infinite Mind governs all things. On this infinite Principle of freedom, God named Himself, I AM. Error, or Adam, might give names to itself, and call Mind by the name of matter, but error could neither name nor demonstrate Spirit. The name, I AM, indicated no personality that could be paralleled with it; but it did declare a mighty individuality, even the everlasting Father, as infinite consciousness, ever-presence, omnipotence; as all law, Life, Truth, and Love.

God's interpretation of Himself furnishes man with the only suitable or true idea of Him; and the divine definition of Deity differs essentially from the human. It interprets the law of Spirit, not of matter. It explains the eternal dynamics of being, and shows that nature and man are as harmonious to-day as in the beginning,

when "all things were made by Him; and without Him was not any thing made."

Whatever appears to be law, but partakes not of the nature of God, is not law, but is what Jesus declared it, "a liar, and the father of it." God is the law of Life, not of death; of health, not of sickness; of good, not of evil. It is this infinitude and oneness of good that silences the supposition that evil is a claimant or a claim. The consciousness of good has no consciousness or knowledge of evil; and evil is not a quality to be known or eliminated by good: while iniquity, too evil to conceive of good as being unlike itself, declares that God knows iniquity!

When the Lawgiver was the only law of creation, freedom reigned, and was the heritage of man; but this freedom was the moral power of good, not of evil: it was divine Science, in which God is supreme, and the only law of being. In this eternal harmony of Science, man is not fallen: he is governed in the same rhythm that the Scripture describes, when "the morning stars sang together, and all the sons of God shouted for joy."

Truth-Healing

The spiritual elevator of the human race, physically, morally, and Christianly, is the truism that Truth demonstrates good, and is natural; while error, or evil, is really non-existent, and must have produced its own illusion, — for it belongs not to nature nor to God. Truth is the power of God which heals the sick and the sinner, and is applicable to all the needs of man. It is the uni-

versal, intelligent Christ-idea illustrated by the life of Jesus, through whose "stripes we are healed." By conflicts, defeats, and triumphs, Christian Science has been reduced to the understanding of mortals, and found able to heal them.

Pagan mysticism, Grecian philosophy, or Jewish religion, never entered into the line of Jesus' thought or action. His faith partook not of drugs, matter, nor of the travesties of mortal mind. The divine Mind was his only instrumentality and potency, in religion or medicine. The Principle of his cure was God, in the laws of Spirit, not of matter; and these laws annulled all other laws.

Jesus knew that erring mortal thought holds only in itself the supposition of evil, and that sin, sickness, and death are its subjective states; also, that pure Mind is the truth of being that subjugates and destroys any suppositional or elementary opposite to Him who is All.

Truth is supreme and omnipotent. Then, whatever else seemeth to be intelligence or power is false, deluding reason and denying revelation, and seeking to dethrone Deity. The truth of Mind-healing uplifts mankind, by acknowledging pure Mind as absolute and entire, and that evil is naught, although it seems to be.

Pure Mind gives out an atmosphere that heals and saves. Words are not always the auxiliaries of Truth. The spirit, and not the letter, performs the vital functions of Truth and Love. Mind, imbued with this Science of healing, is a law unto itself, needing neither license nor prohibition; but lawless mind, with unseen motives, and silent mental methods whereby it may injure the race, is the highest attenuation of evil.

Again: evil, as *mind*, is doomed, already sentenced, punished; for suffering is commensurate with evil, and lasts as long as the evil. As *mind*, evil finds no escape from itself; and the sin and suffering it occasions can only be removed by reformation.

According to divine law, sin and suffering are not cancelled by repentance or pardon. Christian Science not only elucidates but demonstrates this verity of being; namely, that mortals suffer from the wrong they commit, whether intentionally or ignorantly; that every effect and amplification of wrong will revert to the wrong-doer, until he pays his full debt to divine law, and the measure he has meted is measured to him again, full, pressed down, and running over. Surely "the way of the transgressor is hard."

In this law of justice, the atonement of Christ loses no efficacy. Justice is the handmaid of mercy, and showeth mercy by punishing sin. Jesus said, "I came not to destroy the law," — the divine requirements typified in the law of Moses, — "but to fulfil it" in righteousness, by Truth's destroying error. No greater type of divine Love can be presented than effecting so glorious a purpose. This spirit of sacrifice always has saved, and still saves mankind; but by mankind I mean mortals, or a kind of men after man's own making. Man as God's idea is already saved with an everlasting salvation. It is impossible to be a Christian Scientist without apprehending the moral law so clearly that, for conscience' sake, one will either abandon his claim to even a knowledge of this Science, or else make the claim valid. All Science is divine. Then, to be Science, it must produce physical and moral harmony.

Dear readers, our *Journal* is designed to bring health and happiness to all households wherein it is permitted to enter, and to confer increased power to be good and to do good. If you wish to brighten so pure a purpose, you will aid our prospect of fulfilling it by your kind patronage of *The Christian Science Journal,* now entering upon its fifth volume, clad in Truth-healing's new and costly spring dress.

Heart to Heart

When the heart speaks, however simple the words, its language is always acceptable to those who have hearts.

I just want to say, I thank you, my dear students, who are at work conscientiously and assiduously, for the good you are doing. I am grateful to you for giving to the sick relief from pain; for giving joy to the suffering and hope to the disconsolate; for lifting the fallen and strengthening the weak, and encouraging the heart grown faint with hope deferred. We are made glad by the divine Love which looseth the chains of sickness and sin, opening the prison doors to such as are bound; and we should be more grateful than words can express, even through this white-winged messenger, our *Journal.*

With all the homage beneath the skies, yet were our burdens heavy but for the Christ-love that makes them light and renders the yoke easy. Having his word, you have little need of words of approval and encouragement from me. Perhaps it is even selfish in me sometimes to relieve my heart of its secrets, because I take so much

pleasure in thus doing; but if my motives are sinister, they will harm myself only, and I shall have the unselfish joy of knowing that the wrong motives are not yours, to react on yourselves.

These two words in Scripture suggest the sweetest similes to be found in any language — *rock* and *feathers:* "Upon this rock I will build my church;" "He shall cover thee with His feathers." How blessed it is to think of you as "beneath the shadow of a great rock in a weary land," safe in His strength, building on His foundation, and covered from the devourer by divine protection and affection. Always bear in mind that His presence, power, and peace meet all human needs and reflect all bliss.

Things to be Thought Of

The need of their teacher's counsel, felt by students, especially by those at a distance, working assiduously for our common Cause, — and their constant petitions for the same, should be met in the most effectual way.

To be responsible for supplying this want, and poise the wavering balance on the right side, is impracticable without a full knowledge of the environments. The educational system of Christian Science lacks the aid and protection of State laws. The Science is hampered by immature demonstrations, by the infancy of its discovery, by incorrect teaching; and especially by unprincipled claimants, whose mad ambition drives them to appropriate my ideas and discovery, without credit, appreciation, or a single original conception, while they

quote from other authors and give them credit for every random thought in line with mine.

My noble students, who are loyal to Christ, Truth, and human obligations, will not be disheartened in the midst of this seething sea of sin. They build for time and eternity. The others stumble over misdeeds, and their own unsubstantiality, without the groundwork of right, till, like camera shadows thrown upon the mists of time, they melt into darkness.

Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action.

Many students enter the Normal class of my College whom I have not fitted for it by the Primary course. They are taught their first lessons by my students; hence the aptness to assimilate pure and abstract Science is somewhat untested.

"As the twig is bent, the tree's inclined." As mortal mind is directed, it acts for a season. Some students leave my instructions before they are quite free from the bias of their first impressions, whether those be correct or incorrect. Such students are more or less subject to the future mental influence of their former teacher. Their knowledge of Mind-healing may be right theoretically, but the moral and spiritual status of thought must be right also. The tone of the teacher's mind must be pure, grand, true, to aid the mental development of the student; for the tint of the instructor's mind must take its hue from the divine Mind. A single mistake in metaphysics, or in ethics, is more fatal than a mistake in physics.

If a teacher of Christian Science unwittingly or inten-

tionally offers his own thought, and gives me as authority for it; if he diverges from Science and knows it not, or, knowing it, makes the venture from vanity, in order to be thought original, or wiser than somebody else, — this divergence widens. He grows dark, and cannot regain, at will, an upright understanding. This error in the teacher also predisposes his students to make mistakes and lose their way. Diverse opinions in Science are stultifying. All must have *one* Principle and the same rule; and all *who follow the Principle and rule* have but one opinion of it.

Whosoever understands a single rule in Science, and demonstrates its Principle according to rule, is master of the situation. Nobody can gainsay this. The egotistical theorist or shallow moralist may presume to make innovations upon simple proof; but his mistake is visited upon himself and his students, whose minds are, must be, disturbed by this discord, which extends along the whole line of reciprocal thought. An error in premise can never bring forth the real fruits of Truth. After thoroughly explaining spiritual Truth and its ethics to a student, I am not morally responsible for the misstatements or misconduct of this student. My teachings are uniform. Those who abide by them do well. If others, who receive the same instruction, do ill, the fault is not in the culture but the soil.

I am constantly called to settle questions and disaffections toward Christian Science growing out of the departures from Science of self-satisfied, unprincipled students. If impatient of the loving rebuke, the student must stop at the foot of the grand ascent, and there remain until suffering compels the downfall of his self-

conceit. Then that student must struggle up, with bleeding footprints, to the God-crowned summit of unselfish and pure aims and affections.

To be two-sided, when these sides are moral opposites, is neither politic nor scientific; and to abridge a single human right or privilege is an error. Whoever does this may represent me as doing it; but he mistakes me, and the subjective state of his own mind for mine.

The true leader of a true cause is the unacknowledged servant of mankind. Stationary in the background, this individual is doing the work that nobody else can or will do. An erratic career is like the comet's course, dashing through space, headlong and alone. A clear-headed and honest Christian Scientist will demonstrate the Principle of Christian Science, and hold justice and mercy as inseparable from the unity of God.

Unchristian Rumor

The assertion that I have said hard things about my loyal students in Chicago, New York, or any other place, is utterly false and groundless. I speak of them as I feel, and I cannot find it in my heart not to love them. They are essentially dear to me, who are toiling and achieving success in unison with my own endeavors and prayers. If I correct mistakes which may be made in teaching or lecturing on Christian Science, this is in accordance with my students' desires, and thus we mutually aid each other, and obey the Golden Rule.

The spirit of lies is abroad. Because Truth has spoken aloud, error, running to and fro in the earth, is scream-

ing, to make itself heard above Truth's voice. The audible and inaudible wail of evil never harms Scientists, steadfast in their consciousness of the nothingness of wrong and the supremacy of right.

Our worst enemies are the best friends to our growth. Charity students, for whom I have sacrificed the most time, — those whose chief aim is to injure me, — have caused me to exercise most patience. When they report me as "*hating* those whom I do not love," let them remember that there never was a time when I saw an opportunity really to help them and failed to improve it; and this, too, when I knew they were secretly striving to injure me.

VAINGLORY

Comparisons are odorous. — SHAKESPEARE.

Through all human history, the vital outcomes of Truth have suffered temporary shame and loss from individual conceit, cowardice, or dishonesty. The bird whose right wing flutters to soar, while the left beats its way downward, falls to the earth. Both wings must be plumed for rarefied atmospheres and upward flight.

Mankind must gravitate from sense to Soul, and human affairs should be governed by Spirit, intelligent good. The antipode of Spirit, which we name *matter*, or *non-intelligent evil*, is no real aid to being. The predisposing and exciting cause of all defeat and victory under the sun, rests on this scientific basis: that action, in obedience to God, spiritualizes man's motives and methods, and crowns them with success; while disobedience to

this divine Principle materializes human modes and consciousness, and defeats them.

Two personal queries give point to human action: Who shall be greatest? and, Who shall be best? Earthly glory is vain; but not vain enough to attempt pointing the way to heaven, the harmony of being. The imaginary victories of rivalry and hypocrisy are defeats. The Holy One saith, "O that thou hadst hearkened to My commandments! then had thy peace been as a river." He is unfit for Truth, and the demonstration of divine power, who departs from Mind to matter, and from Truth to error, in pursuit of better means for healing the sick and casting out error.

The Christian Scientist keeps straight to the course. His whole inquiry and demonstration lie in the line of Truth; hence he suffers no shipwreck in a starless night on the shoals of vainglory. His medicine is Mind — the omnipotent and ever-present good. His "help is from the Lord," who heals body and mind, head and heart; changing the affections, enlightening the misguided senses, and curing alike the sin and the mortal sinner. God's preparations for the sick are potions of His own qualities. His therapeutics are antidotes for the ailments of mortal mind and body. Then let us not adulterate His preparations for the sick with material means.

From lack of moral strength empires fall. Right alone is irresistible, permanent, eternal. Remember that human pride forfeits spiritual power, and either vacillating good or self-assertive error dies of its own elements. Through patience we must possess the sense of Truth; and Truth is used to waiting. "Commit thy way unto

the Lord; trust also in Him; and He shall bring it to pass."

By using falsehood to regain his liberty, Galileo virtually lost it. He cannot escape from barriers who commits his moral sense to a dungeon. Hear the Master on this subject: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Lives there a man who can better define ethics, better elucidate the Principle of being, than he who "spake as never man spake," and whose precepts and example have a perpetual freshness in relation to human events?

Who is it that understands, unmistakably, a fraction of the actual Science of Mind-healing?

It is he who has fairly proven his knowledge on a Christian, mental, scientific basis; who has made his choice between matter and Mind, and proven the divine Mind to be the only physician. These are self-evident propositions: That man can only be Christianized through Mind; that without Mind the body is without action; that Science is a law of divine Mind. The conclusion follows that the correct Mind-healing is the proper means of Christianity, and is Science.

Christian Science may be sold in the shambles. Many are bidding for it, — but are not willing to pay the price. Error is vending itself on trust, well knowing the willingness of mortals to buy error at par value. The Revelator beheld the opening of this silent mental seal, and heard the great Red Dragon *whispering* that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

We are in the Valley of Decision. Then, let us take the side of him who "overthrew the tables of the money-changers, and the seats of them that sold doves," — of such as barter integrity and peace for money and fame. What artist would question the skill of the masters in sculpture, music, or painting? Shall we depart from the example of the Master in Christian Science, Jesus of Nazareth, — than whom mankind hath no higher ideal? He who demonstrated his power over sin, disease, and death, is the master Metaphysician.

To seek or employ other means than those the Master used in demonstrating Life scientifically, is to lose the priceless knowledge of his Principle and practice. He said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Gain a pure Christianity; for that is requisite for healing the sick. Then you will need no other aid, and will have full faith in his prophecy, "And there shall be one fold, and one shepherd;" but, the Word must abide in us, if we would obtain that promise. We cannot depart from his holy example, — we cannot leave Christ for the schools which crucify him, and yet follow him in healing. Fidelity to his precepts and practice is the only passport to his power; and the pathway of goodness and greatness runs through the modes and methods of God.

"He that glorieth, let him glory in the Lord."

Compounds

Homœopathy is the last link in material medicine. The next step is Mind-medicine. Among the foremost

virtues of homœopathy is the exclusion of compounds from its pharmacy, and the attenuation of a drug up to the point of its disappearance as matter and its manifestation in effect as a thought, instead of a thing.

Students of Christian Science (and many who are not students) understand enough of this to keep out of their heads the notion that compounded metaphysics (so-called) is, or can be, Christian Science, — that rests on oneness; one cause and one effect.

They should take our magazine, work for it, write for it, and read it. They should eschew all magazines and books which are less than the best.

"Choose you this day whom ye will serve." Cleanse your mind of the cobwebs which spurious "compounds" engender. Before considering a subject that is unworthy of thought, take in this axiomatic truism: "Trust her not, she's fooling thee;" and Longfellow is right.

Close of the Massachusetts Metaphysical College

Much is said at this date, 1889, about Mrs. Eddy's Massachusetts Metaphysical College being the only chartered College of Metaphysics. To make this plain, the Publishing Committee of the Christian Scientist Association has published in the *Boston Traveler* the following: —

"To benefit the community, and more strongly mark the difference between true and false teachers of mental healing, the following history and statistics are officially submitted: —

"Rev. Mary Baker G. Eddy obtained a college charter in January, 1881, with all the rights and privileges pertaining thereunto (*including the right to grant degrees*) under Act of 1874, Chapter 375, Section 4.

"This Act was *repealed* from and after January 31, 1882. Mrs. Eddy's grant for a college, for metaphysical purposes *only*, is the first on record in history, and no charters were granted for similar colleges, except hers, from January, 1881, till the repealing of said Act in January, 1882.

"The substance of this Act is at present incorporated in Public Statutes, Chapter 115, Section 2, with the following important restrictions: In accordance with Statutes of 1883, Chapter 268, any officer, agent, or servant of any corporation or association, who confers, or authorizes to be conferred, any diploma or degree, shall be punished by a fine not less than five hundred dollars and not more than one thousand dollars.

"All the mind-healing colleges (except Rev. Mrs. Eddy's) have simply an incorporated grant, which may be called a charter, such as any stock company may obtain for any secular purposes; but these so-called charters bestow no rights to *confer degrees*. Hence to name these institutions, under such charters, *colleges*, is a fraudulent claim. There is but one legally chartered college of metaphysics, with powers to confer diplomas and degrees, and that is the Massachusetts Metaphysical College, of which Rev. Mrs. Eddy is founder and president."

I have endeavored to act toward all students of Christian Science with the intuition and impulse of love. If certain natures have not profited by my rebukes, —

some time, as Christian Scientists, they will know the value of these rebukes. I am thankful that the neophyte will be benefited by experience, although it will cost him much, and in proportion to its worth.

I close my College in order to work in other directions, where I now seem to be most needed, and where none other can do the work. I withdraw from an overwhelming prosperity. My students have never expressed so grateful a sense of my labors with them as now, and never have been so capable of relieving my tasks as at present.

God bless my enemies, as well as the better part of mankind, and gather all my students, in the bonds of love and perfectness, into one grand family of Christ's followers.

Loyal Christian Scientists should go on in their present line of labor for a good and holy cause. Their institutes have not yet accomplished all the good they are capable of accomplishing; therefore they should continue, as at present, to send out students from these sources of education, to promote the growing interest in Christian Science Mind-healing.

There are one hundred and sixty applications lying on the desk before me, for the Primary class in the Massachusetts Metaphysical College, and I cannot do my best work for a class which contains that number. When these were taught, another and a larger number would be in waiting for the same class instruction; and if I should teach that Primary class, the other three classes — one Primary and two Normal — would be delayed. The work is more than one person can well accomplish, and the imperative call is for my exclusive teaching.

From the scant history of Jesus and of his disciples, we have no Biblical authority for a public institution. This point, however, had not impressed me when I opened my College. I desire to revise my book "Science and Health with Key to the Scriptures," and in order to do this I must stop teaching at present. The work that needs to be done, and which God calls me to outside of College work, if left undone might hinder the progress of our Cause more than my teaching would advance it: therefore I leave all for Christ.

Deeply regretting the disappointment this will occasion, and with grateful acknowledgments to the public for its liberal patronage, I close my College.

MARY BAKER G. EDDY.

MALICIOUS REPORTS

Truth is fallen in the street, and equity cannot enter. — ISAIAH lix. 14.

When the press is gagged, liberty is besieged; but when the press assumes the liberty to lie, it discounts clemency, mocks morality, outrages humanity, breaks common law, gives impulse to violence, envy, and hate, and prolongs the reign of inordinate, unprincipled clans. At this period, 1888, those quill-drivers whose consciences are in their pockets hold high carnival. When newsdealers shout for class legislation, and decapitated reputations, headless trunks, and quivering hearts are held up before the rabble in exchange for money, place, and power, the *vox populi* is suffocated, individual rights are trodden under foot, and the car of the modern Inquisition rolls along the streets besmeared with blood.

Would not our Master say to the chief actors in scenes like these, "Ye fools and blind!" Oh, tardy human justice! would you take away even woman's trembling, clinging faith in divine power? Who can roll away the stone from the door of this sepulchre? Who — but God's avenging angel!

In times like these it were well to lift the veil on the sackcloth of home, where weepeth the faithful, stricken mother, and the bruised father bendeth his aching head; where the bereft wife or husband, silent and alone, looks in dull despair at the vacant seat, and the motherless little ones, wondering, huddle together, and repeat with quivering lips words of strange import. May the great Shepherd that "tempers the wind to the shorn lamb," and binds up the wounds of bleeding hearts, just comfort, encourage, and bless all who mourn.

Father, we thank Thee that Thy light and Thy love reach earth, open the prison to them that are bound, console the innocent, and throw wide the gates of heaven.

Loyal Christian Scientists

Pen can never portray the satisfaction that you afforded me at the grand meeting in Chicago of the National Christian Scientist Association in 1888. Your public and private expressions of love and loyalty were very touching. They moved me to speechless thanks.

Chicago is the wonder of the western hemisphere. The Palmer House, where we stopped, is magnificent and orderly. The servants are well-mannered, and the fare is appetizing. The floral offerings sent to my apartments

were superb, especially the large book of rare flowers, and the crescent with a star.

The reception in the spacious rooms of the Palmer House, like all else, was purely Western in its cordiality and largeness. I did not hold interviews with all with whom I desired to, solely because so many people and circumstances demanded my attention that my personality was not big enough to fill the order; but rest assured my heart's desire met the demand.

My students, our delegates, about one thousand Christian Scientists, active, earnest, and loyal, formed a goodly assemblage for the third convention of our National Association, — an assemblage found waiting and watching for the full coming of our Lord and Christ.

In Christian Science the midnight hour will always be the bridal hour, until "no night is there." The wise will have their lamps aglow, and light will illumine the darkness.

Out of the gloom comes the glory of our Lord, and His divine Love is found in affliction. When a false sense suffers, the true sense comes out, and the bridegroom appears. We are then wedded to a purer, higher affection and ideal.

I pray that all my students shall have their lamps trimmed and burning at the noon of night, that not one of them be found borrowing oil, and seeking light from matter instead of Spirit, or at work erroneously, thus shutting out spiritual light. Such an error and loss will be quickly learned when the door is shut. Error giveth no light, and it closes the door on itself.

In the dark hours, wise Christian Scientists stand firmer than ever in their allegiance to God. Wisdom

is wedded to their love, and their hearts are not troubled.

Falsehood is on the wings of the winds, but Truth will soar above it. Truth is speaking louder, clearer, and more imperatively than ever. Error is walking to and fro in the earth, trying to be heard above Truth, but its voice dies out in the distance. Whosoever proclaims Truth loudest, becomes the mark for error's shafts. The archers aim at Truth's mouthpiece; but a heart loyal to God is patient and strong. Justice waits, and is used to waiting; and right wins the everlasting victory.

The stake and scaffold have never silenced the messages of the Most High. Then can the present mode of attempting this — namely, by slanderous falsehoods, and a secret mind-method, through which to effect the purposes of envy and malice — silence Truth? Never. They but open the eyes to the truth of Benjamin Franklin's report before the French Commissioners on Mesmerism: "It is one more fact to be recorded in the history of the errors of the human mind."

"The Lord reigneth; let the earth rejoice."

No evidence before the material senses can close my eyes to the scientific proof that God, good, is supreme. Though clouds are round about Him, the divine justice and judgment are enthroned. Love is especially near in times of hate, and never so near as when one can be just amid lawlessness, and render good for evil.

I thunder His law to the sinner, and sharply lighten on the cloud of the intoxicated senses. I cannot help loathing the phenomena of drunkenness produced by animality. I rebuke it wherever I see it. The vision

of the Revelator is before me. The wines of fornication, envy, and hatred are the distilled spirits of evil, and are the signs of these times; but I am not dismayed, and my peace returns unto me.

Error will hate more as it realizes more the presence of its tormentor. I shall fulfil my mission, fight the good fight, and keep the faith.

There is great joy in this consciousness, that throughout my labors, and in my history as connected with the Cause of Christian Science, it can be proven that I have never given occasion for a single censure, when my motives and acts are understood and seen as my Father seeth them. I once wondered at the Scriptural declaration that Job sinned not in all he said, even when he cursed the hour of his birth; but I have learned that a curse on sin is always a blessing to the human race.

Those only who are tried in the furnace reflect the image of their Father. You, my beloved students, who are absent from me, and have shared less of my labors than many others, seem stronger to resist temptation than some of those who have had line upon line and precept upon precept. This may be a serviceable hint, since necessities and God's providence are foreshadowed. I have felt for some time that perpetual instruction of my students might substitute my own for their growth, and so dwarf their experience. If they must learn by the things they suffer, the sooner this lesson is gained the better.

For two years I have been gradually withdrawing from active membership in the Christian Scientist Association. This has developed higher energies on the part of true followers, and led to some startling departures on the

other hand. "Offenses will come: but woe unto him, through whom they come."

Why does not the certainty of individual punishment for sin prevent the wrong action? It is the love of God, and not the fear of evil, that is the incentive in Science. I rejoice with those who rejoice, and am too apt to weep with those who weep, but over and above it all are eternal sunshine and joy unspeakable.

The March Primary Class

To the Primary Class of the Massachusetts Metaphysical College, 571 Columbus Avenue, that Assembled Feb. 25, 1889, with an Attendance of Sixty-five Students.

My students, three picture-stories from the Bible present themselves to my thought; three of those pictures from which we learn without study. The first is that of Joshua and his band before the walls of Jericho. They went seven times around these walls, the seven times corresponding to the seven days of creation: the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all.

The second picture is of the disciples met together in an upper chamber; and they were of one mind. Mark, that in the case of Joshua and his band they had all to shout *together* in order that the walls might fall; and the disciples, too, were of one mind.

We, to-day, in this class-room, are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind; as when the

earth was without form, and Mind spake and form appeared.

The third picture-lesson is from Revelation, where, at the opening of the seals, one of the angels presented himself with balances to weigh the thoughts and actions of men; not angels with wings, but messengers of pure and holy thoughts that say, See thou hurt not the holy things of Truth.

You have come to be weighed; and yet, I would not weigh you, nor have you weighed. How is this? Because God does all, and there is nothing in the opposite scale. There are not two, — Mind *and* matter. We must get rid of that notion. As we commonly think, we imagine all is well if we cast something into the scale of Mind, but we must realize that Mind is not put into the scales with matter; then only are we working on one side and in Science.

The students of this Primary class, dismissed the fifth of March, at close of the lecture on the fourth presented their teacher with an elegant album costing fifty dollars, and containing beautiful hand-painted flowers on each page, with their autographs. The presentation was made in a brief address by Mr. D. A. Easton, who in appropriate language and metaphor expressed his fellow-students' thanks to their teacher.

On the morning of the fifth, I met the class to answer some questions before their dismissal, and allude briefly to a topic of great import to the student of Christian Science, — the rocks and sirens in their course, on and by which so many wrecks are made. The doors of animal magnetism open wide for the entrance of error, sometimes just at the moment when you are ready to enter on

the fruition of your labors, and with laudable ambition are about to chant hymns of victory for triumphs.

The doors that this animal element flings open are those of rivalry, jealousy, envy, revenge. It is the self-asserting mortal will-power that you must guard against. But I find also another mental condition of yours that fills me with joy. I learned long ago that the world could neither deprive me of something nor give me anything, and I have now one ambition and one joy. But if one cherishes ambition unwisely, one will be chastened for it.

Admiral Coligny, in the time of the French Huguenots, was converted to Protestantism through a stray copy of the Scriptures that fell into his hands. He replied to his wife, who urged him to come out and confess his faith, "It is wise to count the cost of becoming a true Christian." She answered him, "It is wiser to count the cost of *not* becoming a true Christian." So, whatever we meet that is hard in the Christian warfare we must count as nothing, and must think instead, of our poverty and helplessness without this understanding, and count ourselves always as debtors to Christ, Truth.

Among the gifts of my students, this of yours is one of the most beautiful and the most costly, because you have signed your names. I felt the weight of this yesterday, but it came to me more clearly this morning when I realized what a responsibility you assume when subscribing to Christian Science. But, whatever may come to you, remember the words of Solomon, "Though hand join in hand, the wicked shall not go unpunished: but the seed of the righteous shall be delivered."

You will need, in future, *practice* more than theory.

You are going out to demonstrate a living faith, a true sense of the infinite good, a sense that does not limit God, but brings to human view an enlarged sense of Deity. Remember, it is personality, and the sense of personality in God or in man, that limits man.

Obtrusive Mental Healing

The question will present itself: Shall people be treated mentally without their knowledge or consent? The direct rule for practice of Christian Science is the Golden Rule, "As ye would that men should do to you, do ye." Who of us would have our houses broken open or our locks picked? and much less would we have our minds tampered with.

Our Master said, "When ye enter a house, salute it." Prolonging the metaphysical tone of his command, I say, When you enter mentally the personal precincts of human thought, you should know that the person with whom you hold communion desires it. There are solitary exceptions to most given rules: the following is an exception to the above rule of mental practice.

If the friends of a patient desire you to treat him without his knowing it, and they believe in the efficacy of Mind-healing, it is sometimes wise to do so, and the end justifies the means; for he is restored through Christian Science when other means have failed. One other occasion which may call for aid unsought, is a case from accident, when there is no time for ceremony and no other aid is near.

The abuse which I call attention to, is promiscuous

and unannounced mental practice where there is no necessity for it, or the motive is mercenary, or one can to advantage speak the truth audibly; then the case is not exceptional. As a rule, one has no more right to enter the mind of a person, stir, upset, and adjust his thoughts without his knowledge or consent, than one has to enter a house, unlock the desk, displace the furniture, and suit one's self in the arrangement and management of another man's property.

It would be right to break into a burning building and rouse the slumbering inmates, but wrong to burst open doors and break through windows if no emergency demanded this. Any exception to the old wholesome rule, "Mind your own business," is rare. For a student of mine to treat another student without his knowledge, is a breach of good manners and morals; it is nothing less than a mistaken kindness, a culpable ignorance, or a conscious trespass on the rights of mortals.

I insist on the etiquette of Christian Science, as well as its morals and Christianity. The Scriptural rule of this Science may momentarily be forgotten; but this is seldom the case with loyal students, or done without incriminating the person who did it.

Each student should, must, work out his own problem of being; conscious, meanwhile, that God worketh with him, and that he needs no personal aid. It is the genius of Christian Science to demonstrate good, not evil, — harmony, not discord; for Science is the mandate of Truth which destroys all error.

Whoever is honestly laboring to learn the principle of music and practise it, seldom calls on his teacher or musician to practise for him. The only personal help re-

quired in this Science is for each one to do his own work well, and never try to hinder others from doing theirs thus.

Christian Science, more than any other system of religion, morals, or medicine, is subject to abuses. Its infinite nature and uses occasion this. Even the humanitarian at work in this field of limitless power and good may possess a zeal without knowledge, and thus mistake the sphere of his present usefulness.

Students who strictly adhere to the right, and make the Bible and Science and Health a study, are in no danger of mistaking their way.

This question is often proposed, How shall I treat malicious animal magnetism? The hour has passed for this evil to be treated personally, but it should have been so dealt with at the outset. Christian Scientists should have gone personally to the malpractitioner and told him his fault, and vindicated divine Truth and Love against human error and hate. This growing sin must now be dealt with as evil, and not as an evil-doer or personality. It must also be remembered that neither an evil claim nor an evil person is *real*, hence is neither to be *feared* nor honored.

Evil is not something to fear and flee before, or that becomes more real when it is grappled with. Evil let alone grows more real, aggressive, and enlarges its claims; but, met with Science, it can and will be mastered by Science.

I deprecate personal animosities and quarrels. But if one is intrusted with the rules of church government, to fulfil that trust those rules must be carried out; thus it is with all moral obligations. I am opposed to all personal

attacks, and in favor of combating evil only, rather than person.

An edition of one thousand pamphlets I ordered to be laid away and not one of them circulated, because I had been personal in condemnation. Afterwards, by a blunder of the gentleman who fills orders for my books, some of these pamphlets were mistaken for the corrected edition, and sold.

Love is the fulfilling of the law. Human life is too short for foibles or failures. *The Christian Science Journal* will hold high the banner of Truth and Love, and be impartial and impersonal in its tenor and tenets.

Wedlock

It was about the year 1875 that Science and Health first crossed swords with free-love, and the latter fell *hors de combat;* but the whole warfare of sensuality was not then ended. Science and Health, the book that cast the first stone, is still at work, deep down in human consciousness, laying the axe at the root of error.

We have taken the precaution to write briefly on marriage, showing its relation to Christian Science. In the present or future, some extra throe of error may conjure up a new-style conjugality, which, *ad libitum,* severs the marriage covenant, puts virtue in the shambles, and coolly notifies the public of broken vows. Springing up from the ashes of free-love, this nondescript phœnix, in the face and eyes of common law, common sense, and common honesty, may appear in the *rôle* of a superfine conjugality; but, having no Truth, it will have no past, present, or future.

The above prophecy, written years ago, has already been fulfilled. It is seen in Christian Science that the gospel of marriage is not without the law, and the solemn vow of fidelity, "until death do us part;" this verity in human economy can neither be obscured nor throttled. Until time matures human growth, marriage and progeny will continue unprohibited in Christian Science. We look to future generations for ability to comply with absolute Science, when marriage shall be found to be man's oneness with God, — the unity of eternal Love. At present, more spiritual conception and education of children will serve to illustrate the superiority of spiritual power over sensuous, and usher in the dawn of God's creation, wherein they neither marry nor are given in marriage, but are as the angels. To abolish marriage at this period, and maintain morality and generation, would put ingenuity to ludicrous shifts; yet this is possible in *Science*, although it is to-day problematic.

The time cometh, and now is, for spiritual and eternal existence to be recognized and understood in Science. All is Mind. Human procreation, birth, life, and death are subjective states of the human erring mind; they are the phenomena of mortality, nothingness, that illustrate mortal mind and body as *one*, and neither real nor eternal.

It should be understood that Spirit, God, is the only creator: we should recognize this verity of being, and shut out all sense of other claims. Until this absolute Science of being is seen, understood, and demonstrated in the offspring of divine Mind, and man is perfect even as the Father is perfect, human speculation will go on, and stop at length at the spiritual ultimate: creation

understood as the most exalted divine conception. The offspring of an improved generation, however, will go out before the forever fact that man is eternal and has no human origin. Hence the Scripture: "It is He that hath made us, and not we ourselves;" and the Master's demand, "Call no man your father upon the earth: for one is your Father, which is in heaven."

To an ill-attuned ear, discord is harmony; so personal sense, discerning not the legitimate affection of Soul, may place love on a false basis and thereby lose it. Science corrects this error with the truth of Love, and restores lost Eden. Soul is the infinite source of bliss: only high and holy joy can satisfy immortal cravings. The good in human affections should preponderate over the evil, and the spiritual over the animal, — until progress lifts mortals to discern the Science of mental formation and find the highway of holiness.

In the order of wisdom, the higher nature of man governs the lower. This lays the foundations of human affection in line with progress, giving them strength and permanence.

When asked by a wife or a husband important questions concerning their happiness, the substance of my reply is: God will guide you. Be faithful over home relations; they lead to higher joys: obey the Golden Rule for human life, and it will spare you much bitterness. It is pleasanter to do right than wrong; it makes one ruler over one's self and hallows home, — which is woman's world. Please your husband, and he will be apt to please you; preserve affection on both sides.

Great mischief comes from attempts to steady other people's altars, venturing on valor without discretion,

which is virtually meddlesomeness. Even your sincere and courageous convictions regarding what is best for others may be mistaken; you must be demonstratively right yourself, and work out the greatest good to the greatest number, before you are sure of being a fit counsellor. Positive and imperative thoughts should be dropped into the balances of God and weighed by spiritual Love, and not be found wanting, before being put into action. A rash conclusion that regards only one side of a question, is weak and wicked; this error works out the results of error. If the premise of mortal existence is wrong, any conclusion drawn therefrom is not absolutely right. Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute.

Is marriage nearer right than celibacy?

Human knowledge inculcates that it is, while Science indicates that it *is not*. But to force the consciousness of scientific being before it is understood is impossible, and believing otherwise would prevent scientific demonstration. To reckon the universal cost and gain, as well as thine own, is right in every state and stage of being. The selfish *rôle* of a martyr is the shift of a dishonest mind, nothing short of self-seeking; and real suffering would stop the farce.

The cause of temperance receives a strong impulse from the cause of Christian Science: temperance and truth are allies, and their cause prospers in proportion to the spirit of Love that nerves the struggle. People will differ in their opinions as to means to promote the ends of temperance; that is, abstinence from intoxicating beverages. Whatever intoxicates a man, stultifies

and causes him to degenerate physically and morally. Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence. Drunkenness is sensuality let loose, in whatever form it is made manifest.

What is evil? It is suppositional absence of good. From a human standpoint of good, mortals must first choose between evils, and of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis.

All partnerships are formed on agreements to certain compacts: each party voluntarily surrenders independent action to act as a whole and per agreement. This fact should be duly considered when by the marriage contract two are made one, and, according to the divine precept, "they twain shall be one flesh." Oneness in spirit is Science, compatible with home and heaven. Neither divine justice nor human equity has *divorced* two minds in one.

Rights that are bargained away must not be retaken by the contractors, except by mutual consent. Human nature has bestowed on a wife the right to become a mother; but if the wife esteems not this privilege, by mutual consent, exalted and increased affections, she may win a higher. Science touches the conjugal question on the basis of a bill of rights. Can the bill of conjugal rights be fairly stated by a magistrate, or by a minister? Mutual interests and affections are the spirit of these rights, and they should be consulted, augmented, and allowed to rise to the spiritual altitude whence they can choose only good.

A third person is not a party to the compact of two hearts. Let other people's marriage relations *alone:* two persons only, should be found within their precincts. The nuptial vow is never annulled so long as the animus of the contract is preserved intact. Science lifts humanity higher in the scale of harmony, and must ultimately break all bonds that hinder progress.

Judge Not

Mistaken views ought to be dissolving views, since whatever is false should disappear. To suppose that human love, guided by the divine Principle, which is Love, is partial, unmerciful, or unjust, indicates misapprehension of the divine Principle and its workings in the human heart.

A person wrote to me, naming the time of the occurrence, "I felt the influence of your thought on my mind, and it produced a wonderful illumination, peace, and understanding;" but, I had not thought of the writer at that time. I knew that this person was doing well, and my affections involuntarily flow out towards all.

When will the world cease to judge of causes from a personal sense of things, conjectural and misapprehensive! When thought dwells in God, — and it should not, to our consciousness, dwell elsewhere, — one must benefit those who hold a place in one's memory, whether it be friend or foe, and each share the benefit of that radiation. This individual blessedness and blessing comes not so much from individual as from universal love: it emits light because it reflects; and all who are receptive share this equally.

Mistaken or transient views are human: they are not governed by the Principle of divine Science: but the notion that a mind governed by Principle can be forced into personal channels, affinities, self-interests, or obligations, is a grave mistake; it dims the true sense of God's reflection, and darkens the understanding that demonstrates above personal motives, unworthy aims and ambitions.

Too much and too little is attached to me as authority for other people's thoughts and actions. A tacit acquiescence with others' views is often construed as direct orders, — or at least it so appears in results. I desire the equal growth and prosperity of all Christian Scientists, and the world in general; each and every one has equal opportunity to be benefited by my thoughts and writings. If any are not partakers thereof, this is not my fault, and is far from my desire; the possible perversion of Christian Science is the irony of fate, if the spirit thereof be lacking. I would part with a blessing myself to bestow it upon others, but could not deprive them of it. False views, however engendered, relative to the true and unswerving course of a Christian Scientist, will at length dissolve into thin air. The dew of heaven will fall gently on the hearts and lives of all who are found worthy to suffer for righteousness, — and have taught the truth which is energizing, refreshing, and consecrating mankind.

To station justice and gratitude as sentinels along the lines of thought, would aid the solution of this problem, and counteract the influence of envious minds or the misguided individual who keeps not watch over his emotions and conclusions.

New Commandment

The divinity of St. John's Gospel brings to view overwhelming tides of revelation, and its spirit is baptismal; he chronicles this teaching, "A new commandment I give unto you, That ye love one another."

Jesus, who so loved the world that he gave his life (in the flesh) for it, saw that Love had a new commandment even for him. What was it?

It must have been a rare revelation of infinite Love, a new tone on the scale ascending, such as eternity is ever sounding. Could I impart to the student the higher sense I entertain of Love, it would partly illustrate the divine energy that brings to human weakness might and majesty. Divine Love eventually causes mortals to turn away from the open sepulchres of sin, and look no more into them as realities. It calls loudly on them to bury the dead out of sight; to forgive and forget whatever is unlike the risen, immortal Love; and to shut out all opposite sense. Christ enjoins it upon man to help those who know not what he is doing in their behalf, and therefore curse him; enjoins taking them by the hand and leading them, if *possible*, to Christ, by loving words and deeds. Charity thus serves as admonition and instruction, and works out the purposes of Love.

Christian Science, full of grace and truth, is accomplishing great good, both seen and unseen; but have mortals, with the penetration of Soul, searched the secret chambers of sense? I never knew a student who fully understood my instructions on this point of handling evil, — as to just how this should be done, — and carried

out my ideal. It is safe not to teach prematurely the infant thought in Christian Science — just breathing new Life and Love — all the claims and modes of evil; therefore it is best to leave the righteous unfolding of error (as a general rule) alone, and to the special care of the unerring modes of divine wisdom. This uncovering and punishing of sin must, will come, at some date, to the rescue of humanity. The teacher of divine metaphysics should impart to his students the general knowledge that he has gained from instruction, observation, and mental practice.

Experience weighs in the scales of God the sense and power of Truth against the opposite claims of error. If spiritual sense is not dominant in a student, he will not understand all your instructions; and if evil dominates his character, he will pervert the rules of Christian Science, and the last error will be worse than the first — inasmuch as wilful transgression brings greater torment than ignorance.

A Cruce Salus

The sum total of Love reflected is exemplified, and includes the whole duty of man: Truth perverted, in belief, becomes the creator of the claim of error. To affirm mentally and audibly that God is All and there is no sickness and no sin, makes mortals either saints or sinners.

Truth talked and not lived, rolls on the human heart a stone; consigns sensibility to the charnel-house of sensuality, ease, self-love, self-justification, there to moulder and rot.

The noblest work of God is man in the image of his Maker; the last infirmity of evil is so-called man, swayed by the maëlstrom of human passions, elbowing the concepts of his own creating, making place for himself and displacing his fellows.

A real Christian Scientist is a marvel, a miracle in the universe of mortal mind. With selfless love, he inscribes on the heart of humanity and transcribes on the page of reality the living, palpable presence — the might and majesty! — of goodness. He lives for all mankind, and honors his creator.

The *vice versa* of this man is sometimes called a man, but he is a small animal: a hived bee, with sting ready for each kind touch, he makes honey out of the flowers of human hearts and hides it in his cell of ingratitude.

O friendly hand! keep back thy offerings from asps and apes, from wolves in sheep's clothing and all ravening beasts. Love such specimens of mortality just enough to reform and transform them, — if it be possible, — and then, look out for their stings, and jaws, and claws; but thank God and take courage, — that you desire to help even such as these.

Comparison to English Barmaids

Since my residence in Concord, N. H., I have read the daily paper, and had become an admirer of Edgar L. Wakeman's terse, graphic, and poetic style in his "Wanderings," richly flavored with the true ideas of humanity and equality. In an issue of January 17, how-

ever, were certain references to American women which deserve and elicit brief comment.

Mr. Wakeman writes from London, that a noted English leader, whom he quotes without naming, avers that the "cursed barmaid system" in England is evolved by the same power which in America leads women "along a gamut of isms and ists, from female suffrage, past a score of reforms, to Christian Science." This anonymous talker further declares, that the central cause of this "same original evil" is "a female passion for some manner of notoriety."

Is Mr. Wakeman *awake*, and caught napping? While praising the Scotchman's national pride and affection, has our American correspondent lost these sentiments from his own breast? Has he forgotten how to honor his native land and defend the dignity of her daughters with his ready pen and pathos?

The flaunting and floundering statements of the great unknown for whose ability and popularity Mr. Wakeman strongly vouches, should not only be queried, but flatly contradicted, as both untrue and uncivil. English sentiment is not wholly represented by one man. Nor is the world ignorant of the fact that high and pure ethical tones do resound from Albion's shores. The most advanced ideas are inscribed on tablets of such an organization as the Victoria Institute, or Philosophical Society of Great Britain, an institution which names itself after her who is unquestionably the best queen on earth; who for a half century has with such dignity, clemency, and virtue worn the English crown and borne the English sceptre.

Now, I am a Christian Scientist, — the Founder of

this system of religion, — widely known; and, by special invitation, have allowed myself to be elected an associate life-member of the Victoria Institute, which numbers among its constituents and managers — not barmaids, but bishops — profound philosophers, brilliant scholars.

Was it ignorance of American society and history, together with unfamiliarity with the work and career of American women, which led the unknown author cited by Mr. Wakeman to overflow in shallow sarcasm, and place the barmaids of English alehouses and railways in the same category with noble women who minister in the sick-room, give their time and strength to binding up the wounds of the broken-hearted, and live on the plan of heaven?

This writer classes Christian Science with theosophy and spiritualism; whereas, they are by no means identical — nor even similar. Christian Science, antagonistic to intemperance, as to all immorality, is by no means associated therewith. Do manly Britons patronize taprooms and lazar-houses, and thus note or foster a feminine ambition which, in this unknown gentleman's language, "poises and poses, higgles and wriggles" itself into publicity? Why fall into such patronage, unless from their affinity for the worst forms of vice?

And the barmaids! Do they enter this line of occupation from a desire for notoriety and a wish to promote female suffrage? or are they incited thereto by their own poverty and the bad appetites of men? What manner of man *is* this unknown individual who utters barmaid and Christian Scientist in the same breath? If he but knew whereof he speaks, *his* shame would not lose its blush!

Taking into account the short time that has elapsed since the discovery of Christian Science, one readily sees that this Science has distanced all other religious and pathological systems for physical and moral reformation. In the direction of temperance it has achieved far more than has been accomplished by legally coercive measures, — and because this Science bases its work on ethical conditions and mentally destroys the appetite for alcoholic drinks.

Smart journalism is allowable, nay, it is commendable; but the public cannot swallow reports of American affairs from a surly censor ventilating his lofty scorn of the sects, or societies, of a nation that perhaps he has never visited.

A Christian Science Statute

I hereby state, in unmistakable language, the following statute in the *morale* of Christian Science: —

A man or woman, having voluntarily entered into wedlock, and accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfil all the claims growing out of this contract, unless such claims are relinquished by mutual consent of both parties, or this contract is legally dissolved. If the man is dominant over the animal, he will count the consequences of his own conduct; will consider the effects, on himself and his progeny, of selfishness, unmercifulness, tyranny, or lust.

Trust Truth, not error; and Truth will give you all that belongs to the rights of freedom. The Hebrew bard

wrote, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Nothing is gained by wrong-doing. St. Paul's words take in the situation: "Not . . . (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."

When causing others to go astray, we also are wanderers. "With what measure ye mete, it shall be measured to you again." Ask yourself: Under the same circumstances, in the same spiritual ignorance and power of passion, would I be strengthened by having my best friend break troth with me? These words of St. Matthew have special application to Christian Scientists; namely, "It is not good to marry."

To build on selfishness is to build on sand. When Jesus received the material rite of water baptism, he did not say that it was God's command; but implied that the period demanded it. Trials purify mortals and deliver them from themselves, — all the claims of sensuality. Abide by the *morale* of absolute Christian Science, — self-abnegation and purity; then Truth delivers you from the seeming power of error, and faith vested in righteousness triumphs!

Advice to Students

The true consciousness is the true health. One says, "I find relief from pain in unconscious sleep." I say, You mistake; through unconsciousness one no more gains freedom from pain than immunity from evil. When unconscious of a mistake, one thinks he is not mistaken; but this false consciousness does not change the fact, or

its results; suffering and mistakes recur until one is awake to their cause and character. To know the what, when, and how of error, destroys error. The error that is seen aright as error, has received its death-blow; but never until then.

Let us look through the lens of Christian Science, not of "self," at the following mistake, which demands our present attention. I have no time for detailed report of this matter, but simply answer the following question sent to me; glad, indeed, that this query has finally come with the courage of conviction to the minds of many students.

"Is it right to copy your works and read them for our public services?"

The good which the material senses see not is the only absolute good; the evil which these senses see not is the only absolute evil.

If I enter Mr. Smith's store and take from it his garments that are on sale, array myself in them, and put myself and them on exhibition, can I make this right by saying, These garments are Mr. Smith's; he manufactured them and owns them, but you must pay me, not him, for this exhibit?

The spectators may ask, Did he give you permission to do this, did he sell them or loan them to you? No. Then have you asked yourself this question on the subject, namely, What right have I to do this? True, it saves your purchasing these garments, and gives to the public new patterns which are useful to them; but does this silence your conscience? or, because you have confessed that they are the property of a noted firm, and you wished to handle them, does it justify you in appro-

priating them, and so avoiding the cost of hiring or purchasing?

Copying my published works *verbatim*, compiling them in connection with the Scriptures, taking this copy into the pulpit, announcing the author's name, then reading it publicly as your own compilation, is — what?

We answer, It is a mistake; in common parlance, it is an *ignorant* wrong.

If you should print and publish your copy of my works, you would be liable to arrest for infringement of copyright, which the law defines and punishes as theft. Reading in the pulpit from copies of my publications gives you the clergyman's salary and spares you the printer's bill, but does it spare you our Master's condemnation? You literally publish my works through the pulpit, instead of the press, and thus evade the law, *but not the gospel.* When I consent to this act, you will then be justified in it.

Your manuscript copy is liable, in some way, to be printed as your original writings, thus incurring the penalty of the law, and increasing the record of theft in the United States Circuit Court.

To The Church of Christ, Scientist, in Boston, which I had organized and of which I had for many years been pastor, I gave permission to cite, in the *Christian Science Quarterly*, from my work Science and Health, passages giving the spiritual meaning of Bible texts; but this was a special privilege, and the author's gift.

Christian Science demonstrates that the patient who pays whatever he is able to pay for being healed, is more apt to recover than he who withholds a slight equivalent for health. Healing morally and physically are one.

Then, is compiling and delivering that sermon for which you pay nothing, and which you deliver without the author's consent, and receive pay therefor, the *precedent* for preaching Christian Science, — and are you doing to the author of the above-named book as you would have others do unto you?

Those authors and editors of pamphlets and periodicals whose substance is made up of my publications, are morally responsible for what the law construes as crime. There are startling instances of the above-named law-breaking and gospel-opposing system of authorship, which characterize the writings of a few professed Christian Scientists. My Christian students who have read copies of my works in the pulpit require only a word to be wise; too sincere and morally statuesque are they to be long led into temptation; but I must not leave persistent plagiarists without this word of warning in public, since my private counsel they disregard.

To the question of my true-hearted students, "Is it right to copy your works and read them for our public services?" I answer: It is not right to copy my book and read it publicly *without my consent.* My reasons are as follows: —

First: This method is an unseen form of injustice standing in a holy place.

Second: It breaks the Golden Rule, — a divine rule for human conduct.

Third: All error tends to harden the heart, blind the eyes, stop the ears of understanding, and inflate self; counter to the commands of our hillside Priest, to whom Isaiah alluded thus: "I have trodden the wine-press alone; and of the people there was none with me."

Behind the scenes lurks an evil which you can prevent: it is a purpose to kill the reformation begun and increasing through the instructions of "Science and Health with Key to the Scriptures;" it encourages infringement of my copyright, and seeks again to "cast lots for his vesture," — while the perverter preserves in his own consciousness and teaching the name without the Spirit, the skeleton without the heart, the form without the comeliness, the sense without the Science, of Christ's healing. My students are expected to know the teaching of Christian Science sufficiently to discriminate between error and Truth, thus sparing their teacher a task and themselves the temptation to be misled.

Much good has been accomplished through Christian Science Sunday services. If Christian Scientists occasionally mistake in interpreting revealed Truth, of two evils the less would be *not* to leave the Word unspoken and untaught. I allowed, till this permission was *withdrawn*, students working faithfully for Christ's cause on earth, the privilege of copying and reading my works for Sunday service; *provided*, they each and all destroyed the copies at once after said service. When I should so elect and give suitable notice, they were to desist from further copying of my writings as aforesaid.

This injunction did not curtail the benefit which the student derived from making his copy, nor detract from the good that his hearers received from his reading thereof; but it was intended to forestall the possible evil of putting the divine teachings contained in "Science and Health with Key to the Scriptures" into human hands, to subvert or to liquidate.

I recommend that students stay within their own fields

of labor, to work for the race; they are lights that cannot be hid, and need only to shine from their home summits to be sought and found as healers physical and moral.

The kindly shepherd has his own fold and tends his own flock. Christian students should have their own institutes and, *unmolested*, be governed by divine Love alone in teaching and guiding their students. When wisdom garrisons these strongholds of Christian Science, peace and joy, the fruits of Spirit, will rest upon us all. We are brethren in the fullest sense of that word; therefore no queries should arise as to "who shall be greatest." Let us serve instead of rule, knock instead of push at the door of human hearts, and allow to each and every one the same rights and privileges that we claim for ourselves. If ever I wear out from serving students, it shall be in the effort to help them to obey the Ten Commandments and imbibe the spirit of Christ's Beatitudes.

Notice

Editor of Christian Science Journal: — You will oblige me by giving place in your *Journal* to the following notice. The idea and purpose of a Liberty Bell is pleasing, and can be made profitable to the heart of our country. I feel assured that many Christian Scientists will respond to this letter by contributions.

Mary Baker Eddy.

COLUMBIAN LIBERTY BELL COMMITTEE,
1505 PENNA. AVE., WASHINGTON, D. C.

TO THE DAUGHTERS OF THE AMERICAN REVOLUTION: —

It has been determined to create a Columbian Liberty Bell, to be placed by the lovers of liberty and peace in the most appropriate place in the coming World's Exposition at Chicago. After the close of the Exhibition this bell will pass from place to place throughout the world as a missionary of freedom, coming first to the capital of the nation under the care of our society.

Then it will go to Bunker Hill or Liberty Island, to the battle-field of New Orleans (1812), to San Francisco, to the place where any great patriotic celebration is being held, until 1900, when it will be sent to the next World's Exhibition, which takes place at Paris, France. There it will continue until that Exhibition closes.

When not in use in other places, it will return to Washington under the care of the Daughters of the American Revolution. Washington will be its home, and from there it will journey from place to place, fulfilling its mission throughout the world.

The following is the proposed use of the bell: It shall ring at sunrise and sunset; at nine o'clock in the morning on the anniversaries of the days on which great events have occurred marking the world's progress toward liberty; at twelve o'clock on the birthdays of the "creators of liberty;" and at four o'clock it will toll on the anniversaries of their death. (It will always ring at nine o'clock on October 11th, in recognition of the organization on that day of the Daughters of the American Revolution.) . . . The responsibility of its production, and the direction of its use, have been placed in the hands of a

committee of women representing each State and Territory, one representative from each Republic in the world, and a representative from the patriotic societies, — Daughters and Sons of the American Revolution, the Lyceum League of America, the Society of German Patriots, the Human Freedom League, and kindred organizations.

The National Board of Management has placed upon me the responsibility of representing the National Society of the Daughters of the American Revolution upon the General Committee, and this circular is sent to every member of the society, asking for her personal cooperation in making the undertaking successful. In creating the bell it is particularly desired that the largest number of persons possible shall have a part in it. For this reason small contributions from many persons are to be asked for, rather than large contributions from a few. They are to be of two kinds: —

First: Material that can be made a part of the bell; articles of historic interest will be particularly appreciated — gold, silver, bronze, copper, and nickel can be fused.

Second: Of money with which to pay for the bell. Each member of the society is asked to contribute one cent to be fused into the bell, and twenty-five cents to pay for it. She is also asked to collect two dollars from others, in pennies, if possible, and send with the amount the name of each contributor. In order that the bell shall be cast April 30th, the anniversary of the inauguration of George Washington as the first President of the United States, we ask every one receiving this circular *to act at once.*

In forwarding material to be melted into the bell, please send fullest historical description. This will be entered carefully in a book which will accompany the bell wherever it goes.

. . . As the motto has not yet been decided upon, any ideas on that subject will be gratefully received; we will also welcome suggestions of events to be celebrated and names to be commemorated.

Very cordially yours,
MARY DESHA,
ex-Vice-President General, D. A. R.

Contributions should be sent to the Liberty National Bank, corner Liberty and West Streets, New York, and a duplicate letter written, as a notification of the same, to Miss Mary Desha, 1505 Penna. Ave., Washington, D. C., or to Miss Minnie F. Mickley, Mickleys, Pa.

We would add, as being of interest, that Mrs. Eddy is a member of the above organization, having been made such by the special request of the late Mrs. Harrison, wife of the ex-President, who was at that time the President thereof. — ED.

ANGELS

When angels visit us, we do not hear the rustle of wings, nor feel the feathery touch of the breast of a dove; but we know their presence by the love they create in our hearts. Oh, may you feel *this* touch, — it is not the clasping of hands, nor a loved person present; it is more than this: it is a spiritual idea that lights your path! The Psalmist saith: "He shall give His angels charge

over thee." God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment. What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the "Peace, be still" to all human fears, to suffering of every sort.

Deification of Personality

Notwithstanding the rapid sale already of two editions of "Christ and Christmas," and many orders on hand, I have thought best to stop its publication.

In this revolutionary religious period, the increasing inquiry of mankind as to Christianity and its unity — and above all, God's love opening the eyes of the blind — is fast fitting all minds for the proper reception of Christian Science healing.

But I must stand on this absolute basis of Christian Science; namely, Cast not pearls before the unprepared thought. Idolatry is an easily-besetting sin of all peoples. The apostle saith, "Little children, keep yourselves from idols."

The illustrations were not intended for a golden calf, at which the sick may look and be healed. Christian Scientists should beware of unseen snares, and adhere to the divine Principle and rules for demonstration. They must guard against the deification of finite personality. Every human thought must turn instinctively to

the divine Mind as its sole centre and intelligence. Until this be done, man will never be found harmonious and immortal.

Whosoever looks to me personally for his health or holiness, mistakes. He that by reason of human love or hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven. The Scriptures and Christian Science reveal "the way," and personal revelators will take their proper place in history, but will not be deified.

Advanced scientific students are ready for "Christ and Christmas;" but those are a minority of its readers, and even they know its practicality only by healing the sick on its divine Principle. In the words of the prophet, "Hear, O Israel: The Lord our God is one Lord."

Friends, strangers, and Christian Scientists, I thank you, each and all, for your liberal patronage and scholarly, artistic, and scientific notices of my book. This little messenger has done its work, fulfilled its mission, retired with honor (and mayhap taught me more than it has others), only to reappear in due season. The knowledge that I have gleaned from its fruitage is, that intensely contemplating personality impedes spiritual growth; even as holding in mind the consciousness of disease prevents the recovery of the sick.

Christian Science is taught through its divine Principle, which is invisible to corporeal sense. A material human likeness is the antipode of man in the image and likeness of God. Hence, a finite person is not the model for a metaphysician. I earnestly advise all Christian Scientists to remove from their observation or study

the personal sense of any one, and not to dwell in thought upon their own or others' corporeality, either as good or evil.

According to Christian Science, material personality is an error in premise, and must result in erroneous conclusions. All will agree with me that material portraiture often fails to express even mortal man, and this declares its unfitness for fable or fact to build upon.

The face of Jesus has uniformly been so unnaturally delineated that it has turned many from the true contemplation of his character. He advances most in divine Science who meditates most on infinite spiritual substance and intelligence. Experience proves this true. Pondering on the finite personality of Jesus, the son of man, is not the channel through which we reach the Christ, or Son of God, the true idea of man's divine Principle.

I warn students against falling into the error of anti-Christ. The consciousness of corporeality, and whatever is connected therewith, must be outgrown. Corporeal falsities include all obstacles to health, holiness, and heaven. Man's individual life is infinitely above a bodily form of existence, and the human concept antagonizes the divine. "Science and Health with Key to the Scriptures," on page 229, third and fourth paragraphs, elucidates this topic.[1]

My Christmas poem and its illustrations are not a textbook. Scientists sometimes take things too intensely. Let them soberly adhere to the Bible and Science and Health, which contain all and much more than they have yet learned. We should prohibit ourselves the

[1] See the revised edition of 1890, or page 334 in editions subsequent to 1902.

childish pleasure of studying Truth through the senses, for this is neither the intent of my works nor possible in Science.

Even the teachings of Jesus would be misused by substituting personality for the Christ, or the impersonal form of Truth, amplified in this age by the discovery of Christian Science. To impersonalize scientifically the material sense of existence — rather than cling to personality — is the lesson of to-day.

A Card

My answer to manifold letters relative to the return of members that have gone out of The First Church of Christ, Scientist, in Boston, is this: While my affections plead for all and every one, and my desire is that all shall be redeemed, I am not unmindful that the Scriptures enjoin, "Let all things be done decently and in order."

To continue one's connection with this church, or to regain it, one must comply with the church rules. All who desire its fellowship, and to become members of it, must send in their petitions to this effect to the Clerk of the church; and upon a meeting being called, the First Members will determine the action of the church on this subject.

Overflowing Thoughts

In this receding year of religious jubilee, 1894, I as an individual would cordially invite all persons who have left our fold, together with those who never have

been in it, — all who love God and keep His commandments, — to come and unite with The Mother Church in Boston. The true Christian Scientists will be welcomed, greeted as brethren endeavoring to walk with us hand in hand, as we journey to the celestial city.

Also, I would extend a tender invitation to Christian Scientists' students, those who are ready for the table of our Lord: so, should we follow Christ's teachings; so, bury the dead past; so, loving one another, go forth to the full vintage-time, exemplifying what we profess. But some of the older members are not quite ready to take this advanced step in the full spirit of that charity which thinketh no evil; and if it be not taken thus, it is impractical, unfruitful, Soul-less.

My deepest desires and daily labors go to prove that I love my enemies and would help all to gain the abiding consciousness of health, happiness, and heaven.

I hate no one; and love others more than they can love me. As I now understand Christian Science, I would as soon harm myself as another; since by breaking Christ's command, "Thou shalt love thy neighbor as thyself," I should lose my hope of heaven.

The works I have written on Christian Science contain absolute Truth, and my necessity was to tell it; therefore I did this even as a surgeon who wounds to heal. I was a scribe under orders; and who can refrain from transcribing what God indites, and ought not that one to take the cup, drink all of it, and give thanks?

Being often reported as saying what never escaped from my lips, when rehearsing facts concerning others who were reporting false charges, I have been sorry that

I spoke at all, and wished I were wise enough to guard against that temptation. Oh, may the love that is talked, be *felt!* and so *lived*, that when weighed in the scale of God we be not found wanting. Love is consistent, uniform, sympathetic, self-sacrificing, unutterably kind; even that which lays all upon the altar, and, speechless and alone, bears all burdens, suffers all inflictions, endures all piercing for the sake of others, and for the kingdom of heaven's sake.

A Great Man and His Saying

Hon. Charles Carrol Bonney, President of the World's Congress Auxiliary, in his remarks before that body, said, "No more striking manifestation of the interposition of divine Providence in human affairs has come in recent years, than that shown in the raising up of the body of people known as Christian Scientists, who are called to declare the real harmony between religion and Science, and to restore the waning faith of many in the verities of the sacred Scriptures."

In honest utterance of veritable history, and his own spiritual discernment, this man must have risen above worldly schemes, human theorems or hypotheses, to conclusions which reason too supine or misemployed cannot fasten upon. He spake inspired; he touched a tone of Truth that will continue to reverberate and renew its emphasis throughout the entire centuries, into the vast forever.

Words of Commendation

Editor of The Christian Science Journal: — Permit me to say that your editorial in the August number is *par excellence.*

It is a digest of good manners, morals, methods, and means. It points to the scientific spiritual molecule, pearl, and pinnacle, that everybody needs. May the Christlikeness it reflects rest on the dear readers, and throw the light of penetration on the page; even as the dawn, kindling its glories in the east, lightens earth's landscape.

I thank the contributors to *The Christian Science Journal* for their jewels of thought, so adapted to the hour, and without ill-humor or hyperbolic tumor. I was impressed by the articles entitled "The New Pastor," by Rev. Lanson P. Norcross, "The Lamp," by Walter Church, "The Temptation," a poem by J. J. Rome, etc.

The field waves its white ensign, the reapers are strong, the rich sheaves are ripe, the storehouse is ready: pray ye therefore the God of harvest to send forth more laborers of the excellent sort, and garner the supplies for a world.

Church and School

Humbly, and, as I believe, divinely directed, I hereby ordain the Bible, and "Science and Health with Key to the Scriptures," to be hereafter the only pastor of

The Church of Christ, Scientist, throughout our land and in other lands.

From this date the Sunday services of our denomination shall be conducted by Readers in lieu of pastors. Each church, or society formed for Sunday worship, shall elect two Readers: a male, and a female. One of these individuals shall open the meeting by reading the hymns, and chapter (or portion of the chapter) in the Bible, lead in silent prayer, and repeat in concert with the congregation the Lord's Prayer. Also, this First Reader shall give out any notices from the pulpit, shall read the Scriptures indicated in the Sunday School Lesson of the *Christian Science Quarterly*, and shall pronounce the benediction.

The First Reader shall read from my book, "Science and Health with Key to the Scriptures," alternately in response to the congregation, the spiritual interpretation of the Lord's Prayer; also, shall read all the selections from Science and Health referred to in the Sunday Lessons.

The Reader of the Scriptures shall name, at each reading, the book, chapter, and verses. The Reader of "Science and Health with Key to the Scriptures" shall commence by announcing the full title of this book, with the name of its author, and add to this announcement, "the Christian Science textbook." It is unnecessary to repeat the title or page. This form shall also be observed at the Communion service; the selections from both the Bible and the Christian Science textbook shall be taken from the *Quarterly*, as heretofore, and this Lesson shall be such as is adapted to that service. On the first Sunday of each month, except Communion Sunday, a sermon

shall be preached to the children, from selections taken from the Scriptures and Science and Health, especially adapted to the occasion, and read after the manner of the Sunday service. The children's service shall be held on the Sunday following Communion Day.

No copies from my books are allowed to be written, and read from manuscripts, either in private or in public assemblies, except by their author.

Christian Scientists, all over the world, who are letterly fit and specially spiritually fitted for teachers, can teach annually three classes only. They shall teach from the Christian Science textbook. Each class shall consist of not over thirty-three students, carefully selected, and only of such as have promising proclivities toward Christian Science. The teacher shall hold himself morally obligated to look after the welfare of his students, not only through class term, but after it; and to watch well that they prove sound in sentiment, health, and practical Christian Science.

Teaching Christian Science shall be no question of money, but of morals and of uplifting the race. Teachers shall form associations for this purpose; and for the first few years, convene as often as once in three months. Teachers shall not silently mentally address the thought, to handle it, nor allow their students to do thus, except the individual needing it asks for mental treatment. They shall steadily and patiently strive to educate their students in conformity to the unerring wisdom and law of God, and shall enjoin upon them habitually to study His revealed Word, the Scriptures, and "Science and Health with Key to the Scriptures."

They shall teach their students how to defend them-

selves against mental malpractice, but never to return evil for evil; never to attack the malpractitioner, but to know the truth that makes free, — and so to be a law not unto others, but themselves.

Class, Pulpit, Students' Students

When will you take a class in Christian Science or speak to your church in Boston? is often asked.

I shall speak to my dear church at Boston very seldom. The Mother Church must be self-sustained by God. The date of a class in Christian Science should depend on the fitness of things, the tide which flows heavenward, the hour best for the student. Until minds become less worldly-minded, and depart farther from the primitives of the race, and have profited up to their present capacity from the written word, they are not ready for the word spoken at this date.

My juniors can tell others what they know, and turn them slowly toward the haven. Imperative, accumulative, sweet demands rest on my retirement from life's bustle. What, then, of continual recapitulation of tired aphorisms and disappointed ethics; of patching breaches widened the next hour; of pounding wisdom and love into sounding brass; of warming marble and quenching volcanoes! Before entering the Massachusetts Metaphysical College, had my students achieved the point whence they could have derived most benefit from their pupilage, to-day there would be on earth paragons of Christianity, patterns of humility, wisdom, and might for the world.

To the students whom I have not seen that ask, "May I call you mother?" my heart replies, *Yes*, if you are doing God's work. When born of Truth and Love, we are all of one kindred.

The hour has struck for Christian Scientists to do their own work; to appreciate the signs of the times; to demonstrate self-knowledge and self-government; and to demonstrate, as this period demands, over all sin, disease, and death. The dear ones whom I would have great pleasure in instructing, know that the door to my teaching was shut when my College closed.

Again, it is not absolutely requisite for some people to be taught in a class, for they can learn by spiritual growth and by the study of what is written. Scarcely a moiety, compared with the whole of the Scriptures and the Christian Science textbook, is yet assimilated spiritually by the most faithful seekers; yet this assimilation is indispensable to the progress of every Christian Scientist. These considerations prompt my answers to the above questions. Human desire is inadequate to adjust the balance on subjects of such earnest import. These words of our Master explain this hour: "What I do thou knowest not now; but thou shalt know hereafter."

My sympathies are deeply enlisted for the students of students; having already seen in many instances their talents, culture, and singleness of purpose to uplift the race. Such students should not pay the penalty for other people's faults; and divine Love will open the way for them. My soul abhors injustice, and loves mercy. St. John writes: "Whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

My Students and Thy Students

Mine and thine are obsolete terms in absolute Christian Science, wherein and whereby the universal brotherhood of man is stated and demands to be demonstrated. I have a large affection, not alone for my students, but for thy students, — for students of the second generation. I cannot but love some of those devoted students better than some of mine who are less lovable or Christly. This natural affection for goodness must go on *ad libitum* unto the third and fourth and final generation of those who love God and keep His commandments. Hence the following is an amendment of the paragraph on page 47 [1] of "Retrospection and Introspection": —

Any student, having received instructions in a Primary class from me, or from a loyal student of Christian Science, and afterwards studied thoroughly "Science and Health with Key to the Scriptures," can enter upon the gospel work of teaching Christian Science, and so fulfil the command of Christ. Before entering this sacred field of labor, the student must have studied faithfully the latest editions of my works, and be a good Bible scholar and a devout, consecrated Christian.

These are the indispensable demands on all those who become teachers.

Unseen Sin

Two points of danger beset mankind; namely, making sin seem either too large or too little: if too large, we

[1] See edition of 1909.

are in the darkness of all the ages, wherein the true sense of the unity of good and the unreality of evil is lost.

If good is God, even as God is good, then good and evil can neither be coeval nor coequal, for God is All-in-all. This closes the argument of aught besides Him, aught else than good.

If the sense of sin is too little, mortals are in danger of not seeing their own belief in sin, but of seeing too keenly their neighbor's. Then they are beset with egotism and hypocrisy. Here Christian Scientists must be most watchful. Their habit of mental and audible protest against the reality of sin, tends to make sin less or more to them than to other people. They must either be overcoming sin in themselves, or they must not lose sight of sin; else they are self-deceived sinners of the worst sort.

A Word to the Wise

Will all the dear Christian Scientists accept my tender greetings for the forthcoming holidays, and grant me this request, — let the present season pass without one gift to me.

Our church edifice must be built in 1894. Take thither thy saintly offerings, and lay them in the outstretched hand of God. The object to be won affords ample opportunity for the grandest achievement to which Christian Scientists can direct attention, and feel themselves alone among the stars.

No doubt must intervene between the promise and event; faith and resolve are friends to Truth; seize them,

trust the divine Providence, push upward our prayer in stone, — and God will give the benediction.

Christmas

This interesting day, crowned with the history of Truth's idea, — its earthly advent and nativity, — is especially dear to the heart of Christian Scientists; to whom Christ's appearing in a fuller sense is so precious, and fraught with divine benedictions for mankind.

The star that looked lovingly down on the manger of our Lord, lends its resplendent light to this hour: the light of Truth, to cheer, guide, and bless man as he reaches forth for the infant idea of divine perfection dawning upon human imperfection, — that calms man's fears, bears his burdens, beckons him on to Truth and Love and the sweet immunity these bring from sin, sickness, and death.

This polar star, fixed in the heavens of divine Science, shall be the sign of his appearing who "healeth all our diseases;" it hath traversed night, wading through darkness and gloom, on to glory. It doth meet the antagonism of error; addressing to dull ears and undisciplined beliefs words of Truth and Life.

The star of Bethlehem is the star of Boston, high in the zenith of Truth's domain, that looketh down on the long night of human beliefs, to pierce the darkness and melt into dawn.

The star of Bethlehem is the light of all ages; is the light of Love, to-day christening religion undefiled, divine Science; giving to it a new name, and the white stone in token of purity and permanence.

The wise men follow this guiding star; the watchful shepherd chants his welcome over the cradle of a great truth, and saith, "Unto us a child is born," whose birth is less of a miracle than eighteen centuries ago; and "his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

My heart is filled with joy, that each receding year sees the steady gain of Truth's idea in Christian Science; that each recurring year witnesses the balance adjusted more on the side of God, the supremacy of Spirit; as shown by the triumphs of Truth over error, of health over sickness, of Life over death, and of Soul over sense.

"The hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Press on, press on! ye sons of light,
Untiring in your holy fight,
Still treading each temptation down,
And battling for a brighter crown.

CARD

In reply to all invitations from Chicago to share the hospitality of their beautiful homes at any time during the great wonder of the world, the World's Fair, I say, Do not expect me. I have no desire to see or to hear what is to be offered upon this approaching occasion.

I have a world of wisdom and Love to contemplate, that concerns me, and you, infinitely beyond all earthly

expositions or exhibitions. In return for your kindness, I earnestly invite you to its contemplation with me, and to preparation to behold it.

Message to The Mother Church

Beloved Brethren: — People coming from a distance expecting to hear me speak in The Mother Church, are frequently disappointed. To avoid this, I may hereafter notify the Directors when I shall be present to address this congregation, and the Clerk of the church can inform correspondents. Your dual and impersonal pastor, the Bible, and "Science and Health with Key to the Scriptures," is with you; and the Life these give, the Truth they illustrate, the Love they demonstrate, is the great Shepherd that feedeth my flock, and leadeth them "beside the still waters." By any personal presence, or word of mine, your thought must not be diverted or diverged, your senses satisfied, or self be justified.

Therefore, beloved, my often-coming is unnecessary; for, though I be present or absent, it is God that feedeth the hungry heart, that giveth grace for grace, that healeth the sick and cleanseth the sinner. For this consummation He hath given you Christian Science, and my past poor labors and love. He hath shown you the amplitude of His mercy, the justice of His judgment, the omnipotence of His love; and this, to compensate your zealous affection for seeking good, and for laboring in its widening grooves from the infinitesimal to the infinite.

CHAPTER IX

THE FRUIT OF SPIRIT

An Allegory

PICTURE to yourself "a city set upon a hill," a celestial city above all clouds, in serene azure and unfathomable glory: having no temple therein, for God is the temple thereof; nor need of the sun, neither of the moon, for God doth lighten it. Then from this sacred summit behold a Stranger wending his way downward, to where a few laborers in a valley at the foot of the mountain are working and watching for his coming.

The descent and ascent are beset with peril, privation, temptation, toil, suffering. Venomous serpents hide among the rocks, beasts of prey prowl in the path, wolves in sheep's clothing are ready to devour; but the Stranger meets and masters their secret and open attacks with serene confidence.

The Stranger eventually stands in the valley at the foot of the mountain. He saith unto the patient toilers therein: "What do ye here? Would ye ascend the mountain, — climbing its rough cliffs, hushing the hissing serpents, taming the beasts of prey, — and bathe in its streams, rest in its cool grottos, and drink from its living fountains? The way winds and widens in the valley; up the hill it is straight and narrow, and few there be that find it."

His converse with the watchers and workers in the valley closes, and he makes his way into the streets of a city made with hands.

Pausing at the threshold of a palatial dwelling, he knocks and waits. The door is shut. He hears the sounds of festivity and mirth; youth, manhood, and age gayly tread the gorgeously tapestried parlors, dancing-halls, and banquet-rooms. But a little while, and the music is dull, the wine is unsipped, the footfalls abate, the laughter ceases. Then from the window of this dwelling a face looks out, anxiously surveying him who waiteth at the door.

Within this mortal mansion are adulterers, fornicators, idolaters; drunkenness, witchcraft, variance, envy, emulation, hatred, wrath, murder. Appetites and passions have so dimmed their sight that he alone who looks from that dwelling, through the clearer pane of his own heart tired of sin, can see the Stranger.

Startled beyond measure at beholding him, this mortal inmate withdraws; but growing more and more troubled, he seeks to leave the odious company and the cruel walls, and to find the Stranger. Stealing cautiously away from his comrades, he departs; then turns back, — he is afraid to go on and to meet the Stranger. So he returns to the house, only to find the lights all wasted and the music fled. Finding no happiness within, he rushes again into the lonely streets, seeking peace but finding none. Naked, hungry, athirst, this time he struggles on, and at length reaches the pleasant path of the valley at the foot of the mountain, whence he may hopefully look for the reappearance of the Stranger, and receive his heavenly guidance.

The Stranger enters a massive carved stone mansion, and saith unto the dwellers therein, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." But they understand not his saying.

These are believers of different sects, and of no sect; some, so-called Christian Scientists in sheep's clothing; and all "drunken without wine." They have small conceptions of spiritual riches, few cravings for the immortal, but are puffed up with the applause of the world: they have plenty of pelf, and fear not to fall upon the Stranger, seize his pearls, throw them away, and afterwards try to kill him.

Somewhat disheartened, he patiently seeks another dwelling, — only to find its inmates asleep at noontide! Robust forms, with manly brow nodding on cushioned chairs, their feet resting on footstools, or, flat on their backs, lie stretched on the floor, dreaming away the hours. Balancing on one foot, with eyes half open, the porter starts up in blank amazement and looks at the Stranger, calls out, rubs his eyes, — amazed beyond measure that anybody is animated with a purpose, and seen working for it!

They in this house are those that "provoke Him in the wilderness, and grieve Him in the desert." Away from this charnel-house of the so-called living, the Stranger turns quickly, and wipes off the dust from his feet as a testimony against sensualism in its myriad forms. As he departs, he sees robbers finding ready ingress to that dwelling of sleepers in the midst of murderous hordes, without watchers and the doors unbarred!

Next he enters a place of worship, and saith unto them, "Go ye into all the world; preach the gospel, heal the

sick, cast out devils, raise the dead; for the Scripture saith the law of the Spirit of life in Christ Jesus hath made you free from the law of sin and death." And *they cast him out.*

Once more he seeks the dwelling-place of mortals and knocks loudly. The door is burst open, and sufferers shriek for help: that house is on fire! The flames caught in the dwelling of luxury, where the blind saw them not, but the flesh at length did feel them; thence they spread to the house of slumberers who heeded them not, until they became unmanageable; fed by the fat of hypocrisy and vainglory, they consumed the next dwelling; then crept unseen into the synagogue, licking up the blood of martyrs and wrapping their altars in ruins. "God is a consuming fire."

Thus are all mortals, under every hue of circumstances, driven out of their houses of clay and, homeless wanderers in a beleaguered city, forced to seek the Father's house, if they would be led to the valley and up the mount.

Seeing the wisdom of withdrawing from those who persistently rejected him, the Stranger returned to the valley; first, to meet with joy his own, to wash their feet, and take them up the mountain. Well might this heavenly messenger exclaim, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, . . . Behold, your house is left unto you desolate."

Discerning in his path the penitent one who had groped his way from the dwelling of luxury, the Stranger saith unto him, "Wherefore comest thou hither?"

He answered, "The sight of thee unveiled my sins, and

turned my misnamed joys to sorrow. When I went back into the house to take something out of it, my misery increased; so I came hither, hoping that I might follow thee whithersoever thou goest."

And the Stranger saith unto him, "Wilt thou climb the mountain, and take nothing of thine own with thee?"

He answered, "I will."

"Then," saith the Stranger, "thou hast chosen the good part; follow me."

Many there were who had entered the valley to speculate in worldly policy, religion, politics, finance, and to search for wealth and fame. These had heavy baggage of their own, and insisted upon taking all of it with them, which must greatly hinder their ascent.

The journey commences. The encumbered travellers halt and disagree. They stoutly belay those who, having less baggage, ascend faster than themselves, and betimes burden them with their own. Despairing of gaining the summit, loaded as they are, they conclude to stop and lay down a few of the heavy weights, — but only to take them up again, more than ever determined not to part with their baggage.

All this time the Stranger is pointing the way, showing them their folly, rebuking their pride, consoling their afflictions, and helping them on, saying, "He that loseth his life for my sake, shall find it."

Obstinately holding themselves back, and sore-footed, they fall behind and lose sight of their guide; when, stumbling and grumbling, and fighting each other, they plunge headlong over the jagged rocks.

Then he who has no baggage goes back and kindly binds up their wounds, wipes away the blood stains, and

would help them on; but suddenly the Stranger shouts, "Let them alone; they must learn from the things they suffer. Make thine own way; and if thou strayest, listen for the mountain-horn, and it will call thee back to the path that goeth upward."

Dear reader, dost thou suspect that the valley is humility, that the mountain is heaven-crowned Christianity, and the Stranger the ever-present Christ, the spiritual idea which from the summit of bliss surveys the vale of the flesh, to burst the bubbles of earth with a breath of heaven, and acquaint sensual mortals with the mystery of godliness, — unchanging, unquenchable Love? Hast not thou heard this Christ knock at the door of thine own heart, and closed it against Truth, to "eat and drink with the drunken"? Hast thou been driven by suffering to the foot of the mount, but earth-bound, burdened by pride, sin, and self, hast thou turned back, stumbled, and wandered away? Or hast thou tarried in the habitation of the senses, pleased and stupefied, until wakened through the baptism of fire?

He alone ascends the hill of Christian Science who follows the Way-shower, the spiritual presence and idea of God. Whatever obstructs the way, — causing to stumble, fall, or faint, those mortals who are striving to enter the path, — divine Love will remove; and uplift the fallen and strengthen the weak. Therefore, give up thy earth-weights; and observe the apostle's admonition, "Forgetting those things which are behind, and reaching forth unto those which are before." Then, loving God supremely and thy neighbor as thyself, thou wilt safely bear thy cross up to the throne of everlasting glory.

Voices of Spring

Mine is an obstinate *penchant* for nature in all her moods and forms, a satisfaction with whatever is hers. And what shall this be named, a weakness, or a — virtue?

In spring, nature like a thrifty housewife sets the earth in order; and between taking up the white carpets and putting down the green ones, her various apartments are dismally dirty.

Spring is my sweetheart, whose voices are sad or glad, even as the heart may be; restoring in memory the sweet rhythm of unforgotten harmonies, or touching tenderly its tearful tones.

Spring passes over mountain and meadow, waking up the world; weaving the wavy grass, nursing the timid spray, stirring the soft breeze; rippling all nature in ceaseless flow, with "breath all odor and cheek all bloom." Whatever else droops, spring is gay: her little feet trip lightly on, turning up the daisies, paddling the watercresses, rocking the oriole's cradle; challenging the sedentary shadows to activity, and the streams to race for the sea. Her dainty fingers put the fur cap on pussy-willow, paint in pink the petals of arbutus, and sweep in soft strains her Orphean lyre. "The voice of the turtle is heard in our land." The snow-bird that tarried through the storm, now chirps to the breeze; the cuckoo sounds her invisible lute, calling the feathered tribe back to their summer homes. Old robin, though stricken to the heart with winter's snow, prophesies of fair earth and sunny skies. The brooklet sings melting murmurs to merry

meadows; the leaves clap their hands, and the winds make melody through dark pine groves.

What is the anthem of human life?

Has love ceased to moan over the new-made grave, and, looking upward, does it patiently pray for the perpetual springtide wherein no arrow wounds the dove? Human hope and faith should join in nature's grand harmony, and, if on minor key, make music in the heart. And man, more friendly, should call his race as gently to the springtide of Christ's dear love. St. Paul wrote, "Rejoice in the Lord always." And why not, since man's possibilities are infinite, bliss is eternal, and the consciousness thereof is here and now?

The alders bend over the streams to shake out their tresses in the water-mirrors; let mortals bow before the creator, and, looking through Love's transparency, behold man in God's own image and likeness, arranging in the beauty of holiness each budding thought. It is good to talk with our past hours, and learn what report they bear, and how they might have reported more spiritual growth. With each returning year, higher joys, holier aims, a purer peace and diviner energy, should freshen the fragrance of being. Nature's first and last lessons teach man to be kind, and even pride should sanction what our natures need. Popularity, — what is it? A mere mendicant that boasts and begs, and God denies charity.

When gentle violet lifts its blue eye to heaven, and crown imperial unveils its regal splendor to the sun; when the modest grass, inhabiting the whole earth, stoops meekly before the blast; when the patient corn waits on the elements to put forth its slender blade, construct

the stalk, instruct the ear, and crown the full corn in the ear, — then, are mortals looking up, waiting on God, and committing their way unto Him who tosses earth's mass of wonders into their hands? When downtrodden like the grass, did it make them humble, loving, obedient, full of good odor, and cause them to wait patiently on God for man's rich heritage, — "dominion over all the earth"? Thus abiding in Truth, the warmth and sunlight of prayer and praise and understanding will ripen the fruits of Spirit, and goodness will have its springtide of freedom and greatness.

When the white-winged dove feeds her callow brood, nestles them under her wings, and, in tones tremulous with tenderness, calls them to her breast, do mortals remember *their* cradle hymns, and thank God for those redemptive words from a mother's lips which taught them the Lord's Prayer?

> O gentle presence, peace and joy and power;
> O Life divine, that owns each waiting hour;
> Thou Love that guards the nestling's faltering flight!
> Keep Thou my child on upward wing to-night.

Midst the falling leaves of old-time faiths, above the frozen crust of creed and dogma, the divine Mind-force, filling all space and having all power, upheaves the earth. In sacred solitude divine Science evolved nature as thought, and thought as things. This supreme potential Principle reigns in the realm of the real, and is "God with us," the I AM.

As mortals awake from their dream of material sensation, this adorable, all-inclusive God, and all earth's hieroglyphics of Love, are understood; and infinite Mind

is seen kindling the stars, rolling the worlds, reflecting all space and Life, — but not life in matter. Wisely governing, informing the universe, this Mind is Truth, — not laws of matter. Infinitely just, merciful, and wise, this Mind is Love, — but not fallible love.

Spring is here! and doors that closed on Christian Science in "the long winter of our discontent," are open flung. Its seedtime has come to enrich earth and enrobe man in righteousness; may its sober-suited autumn follow with hues of heaven, ripened sheaves, and harvest songs.

"Where Art Thou?"

In the allegory of Genesis, third chapter and ninth verse, two mortals, walking in the cool of the day midst the stately palms, many-hued blossoms, perfume-laden breezes, and crystal streams of the Orient, pondered the things of man and God.

A sense of evil is supposed to have spoken, been listened to, and afterwards to have formed an evil sense that blinded the eyes of reason, masked with deformity the glories of revelation, and shamed the face of mortals.

What was this sense? Error versus Truth: first, a supposition; second, a false belief; third, suffering; fourth, death.

Is man the supposer, false believer, sufferer?

Not man, but a mortal — the antipode of immortal man. Supposing, false believing, suffering are not faculties of Mind, but are qualities of error.

The supposition is, that God and His idea are not all-power; that there is something besides Him; that this

something is intelligent matter; that sin — yea, self- 1
hood — is apart from God, where pleasure and pain,
good and evil, life and death, commingle, and are for- 3
ever at strife; even that every ray of Truth, of infinity,
omnipotence, omnipresence, goodness, could be absorbed
in error! God cannot be obscured, and this renders error 6
a palpable falsity, yea, nothingness; on the basis that
black is not a color because it absorbs all the rays of
light. 9

The "Alpha and Omega" of Christian Science voices
this question: Where do we hold intelligence to be? Is
it in both evil and good, in matter as well as Spirit? 12
If so, we are literally and practically denying that God,
good, is supreme, *all* power and presence, and are turn-
ing away from the only living and true God, to "lords 15
many and gods many."

Where art thou, O mortal! who turnest away from
the divine source of being, — calling on matter to work 18
out the problem of Mind, to aid in understanding and
securing the sweet harmonies of Spirit that relate to the
universe, including man? 21

Paul asked: "What communion hath light with dark-
ness? And what concord hath Christ with Belial?" The
worshippers of Baal worshipped the sun. They believed 24
that something besides God had authority and power,
could heal and bless; that God wrought through matter
— by means of that which does not reflect Him in a single 27
quality or quantity! — the grand realities of Mind, thus
to exemplify the power of Truth and Love.

The ancient Chaldee hung his destiny out upon the 30
heavens; but ancient or modern Christians, instructed in
divine Science, know that the prophet better understood

Him who said: "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

Astrology is well in its place, but this place is secondary. Necromancy has no foundation, — in fact, no intelligence; and the belief that it has, deceives itself. Whatever simulates power and Truth in matter, does this as a lie declaring itself, that mortals' faith in matter may have the effect of power; but when the whole fabrication is found to be a lie, away goes all its supposed power and prestige.

Why do Christian Scientists treat disease *as* disease, since there is no disease?

This is done only as one gives the lie to a lie; because it is a lie, without one word of Truth in it. You must find error to be *nothing:* then, and *only* then, do you handle it in Science. The diabolism of suppositional evil at work in the name of good, is a lie of the highest degree of nothingness: just reduce this falsity to its proper denomination, and you have done with it.

How shall we treat a negation, or error — by means of matter, or Mind? Is matter Truth? No! Then it cannot antidote error.

Can belief destroy belief? No: understanding is required to do this. By the substitution of Truth demonstrated, Science remedies the ills of material beliefs.

Because I have uncovered evil, and dis-covered for you divine Science, which saith, "Be not overcome of evil, but overcome evil with good," and you have not loved sufficiently to understand this Golden Rule and demonstrate the might of perfect Love that casteth out

all fear, shall you turn away from this divine Principle to graven images? Remember the Scripture: —

"But and if that evil servant shall say in his heart, My lord delayeth his coming;

"And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

"And shall cut him asunder, and appoint him his portion with the hypocrites."

One mercilessly assails me for opposing the subtle lie, others charge upon me with full-fledged invective for, as they say, having too much charity; but neither moves me from the path made luminous by divine Love.

In my public works I lay bare the ability, in belief, of evil to break the Decalogue, — to murder, steal, commit adultery, and so on. Those who deny my wisdom or right to expose error, are either willing participants in wrong, afraid of its supposed power, or ignorant of it.

The notion that one is covering iniquity by asserting its nothingness, is a fault of zealots, who, like Peter, sleep when the Watcher bids them watch, and when the hour of trial comes would cut off somebody's ears. Such people say, "Would you have me get out of a burning house, or stay in it?"

I would have you already out, and *know* that you are out; also, to remember the Scripture concerning those who do evil that good may come, — "whose damnation is just;" and that whoso departeth from divine Science, seeking power or good aside from God, has done himself harm.

Mind is supreme: Love is the master of hate; Truth, the victor over a lie. Hath not Science voiced this lesson to you, — that evil is powerless, that a lie is never true? It is your province to wrestle with error, to handle the serpent and bruise its head; but you cannot, as a Christian Scientist, resort to stones and clubs, — yea, to matter, — to kill the serpent of a material mind.

Do you love that which represents God most, His highest idea as seen to-day? No!

Then you would hate Jesus if you saw him personally, and knew your right obligations towards him. He would insist on the rule and demonstration of divine Science: even that you first cast out your own dislike and hatred of God's idea, — the beam in your own eye that hinders your seeing clearly how to cast the mote of evil out of other eyes. You cannot demonstrate the Principle of Christian Science and not love its idea: we gather not grapes of thorns, nor figs of thistles.

Where art thou?

Divine Science

What is it but another name for Christian Science, the cognomen of all true religion, the quintessence of Christianity, that heals disease and sin and destroys death! Part and parcel of Truth and Love, wherever one ray of its effulgence looks in upon the heart, behold a better man, woman, or child.

Science is the fiat of divine intelligence, which, hoary with eternity, touches time only to take away its frailty. That it rests on everlasting foundations, the sequence proves.

Have I discovered and founded at this period Christian Science, that which reveals the truth of Love, — is the question.

And how can you be certain of so momentous an affirmative? By proving its effect on yourself to be — divine.

What is the Principle and rule of Christian Science?

Infinite query! Wonder in heaven and on earth, — who shall say? The immaculate Son of the Blessed has spoken of them as the Golden Rule and its Principle, God who is Love. Listen, and *he* illustrates the rule: "Jesus called a little child unto him, and set him in the midst of them, and said, . . . Whosoever . . . shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Harmony is heaven. Science brings out harmony; but this harmony is not understood unless it produces a growing affection for all good, and consequent disaffection for all evil, hypocrisy, evil-speaking, lust, envy, hate. Where these exist, Christian Science has no sure foothold: they obscure its divine element, and thus seem to extinguish it. Even the life of Jesus was belittled and belied by personalities possessing these defacing deformities. Only the devout Marys, and such as lived according to his precepts, understood the concrete character of him who taught — by the wayside, in humble homes, to itching ears and to dull disciples — the words of Life.

The ineffable Life and light which he reflected through divine Science is again reproduced in the character which sensualism, as heretofore, would hide or besmear. Sin of any sort tends to hide from an individual this grand

verity in Science, that the appearing of good in an individual involves the disappearing of evil. He who first brings to humanity some great good, must have gained its height beforehand, to be able to lift others toward it. I first proved to myself, not by "words," — these afford no proof, — but by demonstration of Christian Science, that its Principle is divine. All must go and do likewise.

Faith illumined by works; the spiritual understanding which cannot choose but to labor and love; hope holding steadfastly to good in the midst of seething evil; charity that suffereth long and is kind, but cancels not sin until it be destroyed, — these afford the only rule I have found which demonstrates Christian Science.

And remember, a pure faith in humanity will subject one to deception; the uses of good, to abuses from evil; and calm strength will enrage evil. But the very heavens shall laugh at them, and move majestically to your defense when the armies of earth press hard upon you.

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart,
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

Fidelity

If people would confine their talk to subjects that are profitable, that which St. John informs us took place once in heaven, would happen very frequently on earth, — silence for the space of half an hour.

Experience is victor, never the vanquished; and out of defeat comes the secret of victory. That to-morrow starts from to-day and is one day beyond it, robes the future with hope's rainbow hues.

In the battle of life, good is made more industrious and persistent because of the supposed activity of evil. The elbowing of the crowd plants our feet more firmly. In the mental collisions of mortals and the strain of intellectual wrestlings, moral tension is tested, and, if it yields not, grows stronger. The past admonishes us: with finger grim and cold it points to every mortal mistake; or smiling saith, "Thou hast been faithful over a few things."

Art thou a child, and hast added one furrow to the brow of care? Art thou a husband, and hast pierced the heart venturing its all of happiness to thy keeping? Art thou a wife, and hast bowed the o'erburdened head of thy husband? Hast thou a friend, and forgettest to be grateful? Remember, that for all this thou alone canst and must atone. Carelessly or remorselessly thou mayest have sent along the ocean of events a wave that will some time flood thy memory, surge dolefully at the door of conscience, and pour forth the unavailing tear.

Change and the grave may part us; the wisdom that might have blessed the past may come too late. One

backward step, one relinquishment of right in an evil hour, one faithless tarrying, has torn the laurel from many a brow and repose from many a heart. Good is never the reward of evil, and *vice versa*.

There is no excellence without labor; and the time to work, is *now*. Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful.

That law-school is not at fault which sends forth a barrister who never brings out a brief. Why? Because he followed agriculture instead of litigation, forsook Blackstone for gray stone, dug into soils instead of delving into suits, raised potatoes instead of pleas, and drew up logs instead of leases. He has not been faithful over a few things.

Is a musician made by his teacher? He makes himself a musician by practising what he was taught. The conscientious are successful. They follow faithfully; through evil or through good report, they work on to the achievement of good; by patience, they inherit the promise. Be active, and, however slow, thy success is sure: toil is triumph; and — thou hast been faithful over a few things.

The lives of great men and women are miracles of patience and perseverance. Every luminary in the constellation of human greatness, like the stars, comes out in the darkness to shine with the reflected light of God.

Material philosophy, human ethics, scholastic theology, and physics have not sufficiently enlightened mankind. Human wrong, sickness, sin, and death still appear in

mortal belief, and they never bring out the right action of mind or body. When will the whole human race have one God, — an undivided affection that leaves the unreal material basis of things, for the spiritual foundation and superstructure that is real, right, and eternal?

First purify thought, then put thought into words, and words into deeds; and after much slipping and clambering, you will go up the scale of Science to the second rule, and be made ruler over many things. Fidelity finds its reward and its strength in exalted purpose. Seeking is not sufficient whereby to arrive at the results of Science: you must strive; and the glory of the strife comes of honesty and humility.

Do human hopes deceive? is joy a trembler? Then, weary pilgrim, unloose the latchet of thy sandals; for the place whereon thou standest is sacred. By that, you may know you are parting with a material sense of life and happiness to win the spiritual sense of good. O learn to lose with God! and you find Life eternal: you gain all. To doubt this is implicit treason to divine decree.

The parable of "the ten virgins" serves to illustrate the evil of inaction and delay. This parable is drawn from the sad history of Vesta, — a little girl of eight years, who takes the most solemn vow of celibacy for thirty years, and is subject to terrible torture if the lamp she tends is not replenished with oil day and night, so that the flame never expires. The moral of the parable is pointed, and the diction purely Oriental.

We learn from this parable that neither the cares of this world nor the so-called pleasures or pains of material sense are adequate to plead for the neglect of spiritual light, that must be tended to keep aglow the flame of

devotion whereby to enter into the joy of divine Science demonstrated.

The foolish virgins had no oil in their lamps: their way was material; thus they were in doubt and darkness. They heeded not their sloth, their fading warmth of action; hence the steady decline of spiritual light, until, the midnight gloom upon them, they must borrow the better-tended lamps of the faithful. By entering the guest-chamber of Truth, and beholding the bridal of Life and Love, they would be wedded to a higher understanding of God. Each moment's fair expectancy was to behold the bridegroom, the One "altogether lovely."

It was midnight: darkness profound brooded over earth's lazy sleepers. With no oil in their lamps, no spiritual illumination to look upon him whom they had pierced, they heard the shout, "The bridegroom cometh!" But how could they behold him? Hear that human cry: "Oh, lend us your oil! our lamps have gone out, — no light! earth's fables flee, and heaven is afar off."

The door is shut. The wise virgins had no oil to spare, and they said to the foolish, "Go to them that sell, and buy for yourselves." Seek Truth, and pursue it. It should cost you something: you are willing to pay for error and receive nothing in return; but if you pay the price of Truth, you shall receive *all*.

"The children of this world are in their generation wiser than the children of light;" they watch the market, acquaint themselves with the etiquette of the exchange, and are ready for the next move. How much more should we be faithful over the few things of Spirit, that are able

to make us wise unto salvation! Let us watch and pray that we enter not into the temptation of ease in sin; and let us not forget that others before us have laid upon the altar all that we have to sacrifice, and have passed to their reward. Too soon we cannot turn from disease in the body to find disease in the mortal mind, and its cure, in working for God. Thought must be made better, and human life more fruitful, for the divine energy to move it onward and upward.

Warmed by the sunshine of Truth, watered by the heavenly dews of Love, the fruits of Christian Science spring upward, and away from the sordid soil of self and matter. Are we clearing the gardens of thought by uprooting the noxious weeds of passion, malice, envy, and strife? Are we picking away the cold, hard pebbles of selfishness, uncovering the secrets of sin and burnishing anew the hidden gems of Love, that their pure perfection shall appear? Are we feeling the vernal freshness and sunshine of enlightened faith?

The weeds of mortal mind are not always destroyed by the first uprooting; they reappear, like devastating witch-grass, to choke the coming clover. O stupid gardener! watch their reappearing, and tear them away from their native soil, until no seedling be left to propagate — and rot.

Among the manifold soft chimes that will fill the haunted chambers of memory, this is the sweetest: "Thou hast been faithful!"

True Philosophy and Communion

It is related of Justin Martyr that, hearing of a Pythagorean professor of ethics, he expressed the wish to become one of his disciples. "Very well," the teacher replied; "but have you studied music, astronomy, and geometry, and do you think it possible for you to understand aught of that which leads to bliss, without having mastered the sciences that disengage the soul from objects of sense, so rendering it a fit habitation for the intelligences?" On Justin's confessing that he had not studied those branches, he was dismissed by the professor.

Alas for such a material science of life! Of what avail would geometry be to a poor sinner struggling with temptation, or to a man with the smallpox?

Ancient and modern philosophies are spoiled by lack of Science. They would place Soul wholly inside of body, intelligence in matter; and from error of premise would seek a correct conclusion. Such philosophy can never demonstrate the Science of Life, — the Science which Paul understood when he spoke of willingness "to be absent from the body, and present with the Lord." Such philosophy is far from the rules of the mighty Nazarene Prophet. His words, living in our hearts, were these: "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Not through astronomy did he point out the way to heaven and the reign of harmony.

We need the spirit of St. Paul, when he stood on Mars' hill at Athens, bringing Christianity for the first time

into Europe. The Spirit bestows spiritual gifts, God's presence and providence. St. Paul stood where Socrates had stood four hundred years before, defending himself against the charge of atheism; in the place where Demosthenes had pleaded for freedom in immortal strains of eloquence.

We need the spirit of the pious Polycarp, who, when the proconsul said to him, "I will set the beasts upon you, unless you yield your religion," replied: "Let them come; I cannot change from good to bad." Then they bound him to the stake, set fire to the fagots, and his pure and strong faith rose higher through the baptism of flame.

Methinks the infidel was blind who said, "Christianity is fit only for women and weak men;" but even infidels may disagree. Bonaparte declared, "Ever since the reign of Christianity began the loftiest intellects have had a practical faith in God." Daniel Webster said, "My heart has always assured and reassured me that Christianity must be a divine reality."

To turn the popular indignation against an advanced form of religion, the pagan slanderers affirmed that Christians took their infants to a place of worship in order to offer them in sacrifice, — a baptism not of water but of blood, thus distorting or misapprehending the purpose of Christian sacraments. Christians met in midnight feasts in the early days, and talked of the crucified Saviour; thence arose the rumor that it was a part of Christian worship to kill and eat a human being.

Really, Christianity turned men away from the thought of fleshly sacrifice, and directed them to spiritual attain-

ments. Life, not death, was and is the very centre of its faith. Christian Science carries this thought even higher, and insists on the demonstration of moral and spiritual healing as eminent proof that God is understood and illustrated.

Origin of Evil

The origin of evil is the problem of ages. It confronts each generation anew. It confronts Christian Science. The question is often asked, If God created only the good, whence comes the evil?

To this question Christian Science replies: Evil never did exist as an entity. It is but a belief that there is an opposite intelligence to God. This belief is a species of idolatry, and is not more true or real than that an image graven on wood or stone is God.

The mortal admission of the reality of evil perpetuates faith in evil; and the Scriptures declare that "to whom ye yield yourselves servants to obey, his servants ye are." This leading, self-evident proposition of Christian Science, that, good being real, its opposite is necessarily unreal, needs to be grasped in all its divine requirements.

Truth versus Error

"A word fitly spoken is like apples of gold in pictures of silver." It is a rule in Christian Science never to repeat error unless it becomes requisite to bring out Truth. Then lift the curtain, let in the light, and countermand

this first command of Solomon, "Answer not a fool according to his folly, lest thou also be like unto him."

A distant rumbling and quivering of the earth foretell the internal action of pent-up gas. To avoid danger from this source people have to escape from their houses to the open space. A conical cloud, hanging like a horoscope in the air, foreshadows a cyclone. To escape from this calamity people prepare shelter in caves of the earth.

They who discern the face of the skies cannot always discern the mental signs of these times, and peer through the opaque error. Where my vision begins and is clear, theirs grows indistinct and ends.

There are diversities of operation by the same spirit. Two individuals, with all the goodness of generous natures, advise me. One says, Go this way; the other says, Take the opposite direction! Between the two I stand still; or, accepting the premonition of one of them, I follow his counsel, take a few steps, then halt. A true sense not unfamiliar has been awakened. I see the way now. The guardians of His presence go before me. I enter the path. It may be smooth, or it may be rugged; but it is always straight and narrow; and if it be uphill all the way, the ascent is easy and the summit can be gained.

God is responsible for the mission of those whom He has anointed. Those who know no will but His take His hand, and from the night He leads to light. None can say unto Him, What doest Thou?

The Christian Science Journal was the oldest and only authenticated organ of Christian Science up to 1898. Loyal Scientists are targets for envy, rivalry, slander; and whoever hits this mark is well paid by the

umpire. But the Scientists aim highest. They press forward towards the mark of a high calling. They recognize the claims of the law and the gospel. They know that whatsoever a man soweth, that shall he reap. They infringe neither the books nor the business of others; and with hearts overflowing with love for God, they help on the brotherhood of men. It is not *mine* but *Thine* they seek.

When God bids one uncover iniquity, in order to exterminate it, one should lay it bare; and divine Love will bless this endeavor and those whom it reaches. "Nothing is hid that shall not be revealed."

It is only a question of time when God shall reveal His rod, and show the plan of battle. Error, left to itself, accumulates. Hence, Solomon's transverse command: "Answer a fool according to his folly, lest he be wise in his own conceit."

To quench the growing flames of falsehood, once in about seven years I have to repeat this, — that I use no drugs whatever, not even coffea (coffee), thea (tea), capsicum (red pepper); though every day, and especially at dinner, I indulge in homœopathic doses of *Natrum muriaticum* (common salt).

When I found myself under this new *régime* of medicine, the medicine of Mind, I wanted to satisfy my curiosity as to the effect of drugs on one who had lost all faith in them. Hence I tried several doses of medicine, and so proved to myself that drugs have no beneficial effect on an individual in a proper state of mind.

I have by no means encouraged students of the Massachusetts Metaphysical College to enter medical schools, and afterwards denied this and objected to their entering those schools. A student who consulted me on this sub-

ject, received my consent and even the offer of pecuniary assistance to take lessons outside of my College, provided he received these lessons of a certain regular-school physician, whose instructions included about twelve lessons, three weeks' time, and the surgical part of midwifery. I have students with the degree of M. D., who are skilful obstetricians. Such a course with such a teacher would not necessitate essential materialization of a student's thought, nor detract from the metaphysical mode of obstetrics taught in my College.

This student had taken the above-named course in obstetrics when he consulted me on the feasibility of entering a medical school; and to this I objected on the ground that it was inconsistent with Christian Science, which he claimed to be practising; but I was willing, and said so, that, notwithstanding my objection, he should do as he deemed best, for I claim no jurisdiction over any students. He entered the medical school, and several other students with him. My counsel to all of them was in substance the same as the foregoing, and some of these students have openly acknowledged this.

In answer to a question on the following subject, I will state that I preached four years, and built up the church, before I would accept the slightest remuneration. When the church had sufficient members and means to pay a salary, and refused to give me up or to receive my gratuitous services, I accepted, for a time, fifteen dollars each Sunday when I preached. I never received more than this; and the contributions, when I preached, doubled that amount. I have accepted no pay from my church for about three years, and believe that I have put into the church-fund about two thousand dollars of

my own contributions. I hold receipts for $1,489.50 paid in, and the balance was never receipted for.

I temporarily organized a secret society known as the P. M., the workings whereof were not "terrible and too shocking to relate." By and with advice of the very student who brings up the question of this society, it was formed. The P. M. (Private Meeting) Society met only twice. The first subject given out for consideration was this: "There is no Animal Magnetism." There was no advice given, no mental work, and there were no transactions at those meetings which I would hesitate to have known. On the contrary, our deliberations were, as usual, Christian, and like my public instruction. The second P. M. convened in about one week from the first. The subject given out at that meeting was, in substance, "God is All; there is none beside Him." This proved to be our last meeting. I dissolved the society, and we have not met since. If harm could come from the consideration of these two topics, it was because of the misconception of those subjects in the mind that handled them. An individual state of mind sometimes occasions effects on patients which are not in harmony with Science and the soundness of the argument used. Hence it prevents the normal action, and the benefit that would otherwise accrue.

I issue no arguments, and cause none to be used in mental practice, which consign people to suffering. On the contrary, I cannot serve two masters; therefore I teach the use of such arguments only as promote health and spiritual growth. My life, consecrated to humanity through nameless suffering and sacrifice, furnishes its own proof of my practice.

I have sometimes called on students to test their ability and meet the mental malpractice, so as to lift the burdens imposed by students.

The fact is, that for want of time, and for the purpose of blessing even my enemies, I neglect myself. I never have practised by arguments which, perverted, are the weapons of the silent mental malpractice. I have no skill in occultism; and I could not if I would, and would not if I could, harm any one through the mental method of Mind-healing, or in any manner.

The late much-ado-about-nothing arose solely from mental malicious practice, and the audible falsehood designed to stir up strife between brethren, for the purpose of placing Christian Science in the hands of aspirants for place and power. These repeated attempts of mad ambition may retard our Cause, but they never can place it in the wrong hands and hold it there, nor benefit mankind by such endeavors.

Fallibility of Human Concepts

Evil counterfeits good: it says, "I am Truth," though it is a lie; it says, "I am Love," — but Love is spiritual, and sensuous love is material, wherefore it is hate instead of Love; for the five senses give to mortals pain, sickness, sin, and death, — pleasure that is false, life that leads unto death, joy that becomes sorrow. Love that is not the procurator of happiness, declares itself the antipode of Love; and Love divine punishes the joys of this false sense of love, chastens its affection, purifies it, and turns it into the opposite channels.

Material life is the antipode of spiritual life; it mocks

the bliss of spiritual being; it is bereft of permanence and peace.

When human sense is quickened to behold aright the error, — the error of regarding Life, Truth, Love as material and not spiritual, or as both material and spiritual, — it is able for the first time to discern the Science of good. But it must first see the error of its present erroneous course, to be able to behold the facts of Truth outside of the error; and, *vice versa*, when it discovers the truth, this uncovers the error and quickens the true consciousness of God, good. May the human shadows of thought lengthen as they approach the light, until they are lost in light and no night is there!

In Science, sickness is healed upon the same Principle and by the same rule that sin is healed. To know the supposed bodily belief of the patient and what has claimed to produce it, enables the practitioner to act more understandingly in destroying this belief. Thus it is in healing the moral sickness; the malicious mental operation must be understood in order to enable one to destroy it and its effects. There is not sufficient spiritual power in the human thought to heal the sick or the sinful. Through the divine energies alone one must either get out of himself and into God so far that his consciousness is the reflection of the divine, or he must, through argument and the human consciousness of both evil and good, overcome evil.

The only difference between the healing of sin and the healing of sickness is, that sin must be *un*covered before it can be destroyed, and the moral sense be aroused to reject the sense of error; while sickness must be covered with the veil of harmony, and the consciousness be

allowed to rejoice in the sense that it has nothing to mourn over, but something to forget.

Human concepts run in extremes; they are like the action of sickness, which is either an excess of action or not action enough; they are fallible; they are neither standards nor models.

If one asks me, Is my concept of you right? I reply, The human concept is always imperfect; relinquish your human concept of me, or of any one, and find the divine, and you have gained the right one — and never until then. People give me too much attention of the misguided, fallible sort, and this misrepresents one through malice or ignorance.

My brother was a manufacturer; and one day a workman in his mills, a practical joker, set a man who applied for work, in the overseer's absence, to pour a bucket of water every ten minutes on the regulator. When my brother returned and saw it, he said to the jester, "You must pay that man." Some people try to tend folks, as if they should steer the regulator of mankind. God makes *us* pay for tending the action that He adjusts.

The regulator is governed by the principle that makes the machinery work rightly; and because it *is* thus governed, the folly of tending it is no mere jest. The divine Principle carries on His harmony.

Now turn from the metaphor of the mill to the Mother's four thousand children, most of whom, at about three years of scientific age, set up housekeeping alone. Certain students, being too much interested in themselves to think of helping others, go their way. They do not love Mother, but pretend to; they constantly go to her for help, interrupt the home-harmony, criticise and disobey her; then "return to their vomit," — world worship, pleasure seeking, and

sense indulgence, — meantime declaring they "never disobey Mother"! It exceeds my conception of human nature. Sin in its very nature is marvellous! Who but a moral idiot, sanguine of success in sin, can steal, and lie and lie, and lead the innocent to doom? History needs it, and it has the grandeur of the loyal, self-forgetful, faithful Christian Scientists to overbalance this foul stuff.

When the Mother's love can no longer promote peace in the family, wisdom is not "justified of her children." When depraved reason is preferred to revelation, error to Truth, and evil to good, and sense seems sounder than Soul, the children are tending the regulator; they are indeed losing the knowledge of the divine Principle and rules of Christian Science, whose fruits prove the nature of their source. A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord with God.

Instead of relying on the Principle of all that really exists, — to govern His own creation, — self-conceit, ignorance, and pride would regulate God's action. Experience shows that humility is the first step in Christian Science, wherein all is controlled, not by man or laws material, but by wisdom, Truth, and Love.

Go gaze on the eagle, his eye on the sun,
Fast gathering strength for a flight well begun,
As rising he rests in a liberty higher
Than genius inflated with worldly desire.

No tear dims his eye, nor his pinions lose power
To gaze on the lark in her emerald bower —
Whenever he soareth to fashion his nest,
No vision more bright than the dream in his breast.

The Way

The present stage of progress in Christian Science presents two opposite aspects, — a full-orbed promise, and a gaunt want. The need, however, is not of the letter, but the spirit.

Less teaching and good healing is to-day the acme of "well done;" a healing that is not guesswork, — chronic recovery ebbing and flowing, — but instantaneous cure. This absolute demonstration of Science must be revived. To consummate this *desideratum*, mortal mind must pass through three stages of growth.

First, self-knowledge. The physician must know himself and understand the mental state of his patient. Error found out is two-thirds destroyed, and the last third pierces itself, for the remainder only stimulates and gives scope to higher demonstration. To strike out right and left against the mist, never clears the vision; but to lift your head above it, is a sovereign panacea. Mental darkness is senseless error, neither intelligence nor power, and its victim is responsible for its supposititious presence. "Cast the beam out of thine own eye." Learn what in thine own mentality is unlike "the anointed," and cast it out; then thou wilt discern the error in thy patient's mind that makes his body sick, and remove it, and rest like the dove from the deluge.

"Physician, heal thyself." Let no clouds of sin gather and fall in mist and showers from thine own mental atmosphere. Hold thy gaze to the light, and the iris of faith, more beautiful than the rainbow seen from my window at the close of a balmy autumnal day, will span thy heavens of thought.

A radiant sunset, beautiful as blessings when they take their flight, dilates and kindles into rest. Thus will a life corrected illumine its own atmosphere with spiritual glow and understanding.

The pent-up elements of mortal mind need no terrible detonation to free them. Envy, rivalry, hate need no temporary indulgence that they be destroyed through suffering; they should be stifled from lack of air and freedom.

My students, with cultured intellects, chastened affections, and costly hopes, give promise of grand careers. But they must remember that the seedtime is passed, the harvest hour has come; and songs should ascend from the mount of revelation, sweeter than the sound of vintage bells.

The seed of Christian Science, which when sown was "the least of all seeds," has sprung up, borne fruit, and the birds of the air, the uplifted desires of the human heart, have lodged in its branches. Now let my faithful students carry the fruit of this tree into the rock-ribbed nests of the raven's callow brood.

The second stage of mental development is humility. This virtue triumphs over the flesh; it is the genius of Christian Science. One can never go up, until one has gone down in his own esteem. Humility is lens and prism to the understanding of Mind-healing; it must be had to understand our textbook; it is indispensable to personal growth, and points out the chart of its divine Principle and rule of practice.

Cherish humility, "watch," and "pray without ceasing," or you will miss the way of Truth and Love. Humility is no busybody: it has no moments for trafficking

in other people's business, no place for envy, no time for idle words, vain amusements, and all the *et cetera* of the ways and means of personal sense.

Let Christian Scientists minister to the sick; the schoolroom is the *dernier ressort*. Let them seek the lost sheep who, having strayed from the true fold, have lost their great Shepherd and yearn to find living pastures and rest beside still waters. These long for the Christlikeness that is above the present status of religion and beyond the walks of common life, quite on the verge of heaven. Without the cross and healing, Christianity has no central emblem, no history.

The seeds of Truth fall by the wayside, on artless listeners. They fall on stony ground and shallow soil. The fowls of the air pick them up. Much of what has been sown has withered away, but what remaineth has fallen into the good and honest hearts and is bearing fruit.

The third stage of mental growth is manifested in *love*, the greatest of all stages and states of being; love that is irrespective of self, rank, or following. For some time it has been clear to my thought that those students of Christian Science whose Christian characters and lives recommend them, should receive full fellowship from us, no matter who has taught them. If they have been taught wrongly, they are not morally responsible for this, and need special help. They are as lambs that have sought the true fold and the great Shepherd, and strayed innocently; hence we should be ready and glad to help them and point the way.

Divine Love is the substance of Christian Science, the basis of its demonstration, yea, its foundation and super-

structure. Love impels good works. Love is greatly needed, and must be had to mark the way in divine Science.

The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science. State honors perish, and their gain is loss to the Christian Scientist. They include for him at present naught but tardy justice, hounded footsteps, false laurels. God alone is his help, his shield and great reward. He that seeketh aught besides God, loseth in Life, Truth, and Love. All men shall be satisfied when they "awake in His likeness," and they never should be until then. Human pride is human weakness. Self-knowledge, humility, and love are divine strength. Christ's vestures are put on only when mortals are "washed in the blood of the Lamb;" we must walk in the way which Jesus marked out, if we would reach the heaven-crowned summit of Christian Science.

Be it understood that I do not require Christian Scientists to stop teaching, to dissolve their organizations, or to desist from organizing churches and associations.

The Massachusetts Metaphysical College, the first and only College for teaching Christian Science Mind-healing, after accomplishing the greatest work of the ages, and at the pinnacle of prosperity, is closed. Let Scientists who have grown to self-sacrifice do their present work, awaiting, with staff in hand, God's commands.

When students have fulfilled all the good ends of organization, and are convinced that by leaving the material forms thereof a higher spiritual unity is won,

then is the time to follow the example of the *Alma Mater*. Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted. On the same principle, you continue the mental argument in the practice of Christian healing until you can cure without it instantaneously, and through Spirit alone.

St. Paul says: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face." Growth is restricted by forcing humanity out of the proper channels for development, or by holding it in fetters.

For Jesus to walk the water was scientific, insomuch as he was able to do this; but it is neither wisdom nor Science for poor humanity to step upon the Atlantic until we can walk on the water.

Peter's impetuosity was rebuked. He had to learn from experience; so have we. The methods of our Master were in advance of the period in which he personally appeared; but his example was right, and is available at the right time. The *way* is absolute divine Science: walk ye in it; but remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being.

Science and Philosophy

Men give counsel; but they give not the wisdom to profit by it. To ask wisdom of God, is the beginning of wisdom.

Meekness, moderating human desire, inspires wisdom and procures divine power. Human lives are yet uncarved, — in the rough marble, encumbered with crude, rude fragments, and awaiting the hammering, chiselling, and transfiguration from His hand.

Great only as good, because fashioned divinely, were those unpretentious yet colossal characters, Paul and Jesus. Theirs were modes of mind cast in the moulds of Christian Science: Paul's, by the supremely natural transforming power of Truth; and the character of Jesus, by his original scientific sonship with God. Philosophy never has produced, nor can it reproduce, these stars of the first magnitude — fixed stars in the heavens of Soul. When shall earth be crowned with the true knowledge of Christ?

When Christian Science has melted away the cloud of false witnesses; and the dews of divine grace, falling upon the blighted flowers of fleeting joys, shall lift every thought-leaflet Spiritward; and "Israel after the flesh," who partaketh of its own altars, shall be no more, — then, "the Israel according to Spirit" shall fill earth with the divine energies, understanding, and ever-flowing tides of spiritual sensation and consciousness.

When mortal mind is silenced by the "still, small voice" of Truth that regenerates philosophy and logic; and Jesus, as the true idea of Him, is heard as of yore saying to sensitive ears and dark disciples, "I came from the Father," "Before Abraham was, I am," coexistent and coeternal with God, — and this idea is understood, — then will the earth be filled with the true knowledge of Christ. No advancing modes of human mind made

Jesus; rather was it their subjugation, and the pure heart that sees God.

When the belief in material origin, mortal mind, sensual conception, dissolves through self-imposed suffering, and its substances are found substanceless, — then its miscalled life ends in death, and death itself is swallowed up in Life, — spiritual Life, whose myriad forms are neither material nor mortal.

When every form and mode of evil disappear to human thought, and mollusk and radiate are spiritual concepts testifying to one creator, — then, earth is full of His glory, and Christian Science has overshadowed all human philosophy, and being is understood in startling contradiction of human hypotheses; and Socrates, Plato, Kant, Locke, Berkeley, Tyndall, Darwin, and Spencer sit at the feet of Jesus.

To this great end, Paul admonished, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." So shall mortals soar to final freedom, and rest from the subtlety of speculative wisdom and human woe.

God is the only Mind, and His manifestation is the spiritual universe, including man and all eternal individuality. God, the only substance and divine Principle of creation, is by no means a creative partner in the firm of error, named matter, or mortal mind. He elucidates His own idea, wherein Principle and idea, God and man, are not one, but are inseparable as cause and effect. If one, who could say which that "one" was?

His ways are not as our ways. The divine modes

and manifestations are not those of the material senses; for instance, intelligent matter, or mortal mind, material birth, growth, and decay: they are the forever-existing realities of divine Science; wherein God and man are perfect, and man's reason is at rest in God's wisdom, — who comprehends and reflects all real mode, form, individuality, identity.

Scholastic dogma has made men blind. Christ's *logos* gives sight to these blind, ears to these deaf, feet to these lame, — physically, morally, spiritually. Theologians make the mortal mistake of believing that God, having made *all*, made evil; but the Scriptures declare that all that He made was good. Then, was evil part and parcel of His creation?

Philosophy hypothetically regards creation as its own creator, puts cause into effect, and out of nothing would create something, whose noumenon is mortal mind, with its phenomenon matter, — an evil mind already doomed, whose modes are material manifestations of evil, and that continually, until self-extinguished by suffering!

Here revelation must come to the rescue of mortals, to remove this mental millstone that is dragging them downward, and refute erring reason with the spiritual cosmos and Science of Soul. We all must find shelter from the storm and tempest in the tabernacle of Spirit. Truth is won through Science or suffering: O vain mortals! which shall it be? And suffering has no reward, except when it is necessary to prevent sin or reform the sinner. And pleasure is no crime except when it strengthens the influence of bad inclinations or lessens the activities of virtue. The more nearly an erring so-

called mind approaches purity, the more conscious it becomes of its own unreality, and of the great reality of divine Mind and true happiness.

The "ego" that claims selfhood in error, and passes from molecule and monkey up to man, is no ego, but is simply the supposition that the absence of good is mind and makes men, — when its greatest flatterer, identification, is piqued by Him who compensateth vanity with nothingness, dust with dust!

The mythology of evil and mortality is but the material mode of a suppositional mind; while the immortal modes of Mind are spiritual, and pass through none of the changes of matter, or evil. Truth said, and said from the beginning, "Let us [Spirit] make man perfect;" and there is no other Maker: a perfect man would not desire to make himself imperfect, and God is not chargeable with imperfection. His modes declare the beauty of holiness, and His manifold wisdom shines through the visible world in glimpses of the eternal verities. Even through the mists of mortality is seen the brightness of His coming.

We must avoid the shoals of a sensual religion or philosophy that misguides reason and affection, and hold fast to the Principle of Christian Science as the Word that *is* God, Spirit, and Truth. This Word corrects the philosopher, confutes the astronomer, exposes the subtle sophist, and drives diviners mad. The Bible is the learned man's masterpiece, the ignorant man's dictionary, the wise man's directory.

I foresee and foresay that every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Scriptures, that will show their marked

consonance with the textbook of Christian Science Mind-healing, "Science and Health with Key to the Scriptures." Interpreting the Word in the "new tongue," whereby the sick are healed, naturally evokes new paraphrase from the world of letters. "Wait patiently on the Lord, and He will renew your strength." In return for individual sacrifice, what a recompense to have healed, through Truth, the sick and sinful, made the public your friend, and posterity your familiar!

Christian Science refutes everything that is not a postulate of the divine Principle, God. It is the soul of divine philosophy, and there is no other philosophy. It is not a search after wisdom, it *is* wisdom: it is God's right hand grasping the universe, — all time, space, immortality, thought, extension, cause, and effect; constituting and governing all identity, individuality, law, and power. It stands on this Scriptural platform: that He made all that was made, and it is good, reflects the divine Mind, is governed by it; and that nothing apart from this Mind, one God, is self-created or evolves the universe.

Human hypotheses predicate matter of Spirit and evil of good; hence these opposites must either cooperate or quarrel throughout time and eternity, — or until this impossible partnership is dissolved. If Spirit is the lawgiver to matter, and good has the same power or modes as evil, it has the same consciousness, and there is no absolute good. This error, carried to its ultimate, would either extinguish God and His modes, or give reality and power to evil *ad infinitum*.

Christian Science rends this veil of the temple of gods, and reproduces the divine philosophy of Jesus and Paul.

This philosophy alone will bear the strain of time and bring out the glories of eternity; for "other foundation can no man lay than that is laid," which is Christ, Truth.

Human theories weighed in the balances of God are found wanting; and their highest endeavors are to Science what a child's love of pictures is to art. The school whose schoolmaster is not Christ, gets things wrong, and is ignorant thereof.

If Christian Science lacked the proof of its goodness and utility, it would destroy itself; for it rests alone on demonstration. Its genius is right thinking and right acting, physical and moral harmony; and the secret of its success lies in supplying the universal need of better health and better men.

Good health and a more spiritual religion form the common want, and this want has worked out a moral result; namely, that mortal mind is calling for what immortal Mind alone can supply. If the uniform moral and spiritual, as well as physical, effects of divine Science were lacking, the demand would diminish; but it continues, and increases, which shows the real value of Christian Science to the race. Even doctors agree that infidelity, bigotry, or sham has never met the growing wants of humanity.

As a literature, Christian metaphysics is hampered by lack of proper terms in which to express what it means. As a Science, it is held back by the common ignorance of what it is and of what it does, — and more than all else, by the impostors that come in its name. To be appreciated, it must be conscientiously understood and introduced.

If the Bible and "Science and Health with Key to the Scriptures" had in our schools the time or attention that human hypotheses consume, they would advance the world. True, it requires more study to understand and demonstrate what they teach than to learn the doctrine of theology, philosophy, or physics, because they contain and offer Science, with fixed Principle, given rule, and unmistakable proof.

The Scriptures give the keynote of Christian Science from Genesis to Revelation, and this is the prolonged tone: "For the Lord He is God, and there is *none beside Him.*" And because He is All-in-all, He is in nothing unlike Himself; and nothing that worketh or maketh a lie is in Him, or can be divine consciousness.

At this date, poor jaded humanity needs to get her eyes open to a new style of imposition in the field of medicine and of religion, and to "beware of the leaven of the scribes and Pharisees," the doctrines of men, even as Jesus admonished. From first to last, evil insists on the unity of good and evil as the purpose of God; and on drugs, electricity, and animal magnetism as modes of medicine. To a greater or less extent, all mortal conclusions start from this false premise, and they necessarily culminate in sickness, sin, disease, and death. Erroneous doctrines never have abated and never will abate dishonesty, self-will, envy, and lust. To destroy sin and its sequence, is the office of Christ, Truth, — according to His mode of Christian Science; and this is being done daily.

The false theories whose names are legion, gilded with sophistry and what Jesus had not, namely, mere book-

learning, — letter without law, gospel, or demonstration, — have no place in Christian Science. This Science requires man to be honest, just, pure; to love his neighbor as himself, and to love God supremely.

Matter and evil are subjective states of error or mortal mind. But Mind is immortal; and the fact of there being no mortal mind, exposes the lie of suppositional evil, showing that error is not Mind, substance, or Life. Thus, whatever is wrongfully-minded will disappear in the proportion that Science is understood, and the reality of being — goodness and harmony — is demonstrated.

Error says that knowing all things implies the necessity of knowing evil, that it dishonors God to claim that He is ignorant of anything; but God says of this fruit of the tree of knowledge of *both* good and evil, "In the day that thou eatest thereof, thou shalt surely die." If God is infinite good, He knows nothing but good; if He did know aught else, He would not be infinite. Infinite Mind knows nothing beyond Himself or Herself. To good, evil is never present; for evil is a different state of consciousness. It was not against evil, but against *knowing* evil, that God forewarned. He dwelleth in light; and in the light He sees light, and cannot see darkness. The opposite conclusion, that darkness dwelleth in light, has neither precedent nor foundation in nature, in logic, or in the character of Christ.

The senses would say that whatever saves from sin, must know sin. Truth replies that God is too pure to behold iniquity; and by virtue of His ignorance of that which is not, He knoweth that which *is*, and abideth in Himself, the only Life, Truth, and Love,

— and is reflected by a universe in His own image and likeness.

Even so, Father, let the light that shineth in darkness, and the darkness comprehendeth it not, dispel this illusion of the senses, open the eyes of the blind, and cause the deaf to hear.

"Truth forever on the scaffold, Wrong forever on the throne.
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own."

LOWELL.

"TAKE HEED!"

We regret to be obliged to say that all are not metaphysicians, or Christian Scientists, who call themselves so. Charlatanism, fraud, and malice are getting into the ranks of the good and pure, sending forth a poison more deadly than the upas-tree in the eastern archipelago. This evil obtains in the present false teaching and false practice of the Science of treating disease through Mind. The silent address of a mental malpractitioner can only be portrayed in these words of the apostle, "whisperers," and "the poison of asps is under their tongue."

Some of the mere puppets of the hour are playing only for money, and at a fearful stake. Others, from malice and envy, are working out the destinies of the damned. But while the best, perverted, on the mortal plane may become the worst, let us not forget that the Lord reigns, and that this earth shall some time rejoice in His supreme rule, — that the tired watchmen on the

walls of Zion, and the true Christian Scientist at the foot of the mount of revelation, shall look up with shouts and thanksgiving, — that God's law, as in divine Science, shall be finally understood; and the gospel of glad tidings bring "on earth peace, good will toward men."

The Cry of Christmas-tide

Metaphysics, not physics, enables us to stand erect on sublime heights, surveying the immeasurable universe of Mind, peering into the cause which governs all effects, while we are strong in the unity of God and man. There is "method" in the "madness" of this system, — since madness it seems to many onlookers. This method sits serene at the portals of the temple of thought, while the leaders of materialistic schools indulge in mad antics. Metaphysical healing seeks a wisdom that is higher than a rhubarb tincture or an ipecacuanha pill. This method is devout enough to trust Christ more than it does drugs.

Meekly we kneel at our Master's feet, for even a crumb that falleth from his table. We are hungry for Love, for the white-winged charity that heals and saves; we are tired of theoretic husks, — as tired as was the prodigal son of the carobs which he shared with the swine, to whom he fed that wholesome but unattractive food. Like him, we would find our Father's house again — the perfect and eternal Principle of man. We thirst for inspiring wine from the vine which our Father tends. We crave the privilege of saying to the sick, when their

feebleness calls for help, "Rise and walk." We rejoice to say, in the spirit of our Master, "Stretch forth thy hand, and be whole!"

When the Pharisees saw Jesus do such deeds of mercy, they went away and took counsel how they might remove him. The antagonistic spirit of evil is still abroad; but the greater spirit of Christ is also abroad, — risen from the grave-clothes of tradition and the cave of ignorance. Let the sentinels of Zion's watch-towers shout once again, "Unto us a child is born, unto us a son is given."

In different ages the divine idea assumes different forms, according to humanity's needs. In this age it assumes, more intelligently than ever before, the form of Christian healing. This is the babe we are to cherish. This is the babe that twines its loving arms about the neck of omnipotence, and calls forth infinite care from His loving heart.

Blind Leaders

What figure is less favorable than a wolf in sheep's clothing? The braying donkey whose ears stick out is less troublesome. What manner of man is it that has discovered an improvement on Christian Science, a "metaphysical healing" by which error destroys error, and would gather all sorts into a "national convention" by the sophistry that such is the true fold for Christian healers, since the good shepherd cares for all?

Yes; the *good* Shepherd does care for all, and His first care is to separate the sheep from the goats; and

this is among the first lessons on healing taught by our great Master.

If, as the gentleman aforesaid states, large flocks of metaphysicians are wandering about without a leader, what has opened his eyes to see the need of taking them out of the care of the great Shepherd, and behold the remedy, to help them by his own leadership? Is it that he can guide Christian Scientists better than they, through the guidance of our common Father, can guide themselves? or is it that they are incapable of helping themselves thus?

I as their teacher can say, They know far more of Christian Science than he who deprecates their condition appears to, and my heart pleads for them to possess more and more of Truth and Love; but mixing all grades of persons is not productive of the better sort, although he who has self-interest in this mixing is apt to propose it.

Whoever desires to say, "good right, and good wrong," has no truth to defend. It is a wise saying that "men are known by their enemies." To sympathize in any degree with error, is not to rectify it; but error always strives to unite, in a definition of purpose, with Truth, to give it buoyancy. What is under the mask, but error in borrowed plumes?

"Christ and Christmas"

An Illustrated Poem

This poem and its illustrations are as hopelessly original as is "Science and Health with Key to the Scrip-

tures." When the latter was first issued, critics declared that it was incorrect, contradictory, unscientific, unchristian; but those human opinions had not one feather's weight in the scales of God. The fact remains, that the textbook of Christian Science is transforming the universe.

"Christ and Christmas" voices Christian Science through song and object-lesson. In two weeks from the date of its publication in December, 1893, letters extolling it were pouring in from artists and poets. A mother wrote, "Looking at the pictures in your wonderful book has healed my child."

Knowing that this book would produce a stir, I sought the judgment of sound critics familiar with the works of masters in France and Italy. From them came such replies as the following: "The illustrations of your poem are truly a work of art, and the artist seems quite familiar with delineations from the old masters." I am delighted to find "Christ and Christmas" in accord with the ancient and most distinguished artists.

The Christian Science Journal gives no uncertain declaration concerning the spirit and mission of "Christ and Christmas."

I aimed to reproduce, with reverent touch, the modest glory of divine Science. Not by aid of foreign device or environment could I copy art, — never having seen the painter's masterpieces; but the *art* of Christian Science, with true hue and character of the living God, is akin to its *Science:* and Science and Health gives scopes and shades to the shadows of divinity, thus imparting to humanity the true sense of meekness and might.

One incident serves to illustrate the simple nature of art.

I insisted upon placing the serpent behind the woman in the picture "Seeking and Finding." My artist at the easel objected, as he often did, to my sense of Soul's expression through the brush; but, as usual, he finally yielded. A few days afterward, the following from Rotherham's translation of the New Testament was handed to me, — I had never before seen it: "And the serpent cast out of his mouth, *behind* the woman, water as a river, that he might cause her to be river-borne." Neither material finesse, standpoint, nor perspective guides the infinite Mind and spiritual vision that should, does, guide His children.

One great master clearly delineates Christ's appearing in the flesh, and his healing power, as clad not in soft raiment or gorgeous apparel; and when forced out of its proper channel, as living feebly, in kings' courts. This master's thought presents a sketch of Christianity's state, in the early part of the Christian era, as homelessness in a wilderness. But in due time Christianity entered into synagogues, and, as St. Mark writes, it has rich possession here, with houses and lands. In Genesis we read that God gave man dominion over all things; and this assurance is followed by Jesus' declaration, "All power is given unto me in heaven and in earth," and by his promise that the Christlike shall finally sit down at the right hand of the Father.

Christian Science is more than a prophet or a prophecy: it presents not words alone, but works, — the daily demonstration of Truth and Love. Its healing and sav-

ing power was so great a proof of Immanuel and the realism of Christianity, that it caused even the publicans to justify God. Although clad in panoply of power, the Pharisees scorned the spirit of Christ in most of its varied manifestations. To them it was cant and caricature, — always the opposite of what it was. Keen and alert was their indignation at whatever rebuked hypocrisy and demanded Christianity in life and religion. In view of this, Jesus said, "Wisdom is justified of all her children."

Above the fogs of sense and storms of passion, Christian Science and its art will rise triumphant; ignorance, envy, and hatred — earth's harmless thunder — pluck not their heaven-born wings. Angels, with overtures, hold charge over both, and announce their Principle and idea.

It is most fitting that Christian Scientists memorize the nativity of Jesus. To him who brought a great light to all ages, and named his burdens light, homage is indeed due, — but is bankrupt. I never looked on my ideal of the face of the Nazarite Prophet; but the one illustrating my poem approximates it.

Extremists in every age either doggedly deny or frantically affirm what is what: one renders not unto Cæsar "the things that are Cæsar's;" the other sees "Helen's beauty in a brow of Egypt."

Pictures are portions of one's ideal, but this ideal is not one's personality. Looking behind the veil, he that perceives a semblance between the thinker and his thought on canvas, blames him not.

Because my ideal of an angel is a woman without *feathers* on her wings, — is it less artistic or less natu-

ral? Pictures which present disordered phases of material conceptions and personality blind with animality, are not my concepts of angels. What is the material ego, but the counterfeit of the spiritual?

The truest art of Christian Science is to be a Christian Scientist; and it demands more than a Raphael to delineate *this* art.

The following is an extract from a letter reverting to the illustrations of "Christ and Christmas": —

"In my last letter, I did not utter all I felt about the wonderful new book you have given us. Years ago, while in Italy, I studied the old masters and their great works of art thoroughly, and so got quite an idea of what constitutes true art. Then I spent two years in Paris, devoting every moment to the study of music and art.

"The first thing that impressed me in your illustrations was the conscientious application to detail, which is the foundation of true art. From that, I went on to study each illustration thoroughly, and to my amazement and delight I find an almost identical resemblance, in many things, to the old masters! In other words, the art is perfect.

"The hands and feet of the figures — how many times have I seen these hands and feet in Angelico's 'Jesus,' or Botticelli's 'Madonna'!

"It gave me such a thrill of joy as no words can express, to see produced to-day that art — the only true art — that we have identified with the old masters, and mourned as belonging to them exclusively, — a thing of the past, impossible of reproduction.

"All that I can say to you, as one who gives no mean

attention to such matters, is that the art is perfect. It is the true art of the oldest, most revered, most authentic Italian school, revived. I use the words *most authentic* in the following sense: the face, figure, and drapery of Jesus, very closely resemble in detail the face, figure, and drapery of that Jesus portrayed by the oldest of the old masters, and said to have been authentic; the face having been taken by Fra Angelico from Cæsar's Cameo, the figure and garments from a description, in *The Galaxy*, of a small sketch handed down from the *living reality*. *Their* productions are expressionless copies of an engraving cut in a stone. *Yours* is a palpitating, living Saviour engraven on the heart. You have given us back our Jesus, and in a much better form."

Sunrise at Pleasant View

Who shall describe the brave splendor of a November sky that this morning burst through the lattice for me, on my bed? According to terrestrial calculations, above the horizon, in the east, there rose one rod of rainbow hues, crowned with an acre of eldritch ebony. Little by little this topmost pall, drooping over a deeply dazzling sunlight, softened, grew gray, then gay, and glided into a glory of mottled marvels. Fleecy, faint, fairy blue and golden flecks came out on a background of cerulean hue; while the lower lines of light kindled into gold, orange, pink, crimson, violet; and diamond, topaz, opal, garnet, turquoise, and sapphire spangled the gloom in celestial space as with the brightness of His glory. Then thought I, What are we, that He who fashions for-

ever such forms and hues of heaven, should move our brush or pen to paint frail fairness or to weave a web of words that glow with gladdening gleams of God, so unapproachable, and yet so near and full of radiant relief in clouds and darkness!

CHAPTER X

INKLINGS HISTORIC

ABOUT the year 1862, while the author of this work was at Dr. Vail's Hydropathic Institute in New Hampshire, this occurred: A patient considered incurable left that institution, and in a few weeks returned apparently well, having been healed, as he informed the patients, by one Mr. P. P. Quimby of Portland, Maine.

After much consultation among ourselves, and a struggle with pride, the author, in company with several other patients, left the water-cure, *en route* for the aforesaid doctor in Portland. He proved to be a magnetic practitioner. His treatment seemed at first to relieve her, but signally failed in healing her case.

Having practised homœopathy, it never occurred to the author to learn his practice, but she did ask him how manipulation could benefit the sick. He answered kindly and squarely, in substance, "Because it conveys *electricity* to them." That was the sum of what he taught her of his medical profession.

The readers of my books cannot fail to see that metaphysical therapeutics, as in Christian Science, are farther removed from such thoughts than the nebulous system is from the earth.

After treating his patients, Mr. Quimby would retire to an anteroom and write at his desk. I had a curiosity to know if he indited anything pathological relative to his patients, and asked if I could see his pennings on my case. He immediately presented them. I read the copy in his presence, and returned it to him. The composition was commonplace, mostly descriptive of the general appearance, height, and complexion of the individual, and the nature of the case: it was not at all metaphysical or scientific; and from his remarks I inferred that his writings usually ran in the vein of thought presented by these. He was neither a scholar nor a metaphysician. I never heard him say that matter was not as real as Mind, or that electricity was not as potential or remedial, or allude to God as the divine Principle of all healing. He certainly had advanced views of his own, but they commingled error with truth, and were not Science. On his rare humanity and sympathy one could write a sonnet.

I had already experimented in medicine beyond the basis of *materia medica*, — up to the highest attenuation in homœopathy, thence to a mental standpoint not understood, and with phenomenally good results;[1] meanwhile, assiduously pondering the solution of this great question: Is it matter, or is it Mind, that heals the sick?

It was after Mr. Quimby's death that I discovered, in 1866, the momentous facts relating to Mind and its superiority over matter, and named my discovery Christian Science. Yet, there remained the difficulty of adjusting in the scale of Science a metaphysical *practice*,

[1] See Science and Health, p. 47, revised edition of 1890, and pp. 152, 153 in late editions.

and settling the question, What shall be the outward sign of such a practice: if a divine Principle alone heals, what is the human modus for demonstrating this, — in short, how can sinful mortals prove that a divine Principle heals the sick, as well as governs the universe, time, space, immortality, man?

When contemplating the majesty and magnitude of this query, it looked as if centuries of spiritual growth were requisite to enable me to elucidate or to demonstrate what I had discovered: but an unlooked-for, imperative call for help impelled me to begin this stupendous work at once, and teach the first student in Christian Science. Even as when an accident, called fatal to life, had driven me to discover the Science of Life, I again, in faith, turned to divine help, — and commenced teaching.

My students at first practised in slightly differing forms. Although *I* could heal mentally, without a sign save the immediate recovery of the sick, my students' patients, and people generally, called for a sign — a material evidence wherewith to satisfy the sick that something was being done for them; and I said, "Suffer it to be so now," for thus saith our Master. Experience, however, taught me the impossibility of demonstrating the Science of metaphysical healing by any outward form of practice.

In April, 1883, a bill in equity was filed in the United States Circuit Court in Boston, to restrain, by decree and order of the Court, the unlawful publishing and use of an infringing pamphlet printed and issued by a student of Christian Science.

Answer was filed by the defendant, alleging that the

copyrighted works of Mrs. Eddy were not original with her, but had been copied by her, or by her direction, from manuscripts originally composed by Dr. P. P. Quimby.

Testimony was taken on the part of Mrs. Eddy, the defendant being present personally and by counsel. The time for taking testimony on the part of the defendant having nearly expired, he gave notice through his counsel that he should not put in testimony. Later, Mrs. Eddy requested her lawyer to inquire of defendant's counsel why he did not present evidence to support his claim that Dr. Quimby was the author of her writings! Accordingly, her counsel asked the defendant's counsel this question, and he replied, in substance, "There is no evidence to present."

The stipulation for a judgment and a decree in favor of Mrs. Eddy was drawn up and signed by counsel. It was ordered that the complainant (Mrs. Eddy) recover of the defendant her cost of suit, taxed at ($113.09) one hundred thirteen and $\frac{9}{100}$ dollars.

A writ of injunction was issued under the seal of the said Court, restraining the defendant from directly or indirectly printing, publishing, selling, giving away, distributing, or in any way or manner disposing of, the enjoined pamphlet, on penalty of ten thousand dollars.

The infringing books, to the number of thirty-eight hundred or thereabouts, were put under the edge of the knife, and their unlawful existence destroyed, in Boston, Massachusetts.

It has been written that "nobody can be both founder and discoverer of the same thing." If this declaration

were either a truism or a rule, my experience would contradict it and prove an exception.

No works on the subject of Christian Science existed, prior to my discovery of this Science. Before the publication of my first work on this doctrine, a few manuscripts of mine were in circulation. The discovery and founding of Christian Science has cost more than thirty years of unremitting toil and unrest; but, comparing those with the joy of knowing that the sinner and the sick are helped thereby, that time and eternity bear witness to this gift of God to the race, I am the debtor.

In the latter half of the nineteenth century I discovered the Science of Christianity, and restored the first patient healed in this age by Christian Science. I taught the first student in Christian Science Mind-healing; was author and publisher of the first books on this subject; obtained the first charter for the first Christian Science church, originated its form of government, and was its first pastor. I donated to this church the land on which in 1894 was erected the first church edifice of this denomination in Boston; obtained the first and only charter for a metaphysical medical college, — was its first and only president; was editor and proprietor of the first Christian Science periodical; organized the first Christian Scientist Association, wrote its constitution and by-laws, — as also the constitution and by-laws of the National Christian Science Association; and gave it *The Christian Science Journal;* inaugurated our denominational form of Sunday services, Sunday School, and the entire system of teaching and practising Christian Science.

In 1895 I ordained that the Bible, and "Science and

Health with Key to the Scriptures," the Christian Science textbook, be the pastor, on this planet, of all the churches of the Christian Science denomination. This ordinance took effect the same year, and met with the universal approval and support of Christian Scientists. Whenever and wherever a church of Christian Science is established, its pastor is the Bible and my book.

In 1896 it goes without saying, preeminent over ignorance or envy, that Christian Science *is founded by its discoverer*, and built upon the rock of Christ. The elements of earth beat in vain against the immortal parapets of this Science. Erect and eternal, it will go on with the ages, go down the dim posterns of time unharmed, and on every battle-field rise higher in the estimation of thinkers and in the hearts of Christians.

CHAPTER XI

POEMS

Come Thou

COME, in the minstrel's lay;
When two hearts meet,
And true hearts greet,
And all is morn and May.

Come Thou! and now, anew,
To thought and deed
Give sober speed,
Thy will to know, and do.

Stay! till the storms are o'er —
The cold blasts done,
The reign of heaven begun,
And Love, the evermore.

Be patient, waiting heart:
Light, Love divine
Is here, and thine;
You therefore cannot part.

"The seasons come and go:
Love, like the sea,
Rolls on with thee, —
But knows no ebb and flow.

"Faith, hope, and tears, triune,
  Above the sod
  Find peace in God,
And one eternal noon."

Oh, Thou hast heard my prayer;
  And I am blest!
  This is Thy high behest:
Thou, here and *everywhere*.

Meeting of My Departed Mother and Husband

"Joy for thee, happy friend! thy bark is past
The dangerous sea, and safely moored at last —
  Beyond rough foam.
Soft gales celestial, in sweet music bore —
Spirit emancipate for this far shore —
  Thee to thy home.

"You've travelled long, and far from mortal joys,
To Soul's diviner sense, that spurns such toys,
  Brave wrestler, lone.
Now see thy ever-self; Life never fled;
Man is not mortal, never of the dead:
  The dark unknown.

"When hope soared high, and joy was eagle-plumed,
Thy pinions drooped; the flesh was weak, and doomed
  To pass away.
But faith triumphant round thy death-couch shed
Majestic forms; and radiant glory sped
  The dawning day.

"Intensely grand and glorious life's sphere, —
Beyond the shadow, infinite appear
Life, Love divine, —
Where mortal yearnings come not, sighs are stilled,
And home and peace and hearts are found and filled,
Thine, ever thine.

"Bearest thou no tidings from our loved on earth,
The toiler tireless for Truth's new birth
All-unbeguiled?
Our joy is gathered from her parting sigh:
This hour looks on her heart with pitying eye, —
What of my child?"

"When, severed by death's dream, I woke to Life,
She deemed I died, and could not know the strife
At first to fill
That waking with a love that steady turns
To God; a hope that ever upward yearns,
Bowed to His will.

"Years had passed o'er thy broken household band,
When angels beckoned me to this bright land,
With thee to meet.
She that has wept o'er thee, kissed my cold brow,
Rears the sad marble to our memory now,
In lone retreat.

"By the remembrance of her loyal life,
And parting prayer, I only know my wife,
Thy child, shall come —
Where farewells cloud not o'er our ransomed rest —
Hither to reap, with all the crowned and blest,
Of bliss the sum.

"When Love's rapt sense the heart-strings gently sweep,
With joy divinely fair, the high and deep,
To call her home,
She shall mount upward unto purer skies;
We shall be waiting, in what glad surprise,
Our spirits' own!"

Love

Brood o'er us with Thy shelt'ring wing,
'Neath which our spirits blend
Like brother birds, that soar and sing,
And on the same branch bend.
The arrow that doth wound the dove
Darts not from those who watch and love.

If thou the bending reed wouldst break
By thought or word unkind,
Pray that his spirit you partake,
Who loved and healed mankind:
Seek holy thoughts and heavenly strain,
That make men one in love remain.

Learn, too, that wisdom's rod is given
For faith to kiss, and know;
That greetings glorious from high heaven,
Whence joys supernal flow,
Come from that Love, divinely near,
Which chastens pride and earth-born fear,

Through God, who gave that word of might
  Which swelled creation's lay:
"Let there be light, and there was light."
  What chased the clouds away?
'T was Love whose finger traced aloud
A bow of promise on the cloud.

Thou to whose power our hope we give,
  Free us from human strife.
Fed by Thy love divine we live,
  For Love alone is Life;
And life most sweet, as heart to heart
Speaks kindly when we meet and part.

Woman's Rights

Grave on her monumental pile:
She won from vice, by virtue's smile,
Her dazzling crown, her sceptred throne,
Affection's wreath, a happy home;

The right to worship deep and pure,
To bless the orphan, feed the poor;
Last at the cross to mourn her Lord,
First at the tomb to hear his word:

To fold an angel's wings below;
And hover o'er the couch of woe;
To nurse the Bethlehem babe so sweet,
The right to sit at Jesus' feet;

To form the bud for bursting bloom,
The hoary head with joy to crown;
In short, the right to work and pray,
"To point to heaven and lead the way."

The Mother's Evening Prayer

O gentle presence, peace and joy and power;
O Life divine, that owns each waiting hour,
Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing to-night.

Love is our refuge; only with mine eye
Can I behold the snare, the pit, the fall:
His habitation high is here, and nigh,
His arm encircles me, and mine, and all.

O make me glad for every scalding tear,
For hope deferred, ingratitude, disdain!
Wait, and love more for every hate, and fear
No ill, — since God is good, and loss is gain.

Beneath the shadow of His mighty wing;
In that sweet secret of the narrow way,
Seeking and finding, with the angels sing:
"Lo, I am with you alway," — watch and pray.

No snare, no fowler, pestilence or pain;
No night drops down upon the troubled breast,
When heaven's aftersmile earth's tear-drops gain,
And mother finds her home and heavenly rest.

June

Whence are thy wooings, gentle June?
Thou hast a Naiad's charm;
Thy breezes scent the rose's breath;
Old Time gives thee her palm.
The lark's shrill song doth wake the dawn:
The eve-bird's forest flute
Gives back some maiden melody,
Too pure for aught so mute.

The fairy-peopled world of flowers,
Enraptured by thy spell,
Looks love unto the laughing hours,
Through woodland, grove, and dell;
And soft thy footstep falls upon
The verdant grass it weaves;
To melting murmurs ye have stirred
The timid, trembling leaves.

When sunshine beautifies the shower,
As smiles through teardrops seen,
Ask of its June, the long-hushed heart,
What hath the record been?
And thou wilt find that harmonies,
In which the Soul hath part,
Ne'er perish young, like things of earth,
In records of the heart.

Wish and Item

Written to the Editor of the "Item," Lynn, Mass.

I hope the heart that 's hungry
For things above the floor,
Will find within its portals
An item rich in store;

That melancholy mortals
Will count their mercies o'er,
And learn that Truth and wisdom
Have many items more;

That when a wrong is done us,
It stirs no thought of strife;
And Love becomes the substance,
As item, of our life;

That every ragged urchin,
With bare feet soiled or sore,
Share God's most tender mercies, —
Find items at our door.

Then if we 've done to others
Some good ne'er told before,
When angels shall repeat it,
'T will be an item more.

The Oak on the Mountain's Summit

Oh, mountain monarch, at whose feet I stand, —
Clouds to adorn thy brow, skies clasp thy hand, —
Nature divine, in harmony profound,
With peaceful presence hath begirt thee round.

And thou, majestic oak, from yon high place
Guard'st thou the earth, asleep in night's embrace, —
And from thy lofty summit, pouring down
Thy sheltering shade, her noonday glories crown?

Whate'er thy mission, mountain sentinel,
To my lone heart thou art a power and spell;
A lesson grave, of life, that teacheth me
To love the Hebrew figure of a tree.

Faithful and patient be my life as thine;
As strong to wrestle with the storms of time;
As deeply rooted in a soil of love;
As grandly rising to the heavens above.

Isle of Wight

Written on receiving a painting of the Isle

Isle of beauty, thou art singing
To my sense a sweet refrain;
To my busy mem'ry bringing
Scenes that I would see again.

Chief, the charm of thy reflecting,
Is the moral that it brings;
Nature, with the mind connecting,
Gives the artist's fancy wings.

Soul, sublime 'mid human *débris*,
Paints the limner's work, I ween,
Art and Science, all unweary,
Lighting up this mortal dream.

Work ill-done within the misty
Mine of human thoughts, we see
Soon abandoned when the Master
Crowns life's Cliff for such as we.

Students wise, he maketh now thus
Those who fish in waters deep,
When the buried Master hails us
From the shores afar, complete.

Art hath bathed this isthmus-lordling
In a beauty strong and meek
As the rock, whose upward tending
Points the plane of power to seek.

Isle of beauty, thou art teaching
Lessons long and grand, to-night,
To my heart that would be bleaching
To thy whiteness, Cliff of Wight.

Hope

'T is borne on the zephyr at eventide's hour;
It falls on the heart like the dew on the flower, —
An infinite essence from tropic to pole,
The promise, the home, and the heaven of Soul.

Hope happifies life, at the altar or bower,
And loosens the fetters of pride and of power;
It comes through our tears, as the soft summer rain,
To beautify, bless, and make joyful again.

The harp of the minstrel, the treasure of time;
A rainbow of rapture, o'erarching, divine;
The God-given mandate that speaks from above, —
No place for earth's idols, but hope thou, and love.

Rondelet

"The flowers of June
The gates of memory unbar:
The flowers of June
Such old-time harmonies *re*tune,
I fain would keep the gates ajar, —
So full of sweet enchantment are
The flowers of June."

James T. White.

To Mr. James T. White

Who loves not June
Is out of tune
With love and God;
The rose his rival reigns,
The stars reject his pains,
His home the clod!

And yet I trow,
When sweet *rondeau*
Doth play a part,
The curtain drops on June;
Veiled is the modest moon —
Hushed is the heart.

Autumn

Written in childhood, in a maple grove

Quickly earth's jewels disappear;
The turf, whereon I tread,
Ere autumn blanch another year,
May rest above my head.

Touched by the finger of decay
Is every earthly love;
For joy, to shun my weary way,
Is registered above.

The languid brooklets yield their sighs,
A requiem o'er the tomb
Of sunny days and cloudless skies,
Enhancing autumn's gloom.

The wild winds mutter, howl, and moan,
To scare my woodland walk,
And frightened fancy flees, to roam
Where ghosts and goblins stalk.

The cricket's sharp, discordant scream
Fills mortal sense with dread;
More sorrowful it scarce could seem;
It voices beauty fled.

Yet here, upon this faded sod, —
O happy hours and fleet, —
When songsters' matin hymns to God
Are poured in strains so sweet,

My heart unbidden joins rehearse;
I hope it 's better made,
When mingling with the universe,
Beneath the maple's shade.

Christ My Refuge

O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain,

And wake a white-winged angel throng
Of thoughts, illumed
By faith, and breathed in raptured song,
With love perfumed.

Then His unveiled, sweet mercies show
Life's burdens light.
I kiss the cross, and wake to know
A world more bright.

And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

Thus Truth engrounds me on the rock,
Upon Life's shore,
'Gainst which the winds and waves can shock,
Oh, nevermore!

From tired joy and grief afar,
And nearer Thee, —
Father, where Thine own children are,
I love to be.

My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

"Feed My Sheep"

Shepherd, show me how to go
O'er the hillside steep,
How to gather, how to sow, —
How to feed Thy sheep;

I will listen for Thy voice,
  Lest my footsteps stray;
I will follow and rejoice
  All the rugged way.

Thou wilt bind the stubborn will,
  Wound the callous breast,
Make self-righteousness be still,
  Break earth's stupid rest.
Strangers on a barren shore,
  Lab'ring long and lone,
We would enter by the door,
  And Thou know'st Thine own;

So, when day grows dark and cold,
  Tear or triumph harms,
Lead Thy lambkins to the fold,
  Take them in Thine arms;
Feed the hungry, heal the heart,
  Till the morning's beam;
White as wool, ere they depart,
  Shepherd, wash them clean.

Communion Hymn

Saw ye my Saviour? Heard ye the glad sound?
Felt ye the power of the Word?
'T was the Truth that made us free,
And was found by you and me
In the life and the love of our Lord.

Mourner, it calls you, — "Come to my bosom,
Love wipes your tears all away,
And will lift the shade of gloom,
And for you make radiant room
Midst the glories of one endless day."

Sinner, it calls you, — "Come to this fountain,
Cleanse the foul senses within;
'T is the Spirit that makes pure,
That exalts thee, and will cure
All thy sorrow and sickness and sin."

Strongest deliverer, friend of the friendless,
Life of all being divine:
Thou the Christ, and not the creed;
Thou the Truth in thought and deed;
Thou the water, the bread, and the wine.

Laus Deo!

Written on laying the corner-stone of The Mother Church

Laus Deo, it is done!
Rolled away from loving heart
Is a stone.
Lifted higher, we depart,
Having one.

Laus Deo, — on this rock
(Heaven chiselled squarely good)
Stands His church, —
God is Love, and understood
By His flock.

Laus Deo, night star-lit
Slumbers not in God's embrace;
Be awake;
Like this stone, be in thy place:
Stand, not sit.

Grave, silent, steadfast stone,
Dirge and song and shoutings low
In thy heart
Dwell serene, — and sorrow? No,
It has none,
Laus Deo!

A Verse

Mother's New Year Gift to the Little Children

Father-Mother God,
Loving me, —
Guard me when I sleep;
Guide my little feet
Up to Thee.

To the Big Children

Father-Mother good, lovingly
Thee I seek, —
Patient, meek,
In the way Thou hast, —
Be it slow or fast,
Up to Thee.

CHAPTER XII

TESTIMONIALS

Letters from those Healed by Reading "Science and Health with Key to the Scriptures"

The Editor of *The Christian Science Journal* (Falmouth and St. Paul Streets, Boston, Mass.) holds the original of most of the letters that authenticate these.

IT is something more than a year and a half since I was cured of a complication of diseases through reading "Science and Health with Key to the Scriptures."

Becoming at an early age disgusted with drugs, I learned hygiene, and practised it faithfully for over twenty years; then I began to lose all faith in its efficacy, became greatly discouraged, and, as I had never been cured of a single ailment, I rapidly grew worse in health. Hearing of this, a dear sister brought me Science and Health. Her admonition was, "Now read it, E——; I have heard that just the reading of that book has been known to heal the sick."

I had read to, and through, the chapter on Healing and Teaching,[1] and was so deeply interested that I began reading that blessed chapter over again, — when I found I was cured of my dyspepsia, that I could use my strength in lifting without feeling the old distressing pain in my side, and also that the pain in the kidneys only came on

[1] Page 292 of the revised edition of 1890.

at night, waking me out of sleep. Then I began my first conscious treatments: of course I followed no formula, and I needed none. A cry for help, knowing it would be answered; precious texts from the Bible, which had already become like a new book to me; sweet assurance of faith by the witnessing Spirit; strong logical conclusions, learned from Science and Health: what a wealth of material! Before finishing the book, all tendency to my old aches and pains had left me, and I have been a strong, healthy woman ever since.

My first demonstration with another than myself was also before I had finished my first reading. My husband was cured of the belief of bilious fever by not over ten minutes' treatment; the fever and pain in head and limbs disappearing in that instantaneous way as soon as I could summon sufficient courage to offer my services in this, to us, new but glorious work. He slept soundly that night (the treatment was given about 10 A. M.), and ate and worked as usual the next day, with no symptoms of a relapse then or afterward. That was in March, 1888; in the following August I met in one of our Rocky Mountain berry patches a lady who complained so bitterly that I felt compelled to offer her treatment. Her words, when I visited her at her home during Christmas week, will give some idea of the result: —

"Yes, I am doing three women's work, — attending to my own and my son's housework, and caring for his wife and new-born babe; but I am equal to it, when I think of all the Lord has done for me! Why, Mrs. S., I was cured with that first treatment you gave me, I know; because I went out to gather berries that day and was caught in a drenching shower, — and for ten years before

I could not bear the least exposure without suffering from those dreadful headaches I told you about, and from dysentery, — but that day I had neither. I had once been laid out for dead, — lying there perfectly conscious, hearing my friends grieving over me, — but I did not want to come to, I suffered so. No, I never have any of those ailments. I am a well, hearty woman, — and that is not all. I had been seeking religion for more than twenty years, but I never knew how Christians felt till I told you I was cured that day on the camp-ground."

On the first of this year I was so blessed as to receive a course of lessons from one of our teacher's students. Now I am only trusting that the time will come when I may be enabled to teach others the way of Truth, as well as to add to the many demonstrations God has given me. — E. D. S.

A student of Christian Science was employed in the Massachusetts State Prison at Charlestown, to teach the prisoners to make shoes. He carried his copy of "Science and Health with Key to the Scriptures" and the *Journal* with him, and as he had the opportunity would tell the men what this wonderful truth could do for them, setting them free in a larger and higher sense than they had dreamed of.

We make extracts from a number of letters that one of the prisoners has written to those who are interesting themselves in this work.

"*Editor of The Christian Science Journal:* — At the prison, once a week, there are Christian papers given to the inmates. But none of those papers point out so

clearly the fallibility of the mortal or carnal mind, and the infallibility of the divine Mind, as does the teaching of Christian Science.

"I was strangely blind and stupid. I loved sin, and it seemed as though I never would be able to forsake it. I did everything that would be expected of one entirely ignorant of God.

"I also had a complication of diseases. I could not begin to describe the medicines I have taken.

"I no longer look for material treatment, but humbly seek for the divine assistance of Jesus, through the way Christian Science has taught me. I am, indeed, an altered man. I now have no more doubt of the way of salvation than I have of the way to the prison workshop.

"I am very grateful to the students of Christian Science, for the interest they have taken in me and my fellow-prisoners. Their letters and books have been of great profit, and in accordance with their wish I have done what I could for the others.

"I gave the *Journal* to every man who would accept it, and related my experience to those who would listen. I told them they need go no farther than myself to see what the demonstration was; for not only have my eyes been healed, but many other ailments have disappeared.

"Some of the fellows told me I was becoming religiously insane, but acting upon your advice, I did not stop to argue with those opposed; and I am glad to be able to tell you that those who expressed interest were more than those who opposed.

"The chaplain told me I could keep Science and Health until I got through with it. I never should

get through with that book, but, as others were waiting for it, I did not like to keep it too long. God bless the author!

"I need have no fear after leaving here; I feel that I can make an honest living. I can honestly add, that my bad reputation is largely due to my lack of education. What little I do know, I learned here and in the House of Correction. I tell you this, for I feel that I must be honest with the kind friends who have done so much for me.

"Providing I should not be paroled, I shall remain here until the 24th of next December. God bless you all. — J. C."

I am glad to tell how I was healed. Beliefs of consumption, dyspepsia, neuralgia, piles, tobacco, and bad language held me in bondage for many years. Doctors that were consulted did nothing to relieve me, and I constantly grew worse. Nearly two years ago a lady told me that if I would read a book called "Science and Health with Key to the Scriptures" I would be healed. I told her I would "go into it for all it is worth," and I have found that it is worth all. I got the book, and read day and night. I saw that it must be true, and believed that what I could not then understand would be made clear later.

After some days' reading I was affected with drowsiness, followed by vomiting. This lasted several hours; when I fell into a sleep, and awoke healed. The good I have received, and that I have been able to do in healing others, has all come from Science and Health. I received some instructions from teachers; but they did me more

harm than good: I asked for bread, but they gave me a stone. I held to what I could understand of Science and Health; and the truth does not forsake me, but enables me to heal others.

Last February, I was called to treat a child that the M. D.'s said was dying from lung fever; after the third treatment the child got up and ran about, completely healed. Another child was brought to me, with rupture; after the second treatment the truss was thrown away. An aged lady was healed of heart disease and chills, in one treatment. These cases brought me many more, that were also healed.

The husband of a lady in the State Lunatic Asylum asked me to treat her; she had been for two years and a half in the asylum, and though taken home in this time once or twice, she had had to be taken back. After two weeks of absent treatment, the husband visited her, and the doctor reported great improvement during the preceding two weeks. At the end of another two weeks I went with the husband to the asylum, and the doctor told us that she was well enough to go home. The husband asked the doctor how it was that she had improved so rapidly, and he said that he could not account for it. We said nothing about the Christian Science treatment, and took the lady home. This was about a year ago, and she has remained perfectly well.

Many cases as striking as this can be referred to in this town, as evidence that Truth is the healer of sickness as well as of sin. — J. B. H.

No. 1. A lady friend, who was found to have a severe attack of dysentery, was assured that such attacks could

be cured without medicine, and advised to take no more. She was more than astonished at the result; for in less than an hour all pain and other symptoms of the trouble ceased, and she felt perfectly well the next day.

No. 2. While she was visiting relatives in the country, an infant of theirs was attacked severely with croup, and appeared to be on the verge of suffocation, giving its parents much alarm. The infant was taken in the arms of the lady, in thirty minutes was completely relieved, went to sleep, and awoke in good health the next morning.

No. 3. The mother of this child was subsequently attacked with a scrofulous swelling on the neck, just under the ear, which was very painful and disfiguring; the side of the face, also, being badly swollen. It was feared that this would develop into and undergo the usual phenomenon of abscess, as other similar swellings had done previously. She had great faith in the metaphysical treatment, because of the experience which she had had with her baby, and wrote a letter describing her case. This was immediately answered, and absent treatment was begun. In twenty-four hours after receipt of the letter, to the astonishment of herself and family, the tumor had entirely disappeared: there was not a trace of it left; although the day before it was fully as large as a hen's egg; red, and tender to the touch.

These instances are only a few of the many cures which have been performed in this way, and they are mentioned simply to show what good work may be done by any earnest, conscientious person who has gained by reading my works the proper understanding of the Principle of Christian Science.

What a wonderful field for enlightenment and profit lies open to those who seek after Truth. Alas, that the feet of so few enter it!

Rev. M. B. G. Eddy: — Will you kindly spare me a few moments for the perusal of these lines from a stranger, — one who feels under a debt of gratitude to you, — for, through the divine Science brought to light by you, I have been "made whole." I have been cured of a malignant cancer since I began to study Christian Science, and have *demonstrated the truth* of it in a number of cases. I have only studied your good books, having been *unable* to take the lectures for want of means. I dare not think of these, for there is no prospect that I shall be in a position to take the course at all. I do not allow myself to complain, but cheerfully take up my books and study, and feel thankful for this light.

M. E. W., Cañon City, Col.

Dear Madam: — May I thank you for your book, "Science and Health with Key to the Scriptures," and say how much I owe to it — almost my very life — at a most critical time. . . .

If it were not for the heat of your American summers (I had nine attacks of dysentery in the last one), and the expense, I should dearly like to learn from you personally; but I must forego this, — at any rate, for the present. If you would write me what the cost would be for a course on divine metaphysics, I would try to manage it later on.

Meanwhile, I should be grateful if you would refer me to any one in this country who is interested similarly, for I get more kicks than halfpence in discussing it.

Your obliged friend, (Rev.) I. G. W. Bishop,

Bovington Vicarage, Hemel Hempstead,
Herts, England.

Extract from a letter to Rev. M. B. G. Eddy

A gentleman here had hired all the most skilled doctors in the United States — nothing helped him. He was a ghost to look upon. I told him just to read my copies of your books. I talked to him, told him what he could do for himself if he but tried. He laughed at me. I was willing he should laugh, for it was very unusual for him to do this. He had your books two months, and last Sunday he returned them. I wish you could see him: *he is well.* He is happy, and told me he was going to write to you for the books for himself this week. — E. E. B.

Dear Madam: — I have been a sickly person all my life, until a few months ago, and was confined to my bed every little while. It was during one of many attacks that your book, "Science and Health with Key to the Scriptures," was handed me. I read it only a very short time, when I arose, well, went out into the kitchen, prepared a large dinner, and ate heartily of it.

I have been up and well ever since, — a marvel to my friends and family, and sometimes they can hardly believe it is I; and feeling so grateful, I must tell you of

it. I wish everybody in the world would read your book, for all would be benefited by it.

Gratefully yours, ANNA M. SMITH.

Dear Madam: — About seven years ago I was compelled to go to an oculist and have an operation performed upon my eyes. He fitted me with glasses, which I wore for a considerable time, and then removed; but the pain and difficulty returned, and I was obliged to go again to the oculist, who advised me never to take my glasses off again.

I continued wearing them for fully five years longer, until some time in last January, when, upon reading your book, "Science and Health with Key to the Scriptures," I again took them off. Since that time, though I have been in the courts reporting, and reading fine notes frequently, I have experienced no difficulty with my eyes.

Very respectfully,

WILLIAM A. SMITH, Wilmington, Del.

Dear Mrs. Eddy: — We have been studying "Science and Health with Key to the Scriptures" for a year, and I cannot tell you how much it has done for us; giving us health instead of sickness, and giving us such an understanding of God as we never had before. Christian Science was our only help two weeks ago, when our baby was born. My husband and myself were alone. I dressed myself the next day; commenced doing my work the third day, and am well and strong. It must be pleasing to you to know how much good your work is doing.

KITTIE BECK, Elmwood, Cass Co., Neb.

I was a helpless sufferer in August, 1883, and had been so for many years. The physicians said I had cancer of the uterus. I heard of your book, "Science and Health with Key to the Scriptures," bought a copy, began reading it, and a great light seemed to break through the darkness. I cried aloud in joy, "This is what I have been hungering for, these many years!" I studied it closely, and healed myself and several of my friends before I had taken instruction of any teacher.

Mrs. S. A. McMahon, Wyandotte, Kans.

I was healed thoroughly of the belief of chronic hepatitis and kidney disease, by reading "Science and Health with Key to the Scriptures." I have never, to this day, had the slightest return of it.

J. P. Filbert, Council Bluffs, Iowa.

You, dear Mrs. Eddy, have saved my life, through Science and Health; and I feel that the patients healed through me should give the first thanks to God and to you. — Mrs. D. S. Harriman, Kansas City, Mo.

How grand your book, "Science and Health with Key to the Scriptures," is! It is a translation of Truth. No amount of money could buy the book of me, if I could not get another. No matter what suffering comes, physical or mental, I have only to take Science and Health, and almost invariably the first sentence brings relief. It

seems to steady the thought. I do not think any student old enough to neglect reading it. When we think we are advanced far enough to let that book alone, then are we in danger.

Mrs. Ellen P. Clark, Dorchester, Mass.

Many thanks for the good received from your books. When I commenced reading them, I was carrying about a very sick body. Your books have healed me. I am now in perfect health. People look at me with surprise, and say they do not understand it; but when they see the sick ones made well, they are not always willing to believe it.

Mrs. Joseph Tillson, South Hanson, Mass.

Rev. M. B. G. Eddy: — I add one more testimony of a cure from reading your book, "Science and Health with Key to the Scriptures." Five years ago I lay prostrate with piles and inflammation of the bowels. All the coating came off, apparently. A stricture was formed, beyond medical reach. I then lived in Chicago; one of the best physicians, who made a specialty of treating piles, attended me. The pain was relieved, but my bowels were inactive, and remained so until New Year's eve.

I determined to trust all to God, or die before I would take any more medicine, as I never had an action unless I took a free dose of some laxative. If I forgot to take the medicine one night, or allowed myself to be without it, I had a terrible sick headache for two or three days, and terrible backache. I never had backache at any

other time, and the piles would be so much inflamed, in two days' time, that I could hardly tell where I suffered the worst.

Since I have learned to trust all to God, I have not had the least trouble with the piles, nor one twinge of the backache. I have an easy action of the bowels each morning. It was five days after I resolved to leave medicine alone, before a natural movement took place; and ever since I have been perfectly regular. It was a great effort for me to take that step, for I knew I was running the risk of throwing myself back into all misery, and perhaps into a worse state than before. By reading Science and Health, I learned that God was able to save the body as well as the soul, and I believed His promises were for me.

MATTIE E. MAYFIELD, Des Moines, Iowa.

For the Cause of Truth, I submit the following testimonial for publication; may it bring *one* more, at least, into the fold of divine Science! The truth, as it is stated in "Science and Health with Key to the Scriptures," has done much towards making our home the abiding-place of peace and harmony. I now write of the wonderful demonstration of Truth over the birth of my baby boy, two weeks ago. Sunday, September 23, we went for a long drive of three hours; at night I retired at the usual hour; toward morning I was given a little warning; when I awoke at seven o'clock, the birth took place. Not more than ten minutes after, I ate a hearty breakfast, and then had a refreshing sleep; at ten o'clock walked across the room while my bed was dressed; at

twelve took a substantial dinner; most of the afternoon sat up in bed, without any support but Truth; at six in the evening dressed myself and walked to the dining-room, and remained up for two hours. Next morning I arose at the usual hour, and have kept it up ever since, — was not confined to my bed one whole day. The second day was out walking in the yard, and the third day went for a drive in the morning and received callers in the afternoon. If it had not been for the presence of my young hopeful, it would have been hard to believe that there had so recently been a belief of a birth in the house; but then, I was sustained by Love, and had no belief of suffering to take my strength away. Before baby was two weeks old, I cooked, swept, ran the sewing machine, etc., assisting with the housework generally. How grateful I am for the obstetrics of this grand Science! Mothers need no longer listen to the whispering lies of the old serpent, for the law of mortal mind is broken by Truth.

Mrs. Dora Hossick, Carrolton, Mo.

My wife and I have been healed by reading your book, "Science and Health with Key to the Scriptures." We both feel very grateful to you.

Five months ago my wife gave birth to a child, without pain or inconvenience, has done all the housework since, and has been every minute perfectly well. Neither she nor the child have been ill, — as was constantly the case with former children, — so we have thought it right to name the child Glover Eddy.

We have been reading Science and Health nearly

two years, and have sold several copies to others. We are reading the *Journal* also this year.

Yours respectfully, JOHN B. HOUSEL, Lincoln, Neb.

Dear Mother: — The most blessed of women! Oh, how I long to sit within range of your voice and hear the truth that comes to you from on high! for none could speak such wondrous thoughts as have come from your pen, except it be the Spirit that speaketh in you.

Two years ago last October, while laboring under a great strain of care and anxiety in regard to financial affairs, I heard of Christian Science. I borrowed "Science and Health with Key to the Scriptures," and began to read. I bless God that I was driven to it by such an extremity. After reading some one hundred and fifty pages, I was convinced that it was the truth for which I had searched during twenty years. While I was reading the chapter on Imposition and Demonstration,[1] I was healed of endometritis and prolapsus uteri of over twenty years' standing, pronounced incurable by eminent physicians. Professor Ludlam, the dean of Hahnemann Medical College, of Chicago, Ill., was one of my doctors.

Before I was healed, to walk seven or eight blocks would so fatigue me that it would take me a week to recover. I now started out and walked, and was on my feet all day and for several succeeding days, but felt no weariness from my labors.

I felt, after being healed, I must have a Science and Health of my own. I had no money to buy it, so earned

[1] Page 234, revised edition of 1890.

it by getting subscribers for the *Journal*. It has gone with me everywhere I have been. I have been well ever since.

I had suffered from bodily ailments, but they were nothing compared to my mental trials. Grief, hatred, jealousy, and revenge had well-nigh bereft me of reason. I had lost a home of plenty, been reduced to almost abject poverty, and had become a cheerless woman, — could not smile without feeling I had sinned.

All my griefs and sorrows are now turned to joy, and my hatred is changed to love. "Glory to God in the highest, and on earth peace, good will toward men." I read Science and Health, and all your other books, together with the New Testament, every minute I can get. — E. B. C., Omaha, Neb.

I must add one more to your great pile of letters, to tell you what your book, "Science and Health with Key to the Scriptures," has done for me and my family. More than a year ago, my husband was suffering from an injury received about a year previous, and he went to Mrs. B. for treatment. His shoulder had been fractured, his collarbone broken, and he had sustained internal injuries. Several M. D.'s had attended him, but had given him very little relief. Mrs. B. treated him a short time, and he received much benefit. He bought Science and Health. From reading it, I was cured of a belief of chronic liver complaint. I suffered so much from headaches and constipation, and other beliefs, that I seldom ever saw a well day; but, thanks to you and divine Principle, I now seldom ever have a belief of feeling badly.

November 4th, last, I was confined. I was alone, because I knew no one whose thought was in harmony with Science. I thought I could get along without help, and I did. My little girl was sleeping in the same room with me, and after the birth she called a woman who was asleep upstairs, to take care of the baby. This woman was much frightened; but, on seeing how composed I was, she got over her fright. I was sitting up in bed, holding the child, and feeling as well as I ever did in my life. I never had seen a Scientist nor been treated, but got all my ideas from Science and Health. My baby was born on Sunday morning, and I got up Monday at noon, and stayed up. I never got along so well with a baby as I did with this one.

I am very thankful for the knowledge of Science I have gained through your book. I want so much to be a Scientist; but we are very poor. My husband is a brakeman on the railroad; and I have very little education. There is comfort in the thought that, if I can't be a Scientist, my children may be.

Yours with much love, C. A. W., Lexington, Mo.

In the February *Journal* it appears there is some one who says that "Science and Health with Key to the Scriptures" is hard to understand, and who thinks she can explain it. Perhaps my experience with Science and Health may help some one who might otherwise take up this thought, and so be led away from the truth. After reading and studying it for some time, and talking to the Scientists I met in my travels, the thought came to me, "Why not try these truths on yourself?" I did

so, and to my surprise and great joy I found immediate relief. Dyspepsia (the trouble of most commercial travellers), catarrh, and many lesser beliefs, left me, so that in a short time I was a *well man*, and by no other means than trusting to the Saviour's promises as explained in Science and Health. This took place while I was travelling about the country.

On my return home, I gave my wife treatments. In many instances the blessing came before the treatment was finished, and often we proved that only a thought of the power of Truth was sufficient to give relief.

One Sunday morning, soon after my return, a friend called and asked if I could give him anything to relieve his wife, who, he said, had been suffering for some days with rheumatism in her shoulder, so severely that she could neither dress alone nor comb her hair. I told him that the only medicine we had in the house was Christian Science. He laughed at the idea; but before he left, he asked if I would give his wife a treatment. I told him I was very young in Science, but if she wished it, I would. He went home, but returned immediately, saying she wished me to come. Then I asked help from the fountain of Truth, and started for my first treatment to be given away from home. When I left their room fifteen minutes later, she was shaking her hand high above her head, and exclaiming, "I am all right; I am well!" That was in November, 1887, and she has had no return of the belief since.

A friend told me that his son, twelve years old, had catarrh so badly that his breath was very offensive, his throat troubled him all the time, and that he had been deaf since he had the measles. In less than three weeks

both beliefs vanished. This was a case of absent treatment. I could give you other cases, but I think I have said enough to prove that Science and Health *is not hard to understand*, for my work has all been done without my ever attending class.

H. H. B., New York City.

A lady, with no other instructor than "Science and Health with Key to the Scriptures," has demonstrated beyond many who have taken numerous lessons. Persuaded, through her reading, of the allness of God, — and the perfectness of idea, — she would know nothing else. A daughter, so badly affected by poison oak (ivy) that for weeks death was feared from blood-poisoning, had recovered with a terrible dread of that plant. As the next season's picnic time drew near, she was regretting that she dared not go again. The mother, with her new-born faith in the Science of being, said, "Certainly you can go, for nothing can harm you." Assured by these words, the daughter went, and in her rambles fell into a mass of the dreaded plant; but trusting to the word of Truth, she thought nothing of it till one who knew of her previous trouble said, in her mother's presence, "See, her face is showing red already." But the mother was prompt in denial and assurance. Next morning, old symptoms were out in force, but they yielded at once and finally to the positive and uncompromising hold on Truth. Another daughter, that was thought too delicate to raise, from bronchial and nervous troubles, always dosed with medicine and wrapped in flannels, now runs free and well without either of these, winter

and summer. The mother was recently attacked by mesmerism from the church that believed she was influencing her daughter to leave. She overcame by the same unwavering trust in God, seeing Truth clearer than ever before. Her demonstrations come through no form of treatment, but by letting the Spirit bear witness, — by the positive recognition and realization of no reality but ever-present good.

The other night her husband was attacked with an old belief, similar to one that some time before had ended in a congestive chill which the doctor thought very serious, and from which he had been a long time in recovering. The wife simply recognized no reality in the belief, and, seeing only perfect being, felt no fear. She did nothing, — no "treating" in the usual sense. There is nothing to do but to understand that all is harmony, always. He felt the presence that destroys the sense of evil, and next morning — there was nothing left to recover from.

A lady, while doing some starching, thoughtlessly put her hand into the scalding starch to wring out a collar. Recalled to mortal sense by the stinging pain, she immediately realized the all-power of God. At once the pain began to subside; and as she brushed off the scalding starch, she could see the blister-swelling go down till there was but a little redness to show for the accident; absorbed in her thankfulness, she mechanically wrung out the collar with the same hand, and with no sense of pain, thus verifying the demonstration. This woman (not reading English) only knows Science as she has received it from her practitioner during the treatments received within the last month. So much has come to

her from Spirit through her loyalty to Christ, in so far as she could understand.

A case of ulcerated tooth and neuralgic belief would only partially yield after repeated treatments, till it was discovered that the patient was antagonizing Truth by holding the thought that her old remedy, laudanum, would give relief; treated from this standpoint, relief was immediate and final.

One morning after Rev. —— had been preaching to thousands for several days, he told them that he had never felt such a sense of depression nor had so little showing of results. Some Scientists hearing this, at once saw his trouble. He had been fearlessly exposing and denouncing evil; and it had turned on him, till the mesmerism was likely to overcome him entirely, for he did not understand the seeming power. The effect of the silent word to uplift and sustain, was very manifest that evening in his preaching, and was a beautiful demonstration of Science. He probably only felt Spirit-inspiration as he had not before, without a thought as to what had broken the evil spell; but we never know the what, or when, or where, of the harvest we can sow — "God giveth the increase." — E. H. B., Sacramento.

I had two German patients who were anxious to have you publish "Science and Health with Key to the Scriptures" in their language. I advised them to buy it and try to read it. They commenced reading, and now can

read all of Science and Health, but do not read well any other book or paper, and they do not need to. With great love. — M. H. P.

I sold three copies of "Science and Health with Key to the Scriptures" to friends, not long ago. One of them, fifty years of age, said to me, "I never had one day's sickness in my life; but after reading Science and Health I found that I was bruised and mangled, from the crown of my head to the soles of my feet. I have been reaching after something that, before reading Science and Health, seemed to me unattainable;" and with tears in her eyes, she rejoiced in the God of her salvation. Did not Jesus say, "If these should hold their peace, the stones would immediately cry out"?

P. L., Lexington, Ky.

For eight years I suffered terribly with my eyes; I could not read fifteen minutes without the most agonizing sick headache. Oculists called it a case of double vision, and said that the only chance for a cure lay in cutting the muscles of the eyes. This was done, but the pain was worse than before. One of the most famous oculists of New York said I would simply have to endure it for life, as it was a case of severe astigmatism.

I suffered so that my health gave way. A friend spoke to me of Christian Science, but I scoffed at the idea. Later on, in desperation, I asked her to lend me "Science and Health with Key to the Scriptures," thinking I might be able to read five minutes a day in it. I opened the

book at the chapter on Physiology, and began. Time passed unnoticed: every page seemed illuminated. I said, "This is everything or nothing; if everything, then you need no glasses." I took off the heavy ground glasses, and went on. What a terrible headache I had the next morning! but I fought it with the truth laid down in the book. I said again, "This is everything or nothing," and the truth triumphed. The headache ceased, but I felt miserably. I recalled what was said about chemicalization, and persevered.

In four days my eyes were well; I read as many hours a day as I pleased; my strength returned. I conquered one belief after another, until now, strong and well, I meet every belief with confidence. "I will fear *no* evil: for *Thou* art with me." For two years I have realized the peace and confidence which the knowledge that God is all-powerful and always present alone can give. Feeling a great desire to spread Christian Science, that it may do the good to others that it has to me, not only physically but spiritually, I ask if you have any missionaries in the work. Being a member of the Episcopal Church, I have always sent what I could to help foreign missions through that church. Will it do the most good to continue so doing, as our foreign missionaries are devoted men, or have you Christian Science missionaries who devote their lives to the work?

An answer addressed to me, or published in the *Journal*, would help one who is seeking to do right.

Yours sincerely, K. L. T.

I do wish to add my testimony of being healed by reading "Science and Health with Key to the Scrip-

tures." I had been an invalid for over twenty years, and had given up all hope of ever being well again. I had read the book about six weeks, when it seemed I was made all over new, and I could "run, and not be weary; and . . . walk, and not faint." I did not understand it, but it was the savior from death unto life with me; I have remained well ever since I was healed, — more than five years ago. I commenced to treat others as soon as I was born anew into the kingdom of Truth. My patients were healed right along, before I had taken lessons in a class, and they have remained well to this day.

Christian Science has made me as young as a girl of sixteen. If this should meet the eye of any sufferers who may be led to go and do as I did, they will be healed. — N. A. E.

Language is inadequate when bearing grateful testimony to the book "Science and Health with Key to the Scriptures." By its simple reading, I was healed of ills which baffled the skill of specialists and all curatives that love and money could command. After eighteen years of invalidism, and eight years of scepticism, without hope, with no God, — except a First Cause, — I was given up to die.

A loving friend told me of this book, which was soon brought; and thirty-five pages of the first chapter were read to me that evening. The next morning I got up, walked, and read the book for myself.

I mention the chapter, for the reason that nearly two years have passed since those wonderful words of Life

were first read to me, and *still* their sacred sweetness is ever the same. Now I exclaim, *God is* All!

Mrs. Mary A. R.

It is impossible for me to keep still any longer. In 1885, when I had not known a well day in five years, "Science and Health with Key to the Scriptures" was placed in my hands by a dear lady who insisted upon my reading it, saying she believed it would heal me. Like many, I was afraid of it, — until I learned what it really was. The friend's words were verified. I *was* healed by the reading of the book, and for one year continued to read nothing whatever but the Bible and Science and Health. They were my constant study. Through the understanding gained, that *God* is *All*, I came to demonstrate with great success, and with but one thought, — for I knew nothing about giving a "treatment;" I wish I knew as little now, for I believe that healing in Christian Science is to be done in a moment. I became anxious to learn more, to study with the teacher, but funds would not allow, — and I thought to substitute a course in Chicago, perhaps. Every time I would speak of it, however, my dear mother would say, "You have Science and Health and the Bible, and God for your teacher — what more do you need? If I could not go to the teacher, I would not go to any one."

If I had only heeded the blessed counsel of Truth!

I went to Chicago, however, so full of confidence in Christian Science that I supposed every one who had studied with Mrs. Eddy must be right. Unfortunately, I took my course with a spiritualist who had been through

two of her classes; discovered my mistake. and went to a mind-cure, — only to find the mistake repeated. Being an earnest seeker for Truth, I tried again to go to the Massachusetts Metaphysical College; but it was uncertain when there would be a class, so I took a course with one of Mrs. Eddy's students in Boston. The darkness now rolled away. Science and Health once more revealed the light to me as of old.

All this time, the mind-curers had me in view, and were sending me reading-matter; but, *praise the Lord!* Truth is victorious.

My dear brothers and sisters, let us be safely guided by the counsels of our Mother, in Science and Health! I, for one, am astounded that I was so led astray; but I did it all through ignorance, — and the *sincere* desire to know the truth and to *do* it, saved me.

Your sister in truth, R. D.

I have been reading Science and Health for one year and a half, and have had some wonderful demonstrations. People here are antagonistic to the Science, and tell me that I am a "fit subject for the asylum." Physicians threaten me with arrest, also, but I walk straight on, knowing *well in whom I trust.*

E. I. R., Wauseon, Ohio.

A little over two years ago, while living in Pittsburgh, my wife and I had Christian Science brought to our attention. We were at once interested, and bought a copy of "Science and Health with Key to the Scriptures."

At the time, Mrs. A—— was suffering with severe belief of astigmatism of the eyes. She had been treated by a number of specialists, during seven years, the last being the late Dr. Agnew of New York, who prescribed two sets of glasses. He said that he could do nothing more for her, as the trouble was organic; that she must wear glasses constantly; that if she attempted to go without, she would become either blind or insane. The glasses were in operation, and still life had become a burden from constant pain, when Christian Science came to our relief. Mrs. A—— had not in years read for two consecutive minutes, and could not use her eyes in sewing at all. The lady that told us of the Science, insisted that she *could* read Science and Health, which she actually did, — reading it through twice, and studying it carefully each time. After the second reading, there came the thought that she did not need the glasses, and she at once abandoned them, and went about her usual duties. In about two weeks from that day the eyes were perfectly healed, and are well and strong to-day.

E. G. A., New York City.

My Dear Teacher: — Yours without date is at hand. Could you know out of what depths of material *débris* the first reading of the first volume of Science and Health, six years ago last December, lifted me, you would believe it had always been "all I could ask." It was *only* words from the pen of *uninspired* writers that gave me pain. As the revelation of the All-good appeared to me, all other books, all forms of religion, all methods of healing, to my sense became void. Chronic beliefs of

disease of twenty years' standing, dimness of sight from the belief of age, all disappeared *instantly;* indeed, material life seemed a blank. The *why?* I could not explain, but this I did know, in this realm of the real I found joy, peace, rest, love to all, unbounded, unspeakable. Human language had lost its power of expression, for no words came to me; and in all this six years of bliss I still have found no words to tell my new-found life in God. The most chronic forms of disease have sometimes been healed instantly and without argument. With great love and gratitude. — M. H. P.

I take great comfort in reading "Science and Health with Key to the Scriptures," and will cling firmly to the light I have, knowing that more will be given me. While in Salt Lake City, I met at the hotel a lady who had been an invalid all her life. I talked with her about Christian Science, and loaned her Science and Health, together with the *Journals* I had with me. She had become very much discouraged, having lost all faith in doctors and medicine, and did not know where to turn next. She became very much absorbed in the book, feeling she had found salvation. She at once laid aside the glasses she was wearing, and now reads readily without them. She and her husband have accepted this truth beautifully. — Mrs. G. A. G., Ogden, Utah.

On a trip through Mexico I met a woman who told me that, although she did not believe in Christian Science, on her way from Wisconsin, her home, she had bought

a copy of Science and Health. When she reached M——, she met a minister from the North, whom the M. D.'s had sent there because of consumption, — they had given him two months to live. She gave him Science and Health, and while doing so, felt it was all absurd. The minister read it, and was healed *immediately*. Was not this a beautiful demonstration of the power of Truth, and good evidence that Science and Health is the word of God?

I had while in Mexico a glorious conquest over the fear of smallpox. There were hundreds of cases in some small towns where we were. After the fear was cast out, never a thought of it as real came to me or my husband, or troubled us in any way. On the street I met three men who were being taken to the pest-house with that loathsome disease. — F. W. C.

A lady to whom I sold "Science and Health with Key to the Scriptures," writes me: "My longing to know God has been answered in this book; and with the answer has come the healing." She is an intimate friend of Will Carleton, the poet. This is doing much good in the social circles. He has for a long time been interested, but his wife has declared it could not heal, and was not Christian. She will now be obliged to acknowledge this healing, for the lady above referred to has been, to sense, a great sufferer. — P. J. L.

Some of the experiences given in the *Journal* have been so helpful to me, I have been moved to give to its

readers a little experience of my own, which occurred when I first began the study of "Science and Health with Key to the Scriptures."

I had already been healed of sick headache, almost instantly, by declaring that I was God's child, and, as God is perfect, His child must be perfect also. This had given me great happiness, and a quiet, peaceful state of mind I never had known before. My family did not seem to see anything good in Christian Science, but to me it was sacred.

One Monday morning, I awoke feeling very ill indeed. The morning was warm and sultry. I thought I certainly could not wash that day; but when I went downstairs, I found my daughter had made preparations for such work. I thought, "Well, if she feels like washing, I will not say anything; perhaps I shall get over this." After breakfast I went about my work, thinking I could lean against the tub and wash with more ease than I could do up the morning work. I tried to treat myself as I had done before, — tried to realize that "all is Mind, there is no matter;" that "God is All, there is nothing beside Him," but all to no purpose. I seemed to grow worse all the time. I did not want my family to know how badly I was feeling, and it was very humiliating to think that I must give up and go to bed.

All at once these questions came to me, as though spoken by some one, taking me away from my line of thought entirely: How is God an ever-present help? How does He know our earnest desires? Then, without waiting for me to think how, the answer came in the same way, God is conscious Mind. Instantly the thoughts came: Is God conscious of me? Can I be

conscious of Him? I was healed instantly: every bad feeling was destroyed. I could see that the morning had not changed a particle, but I was oblivious of the weather. It did not seem that I had anything more to do with that washing. It was finished in good season, while I was "absent from the body, and present with the Lord."

That was the beginning of the battle with sin and self, but at the same time it was the dawning of the resurrection. Since then (over four years) I have had many experiences, some of which seem too sacred to give to the world. False literature has caused me much suffering; sorrow has visited my home; but, through all this, the light that came to me on that Monday morning — that new and precious sense of omnipresent Life, Truth, and Love — has never left me one moment. It was the light that cannot be hid.

Mrs. H. B. J., Cambridge, Ill.

Healing

Four years ago I learned for the first time that there was a way to be healed through Christ. I had always been sick, but found no relief in drugs; still, I thought that if the Bible was true, God could heal me. So, when my attention was called to Christian Science, I at once bought "Science and Health with Key to the Scriptures," studied it, and began to improve in health. I seemed to see God so near and so dear, — so different from the God I had been taught to fear. I studied alone night and day, until I found I was healed, both physically and mentally.

Then came a desire to tell every one of this wonderful truth. I expected all to feel just as pleased as I did; but to my sorrow none would believe. Some, it is true, took treatment and were helped, but went on in the old way, without a word of thanks. But still I could not give up. I seemed to know that this was the way, and I had rather live it alone than to follow the crowd the other way. But as time passed, I had some good demonstrations of this Love that is our Life.

I am the only Scientist in Le Roy, as yet, but the good seed has been sown, and where the people once scoffed at this "silly new idea," they are becoming interested, and many have been healed, and some are asking about it. One dear old lady and I study the Bible Lessons every Tuesday afternoon. She came to call, and as we talked, she told me of her sickness of years' standing; and was healed during our talk, so that she has never felt a touch of the old trouble since.

One lady, whom I had never seen, was healed of consumption in six weeks' treatment. She had not left her bed in four months, and had been given up by many physicians.

Mrs. Florence Williams, Le Roy, Mich.

I like the *Journal* and *Quarterly*, and have many of Rev. Mary B. G. Eddy's works, which make my little world. I have a great desire to learn more of this Love that casts out all fear, and to work in this Science. It is the greatest pleasure I have, to talk this truth, as far as I understand it, to any who will listen; and am waiting for others to learn of this blessed Science.

I give my experience in reading "Science and Health with Key to the Scriptures" aloud to a little child. A letter published in the *Journal*, written by a lady who had relieved a two-year-old child by reading to her, first suggested this course to me. At the time, my little one was a trifle over a year old. I was trying to overcome for him a claim which, though not one of serious illness, was no small trial to me, because of its frequent occurrence and its seeming ability to baffle my efforts. One day as I sat near and treated him, it occurred to me to read aloud. I took up one of the older editions of Science and Health lying near, began at the words, "Brains can give no idea of God's man," and read on for two or three paragraphs, endeavoring — as the writer suggested — to understand it myself; yet thinking, perchance, the purer thought of the babe might grasp the underlying meaning sooner than I. So it proved. Before the disturbance felt by me had been calmed, the weary expression on the face of the child was replaced by one of evident relief.

When putting him to sleep, I had often repeated the spiritual interpretation of the Lord's Prayer. One night he was very restless, fretful, and cried a great deal, while I seemed unable to soothe him. At last I perceived that he was asking for something, and it dawned upon me that the Prayer might be his desire. I began repeating it aloud, endeavoring to *mean* it also. He turned over quietly, and in a few minutes was sweetly sleeping.

The last time my attention was specially called to this subject, was about a year after the first experience. Various hindrances had been allowed to keep me from

Science and Health all day; and it was toward evening when I recognized that material sense had been given predominance, and must be put down. I soon felt drawn to read the book. The little boy had seemed restless and somewhat disturbed all day; but without thinking specially of him, rather to assist in holding my own thought, I began to read aloud, "Consciousness constructs a better body, when it has conquered our fear of matter." In a minute or two a little hand had touched mine, and I looked down into a sweet face fairly radiant with smiles. I read it over. The child was evidently delighted, and was restful and happy all the rest of the day. — A. H. W., Deland, Florida.

A week ago a friend wrote to me on business, and in the letter stated that his wife had been very ill for six weeks. At once the thought came, "Tell her to read the chapter on Healing, in Science and Health." In my answer to his letter I obeyed the thought. A few days after, I had occasion to call; found her much better, and *reading* Science and Health. They had done as directed, and had received the promise. — R., New York.

The first allusion to Christian Science reached me in an article I read on that subject. Later, a friend came to visit me, bringing a copy of "Science and Health with Key to the Scriptures." For two weeks I read it eagerly; then I sent for a copy for myself. When it came, I began to study it. The Bible, of which I had had but a dim understanding, began to grow clearer. The light

grew brighter each day. Finally, I began to treat myself against ills that had bound me for twenty-eight years. At the end of six weeks I was *healed*, much to the amazement of all who knew me. From that time, my desire was to help others out of their suffering, and to talk this wonderful truth. After a while I took the class lectures, and am doing what I can to spread this healing gospel. — A. M. G.

Rev. Mary B. G. Eddy.

My Dear Leader: — I will try to tell you how I was led to Christian Science. Heretofore I have not tried to lead a Christian life, but have always firmly believed that if one truly desired and needed help, he would get it from God by asking for it. I suffered, as I think but very few have, for fourteen years; yet I did not think it sufficient to warrant me in asking God to help me, until I gave up all hope elsewhere, — and this occurred in the spring of 1891. I then thought that the time had come to commit myself to God. Being at home alone, after going to bed I prayed God to deliver me from my torments, this sentence being the substance of my prayer, "What shall I do to be saved?"

I repeated that sentence, I suppose, until I fell asleep. About twelve o'clock at night, I saw a vision in the form of a man with wings, standing at the foot of my bed, — wings partly spread, — one arm hanging loosely at his side, and one extended above his head. At the same time there was a bright light shining in my room, which made all objects shine like fire. I knew where I was, and was not afraid. The vision (for such it was), after

looking directly at me for some time, spoke this one sentence, and then disappeared: "Do right, and thou shalt be saved."

I immediately tried to live according to that precept, and found relief in proportion to my understanding. I soon after learned of Christian Science. One of my brothers in Kansas, having been healed by it, persuaded me to buy "Science and Health with Key to the Scriptures," wherein I learned that the above precept was the key to Christian Science; that it is Christian Science to do right, and that nothing short of right living has any claim to the name.

I have been learning my way in Christian Science about one year, and have been successful in healing. I have all of your books, and am a subscriber for the *Journal* and *Quarterly Bible Lessons*. Some of the cases I have treated have yielded almost instantly. I am a stranger to you, but I have told you the truth, just as it occurred. Yours in truth,

SAM SCHROYER, Oklahoma City, Okla.

I desire to make known the great good I have received by reading the blessed book "Science and Health with Key to the Scriptures." Four years have now passed since I began to read it. It has been my only healer and teacher, as I never have had an opportunity to go through a class; but I find that the "Spirit of truth" will teach us all things if we will but practise well what we know. After two years and a half of study, I thought, as many beginners think, that I had travelled over the worst part of this narrow path.

Soon after, it came about that I was separated from every one who had ever heard of Christian Science; and, as I lived in the country, no one came to visit me for about eight months. At first, I thought the Lord had wrought a great evil. I had no one to talk to, but would take my Science and Health every morning, before going about my work, and read; yet mortal mind would say, "You can do no good, with no one to talk with." At last, one morning after listening to the serpent's voice, I looked out at the little wild flowers as they waved to and fro; they seemed to be a living voice, and this is what they said: "On earth peace, good will toward men." There was also a mocking-bird that would sit on the house and sing. For the first time, I realized that divine Love was the only friend I needed. Soon after, I sent the *Journal* to my nearest neighbor, by her little son who came to play with my children. Afterward she told me that when she began to read it she said to the family, "God has sent this book to me." Calling to see her one evening, I found her suffering from heart disease. I began talking to her about Christian Science, and in less than an hour she declared herself healed. She is to-day a happy woman. I would say to all suffering ones, that if you will buy a copy of this wonderful book, "Science and Health with Key to the Scriptures," by the Rev. Mary Baker G. Eddy, and study it, and practise its teachings, you will find it a pearl of great price.

Mrs. Fannie Meeks, Bells, Grayson Co., Texas.

On my arrival in New York, last July, my brother spoke to me of "Science and Health with Key to the

Scriptures;" and, coming in contact with a number of Scientists, all wishing me to procure the book, I did so. I read it through in the same manner in which I would read any other book, to find out the contents.

Before I got to the end, having partly understood its meaning, I began to demonstrate over old physical troubles, and they disappeared. A belt that I had worn for over twelve years, I took off, and threw overboard (being a seafaring man).

Up to that time I had been a constant smoker, and chewed tobacco; but I gradually lost all pleasure in it, and now look upon it with disgust.

I was brought up in the Lutheran doctrine, and when a boy received a good knowledge of Scripture; but I never understood it until explained to me in Science and Health.

H. F. Witkov,
27 Needham Road, Liverpool, England.

In a letter received a few days ago from one of my absent patients, there was such a glorious testimonial for Science and Health that I feel as if I ought to send it in for the pages of our *Journal*, trusting it may be the means of helping many others to turn for help and comfort, in every emergency, to this book.

In her letter, this lady says: "A few days since, I had quite a serious claim attack me. I left my mending, took Science and Health and read all the afternoon and evening; when all trace of the claim was gone, and I have felt nothing of it since."

When this dear woman applied to Truth, she was a great sufferer. Her gratitude knows no bounds. Many

chronic ailments, which have bound her with heavy chains for many years, are being removed one by one. It is such a sweet privilege to lead her out of this bondage of flesh, for she turns with such childlike trust and obedience to the book, and looks to that for aid in every trial and affliction. It is beautiful to see, and is a rebuke to some of us older in the thought, who depend so much on personality.

She is far away, in a little country town where Science has hardly been heard of; but she is so happy with her book that she has no desire for other reading.

I have always tried to show her that God was with her there as well as with us here; that in Him she possesses all; and that with her Bible and Science and Health no harm can befall her, for the remedy for every ill she has at hand. — Mrs. C. H. S., Woburn, Mass.

I have been an interested reader of the *Journal* for some time, and thought I would contribute my mite by giving one of my latest demonstrations in Christian Science.

An accident occurred as follows: Officers, while hunting for a criminal in thick underbrush, fired upon each other through mistake, and it was found that one was shot six times; two of the bullets passing through the abdomen, and one through the hips.

Two physicians who examined him had no hope. He asked me to help him. I took the case. Relief came almost instantly. I treated him for eight days; the fifth, I heard one of three physicians, who held a private consultation over my patient, ask him this question:

"Mr. F——, have you not got one bit of pain?" I was rewarded by hearing him answer, "No, sir; not the least bit." No one else seemed to have any hope for him; but I held firmly to the thought that God is an ever-present help, never doubting, and Christian Science has again won a victory. Many people call it a miracle, and it has set them to thinking.

The harvest is now ripe and ready for the reaper. I wish some good Christian Science teacher would come and help us. I can help in my own way, but am not advanced enough to lead and teach others. I have only studied Science and Health a little over a year, and have not been through a class yet.

S. G. Schroyer, Oklahoma City, Oklahoma.

I became interested in Christian Science through being healed. I had no faith in doctors, therefore would not consult any; but felt that something must be done, or I would soon follow a brother and sister who had passed on with the same claim. In my extremity I thought of the "great Physician," and took my case to Him, and realized that He alone could help me.

A relative, finding I would not consult a doctor or take any drug, gave me "Science and Health with Key to the Scriptures" to read; saying that, although a dear friend thought she was greatly helped by a Christian Scientist, he himself had no faith in that kind of treatment, and had no use for the book.

I had heard of the people called Christian Scientists, and of their textbook, Science and Health, but knew nothing about either; yet I wanted to know, and took

the book gladly, and was soon deeply interested in it. It was a revelation to me. Although I could only understand it in part, I knew it was the truth, and the truth was making me free. I felt that I had been bound and in prison; and that now, one after another, the bonds were being broken, and I was lifted into the pure air and light of heaven. I was healed before I had read half-way through the precious volume; for I was obliged to read slowly, and some passages over and over again. When I came to page 304, line 10 (47th edition), I then and there felt that I must add my testimony, though already there were "heaps upon heaps;" but since then, I have tried to put the thought of those dark days away from me, and only refer to them now in the hope that some one who is bound may be released and brought into the light of divine Love, which alone can heal, and make us "every whit whole."

L. M. C., Brooklyn, N. Y.

I have been thinking for a long time that I would give my experience in coming out of sickness into the knowledge of health by reading "Science and Health with Key to the Scriptures."

I was sixty years old (as we mortals count time) before I ever read one word of Christian Science. On July 2, 1890, I met a Scientist who gave me a pamphlet called "Christian Healing," by the Rev. Mary B. G. Eddy. At that time I was almost helpless. This lady advised me to buy Science and Health. I did so, and tried to read it; but my hands were so lame I could not hold it, and I let it fall to the floor so often that it became unbound, and I laid it away and resumed my medicine.

The following May, the Scientist visited in this city again. She advised me to burn all my medicines and to lean unreservedly on the promises of God. I took her advice; had my book rebound in three volumes, so I could hold it more easily, and now read it constantly, reading nothing else. Sometimes I would suffer intensely, then I would get a little better; then more suffering, and so on, until August, 1891, when all pain left me. I have had no return of it, and no disagreeable sensations of any kind, and am perfectly well in all respects.

Surely, if we will but trust our heavenly Father, He is sufficient for us. I hope some one of, or near, my age, who is afflicted, may read this and take courage; for I have *demonstrated* the fact that, by reading Science and Health, in connection with the Bible, and trying to follow the teaching therein, one in the autumn of life may be made over new. I am so thankful to God for my great recovery!

That remark of Sojourner Truth helps me to a better understanding of Life in God: "God is the great house that holds all His children; we dwell in Him as the fishes dwell in the seas." — P. T. P.

Until about one year ago, I had no thought of investigating Christian Science. Previous to that time it had been presented to me in such a way that I condemned it as unreasonable and absurd. At that time it was presented to me in a more reasonable light. I determined to divest myself of prejudice (as far as was possible) and investigate it, thinking that if there was anything in it, it was for me as well as others; that I surely needed

it, and if I found no good in it, I could then with some show of reason condemn it.

I had been reading Science and Health about two weeks, when one morning I wanted my cane. It had been misplaced; and while looking for it the thought came to me, If all is Mind, I need no cane. I went out without it, have not used it at all since, and do not need it as a support; but for a time I did miss it from my hand. I had used it for years as a support to a very lame back.

I before went much stooped, because it pained me to straighten up; but from the time I laid my cane aside I straightened up, free from pain. Occasionally I have a slight pain in my back, but it is nothing to compare with what it had been.

In a short time after laying my cane aside, my pipe and tobacco went out into the street and have not returned. I had smoked for sixty-five years, and chewed for fifty. I have no desire for either of them; in fact, the smoke is offensive to me.

Many times before I had tried to quit, but the desire for it was so strong that I would go back to it; and when I tried to "taper off," I would make the taper end the longest.

Many other physical claims have disappeared, and it is a common thing for acquaintances to say when they meet me, "You look better than I have seen you for years; what have you been doing?" My reply is, I not only look better, but feel better, and am better; and Christian Science has done it.

With all this, I seem to have very little spiritual understanding of the truth; am endeavoring to get more, but

it seems slow. If there is a shorter road to it than I have found, I should like to be directed to it.

J. S. M., Joplin, Mo.

Four years ago I was healed by reading "Science and Health with Key to the Scriptures." The third day, one of my worst claims gave way. The book was full of light, and disease vanished as naturally as darkness gives place to light, although it was about six months before I was entirely healed.

Seeing this truth in its purity, showed me where to take my stand; and in defending it I have the prince of this world to meet. Mortal mind has even called me crazy; but what a blessing to know the nothingness of that mind, and that divine Principle governs all its ideas, and will place each where it belongs!

If our Master was persecuted, can his servants hope to escape? I know in some degree what Paul meant when he said he rejoiced in tribulations, "for when I am weak, then am I strong."

Many claims that have baffled the skill of the physicians have disappeared through my understanding of Truth. What a blessing that we can break the bread of Life to others, and so add to our crown of rejoicing!

S. E. R., Kansas City, Mo.

A dear little six-year old boy of my acquaintance was invited by his teacher, with the rest of his class in kindergarten school, to attend a picnic one afternoon. He did not feel that he wanted to go; seemed dumpish, and

according to mortal belief was not well; at noon, he said he wanted to go to sleep.

His mother took him in her lap and began to read to him from "Science and Health with Key to the Scriptures." Very soon he expressed a wish to go to the picnic, and did go. His father, happening to pass the place where the little ones were spending the afternoon, and somewhat surprised to see him playing, as happy and active as any there, called to him and asked, "How long did you sleep?" The little fellow replied, "I did not sleep at all; mamma read to me from Science and Health, and I was well in a minute." — K. L. H.

One evening I was calling on a neighbor, and somehow the subject of Christian Science came up. I asked her what it was, and what they believed.

She then told me of a friend of hers who had become a Christian Scientist. This friend had passed through great sorrow and disappointment; her health had failed her, and her cheerful disposition had entirely changed; she could talk of nothing but her troubles, and was a most unhappy woman. A few years ago she visited my neighbor, who, greatly surprised at her changed appearance, — for she was happy and well, — asked where her troubles were. The reply was, "I have no troubles. I have found true happiness; for I have become a Christian Scientist."

I became deeply interested, and asked if the students in Clinton had public meetings on Sundays. She replied that they had, and told me where they were.

The next Sunday, I went. All was quiet when I en-

tered, for they were engaged in silent prayer. Soon they repeated the spiritual interpretation of the Lord's Prayer. I shall never forget the impression that made on me; all the next week I heard the leader's voice repeating the first sentence.

I was invited to come again, and did so. One of the ladies loaned me "Science and Health with Key to the Scriptures," and offered to get me one; which she did the next week. I have studied it in connection with the Bible. I have greatly improved in health, having had only one attack of a physical trouble which caused great suffering, since that time, and that was a year ago.

At first, I did not think anything about being healed, or of my physical infirmity. I only loved the sacred teaching. How true, that God's word does not return unto Him void! The words of truth that my neighbor's friend spoke to her, were what first awakened me. If the one who first hears it does not receive it, it goes to some one who is ready, and it takes root and bears fruit.

Mrs. G. H. I., Clinton, N. Y.

About three years ago I was near death's door with various troubles; also, was seventy years old. I had a desire to know something of Christian Science.

I procured the textbook, and studied it with a desire to know the truth. At first all was dark; but light began slowly to come, and at the end of three months I found my physical claims all gone and my eyesight restored. At the end of three months more, I had gained thirty-five pounds in weight.

I had been an infidel, and the change from that came more slowly; but now I know that my Redeemer lives,

and I am able by divine grace to make very convincing demonstrations. — J. S., Rudd, Iowa.

For a long time I have felt that I must in some way express my great debt of gratitude for Christian Science. I know no better way to do so than to give an account, through the *Journal*, of some of the many blessings I have received as a result of our Leader's untiring toil and self-sacrificing love for suffering mortals, in giving to us the wonderful book, "Science and Health with Key to the Scriptures."

When I first heard of Christian Science, about six years ago, I was satisfied that it was the religion of Christ Jesus, because Jesus had so plainly said, "And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover."

I had been a church-member since my girlhood, but was not satisfied that my belief would take me to heaven, as I did not have these "signs following" — and this had always troubled me; so, when I heard that an old acquaintance living at a distance had not only been raised from a dying condition to health, but her life had been changed and purified through Christian Science, I could hardly wait to know more of this Christlike religion which was casting out evils and healing the sick. I searched every bookstore in the city for Science and Health, at last found a copy, and was delighted to get hold of it, but little realized what a treasure it was to be to me and my household.

At first it was like Greek to me, and I could not un-

derstand much of it, but gleaned enough to keep on reading, and longed for some one to talk to me of it.

After I had been reading it about a year's time, I suddenly became almost blind. I knew no Scientist to go to, so went to physicians; they told me that my case was hopeless, that it was certain my sight never could be restored, and the probabilities were that I would soon be totally blind.

I felt sure that Christian Science would help me if I could only fully understand it; but there was no one from whom I could ask help, that I knew of. I gave all the time that I could use my eyes to studying Science and Health, — which at first was not more than five minutes two, and sometimes three, times a day; gradually my sight returned, until it was fully restored.

During this time God and the "little book" were my only help. My understanding was very limited; but like the prodigal son, I had turned away from the husks, towards my Father's house, and while I "was yet a great way off" my Father came to meet me. When this great cloud of darkness was banished by the light of Truth, could I doubt that Christian Science was indeed the "Comforter" that would lead us "into all truth"?

Again I lay at the point of death; but holding steadfastly to the truth, knowing, from the teaching of this precious book, that God is Life and there is no death, I was raised up to health, — restored to my husband and little children, all of whom I am thankful to say are now with me in Science.

I had no one to talk with on this subject, knew no one of whose understanding I felt sure enough to ask for help; but I was careful from the first not to read or

inquire into anything except genuine Christian Science, and how thankful I am for it! Since then, I have been through a class.

I cannot express in words what Christian Science has done for my children, or my gratitude that the light of Truth has come to them in their innocent childhood, — healing all claims of sickness, and showing us how to overcome the more stubborn claims of sin. — L. F. B.

It is a little over one year since a very esteemed friend, of this city, invited me to partake of the heavenly manna contained in the revelation of "Science and Health with Key to the Scriptures." I had, up to that time, been for fifteen years a victim of hip-joint disease; this eventually confining me to my bed, where I had been ten months when the "book of prophecy" was opened for me. I was not long in finding the light I needed, — that gave "feet to the lame," enabling me now to go, move, and walk, where I will, without crutch or support of any description, save the staff of divine Science.

In proportion as my thoughts are occupied with the work in Science, does the peace and joy come inwardly that transforms the blight of error externally.

T. G. K., Tacoma, Wash.

I wish to acknowledge the blessings which Christian Science has brought to me through reading "Science and Health with Key to the Scriptures." My first demonstration was over the tobacco habit; I had smoked for at least fifteen years: I have now no desire for tobacco.

I was then healed of two claims which had bound me for ten years. My prayer is that I may be so filled with the truth that I can carry the message to my brother man.

F. W. K., Angelica, N. Y.

I take advantage of the great privilege granted us, to give my testimony for Christian Science through the pages of our much loved *Journal*. The blessing has been so bountiful that words can but poorly express my gratitude.

A little over six years ago, a relative came from Denver, Colorado, to visit us. She was a Christian Scientist, having herself been healed of a severe claim that M. D.'s, drugs, and climate could not relieve; and her husband having been in the drug business, she had had a chance to give them a fair trial.

My sister-in-law did not talk much on the subject, as I remember; but what was better, lived the truth before us as she realized it.

One day (a blessed day to me), I ventured to open Science and Health, and read the first sentence in the Preface. I closed the book, wondering what more it could contain, this seeming to cover the whole ground. When my sister-in-law returned to the room, I asked her if I might read it. Her reply was, "Yes; but begin at the first."

That night, after all had retired, I began to read; within forty-eight hours I destroyed all drugs, applications, etc., notwithstanding the fact that my husband had just paid fifty dollars to a travelling specialist for part of a treatment. With the drugs disappeared ail-

ments of nine years' standing, which M. D.'s had failed to relieve.

I now understand that my sudden healing was due to my turning completely away from material methods; for I was convinced I should never use them again. I realized that God was my health, my strength, my Life, therefore All. As I read Science and Health, I wondered why others had not discerned this truth, — physicians, ministers, and others who had devoted their lives to benefit mankind. Yes! why? Because they had been seeking in the opposite direction to Truth, namely, for cause and effect in matter, when all cause and effect are mental.

I mention physicians and ministers, because one class claims to heal disease, the other claims to heal sin; but Christian Science heals physically and morally, — it contains all; "its leaves are for the healing of the nations."

L. B. A., Memphis, Tenn.

I was for years a great sufferer. I called doctor after doctor, getting no help. The last one, after treating me for one year, told me he would give me one year more to live.

One evening a near neighbor came in and asked me to go home with her; and as it was only a few steps, I did so.

She took up a new book, Science and Health, read me a few chapters, and then gave me some Christian Science tracts, which I read, and one of them I almost committed to memory.

I bought a copy of "Science and Health with Key to

the Scriptures," and studied it carefully. I am healed of all those claims which troubled me so long. I was lifted out of darkness into light.

M. J. P., Burns, Oregon.

Chicago, March 19, 1894.

Rev. Mary B. G. Eddy, Boston, Mass.: — I wish to thank you for the true light that was revealed to me by reading your book, "Science and Health with Key to the Scriptures," and at once adopting its teaching. It was one year ago to-day that I put on the armor, determined never to surrender to the enemy; and you may know I have looked forward to this day with a great deal of pleasure, to show my friends that the Lord is constantly with me to help overcome all evil.

Some said, when I first started in this new path, "Wait until you get one of your stomach attacks, and you will change your mind." For months they have waited, and are beginning to see the truth in my actions, that speak for themselves, and show that all is *Mind*.

For nearly thirty years I had been a sufferer from throat and stomach troubles; bronchitis, dyspepsia, gastralgia, and gastritis, etc., were the terms applied by my physicians. About eighteen years of that time I was engaged in the drug business, had constant opportunities for consulting the best physicians, and took such medicine as I felt assured would cure me; but only to be disappointed each time.

The last few years I had been living on oatmeal crackers and hot water; suffering more or less all the time, and could not eat anything else without suffering intense

pain. I felt as though I could not live many months more, and was getting ready to give up the fight when a dear friend and neighbor, Mrs. Corning, left a copy of Science and Health at our home. At first I did not care to read it; having been educated, for many years, in the belief that medicine can cure all diseases, I could not conceive of anything else to cure the sick.

One Sunday I had the curiosity to know something about this Christian Science, and read Science and Health. The more I read, the more interested I became, and finally said to myself, "I will try it." I took a large porous plaster and four thicknesses of flannel off my stomach, and threw them in the corner, saying, "Now it shall be Mind over matter; no more matter over Mind." I filled a large basket full of bottles containing medicine, and put it in the shed (where all medicine should be). From that day I have eaten of everything on the table, and all I wished. Coffee was my worst enemy, and I had not tasted it for years without suffering untold agony. Several days passed before I cared to drink it; then, one morning, I told my family I would commence to use it; I did, and have used it every day since, and don't know that I have a stomach, as it never has caused me any trouble since that morning.

I am happy to say I have not used a drop of any kind of medicine, internally or externally, from that day, and *I know that all is Mind.* I read the Bible and Science and Health nearly every day, thanking the Lord for the years of suffering which have led me to the truth as taught by our Saviour; for I feel it was only through its victory over the suffering that the truth could have been revealed in my case.

I have had some demonstrations to make over error, but each time it becomes easier. God is ever present and ready to help me, and I trust in Him; my faith is planted on a rock that is immovable.

Yours truly, FRANK S. EBERHART.

P. S. If you think this letter, or any part of it, will help some one out of darkness into the light of Truth, you are at liberty to have it published.

Having so many occupations and interruptions, I have not found time to read "Science and Health with Key to the Scriptures" sufficiently, but will not on that account delay thanking you for its excellence.

HENRY W. LONGFELLOW, Cambridge, Mass.

I am an old-school practitioner; have served as surgeon in two European wars; practised medicine for about ten years in New York city and Brooklyn, until my health compelled me to relinquish my profession. I became a victim of the morphia habit, taking daily thirty grains of that drug. My physicians declared me consumptive, and abandoned all hopes of recovery. Shortly after this I made the acquaintance of a student of the author of "Science and Health with Key to the Scriptures," who presented me with her works; and as drugs did me no good, I stopped taking any whatever, save morphia, without which I thought it impossible to get along, and to my astonishment began to gain in flesh, and my ambition returning in proportion. I finally felt that I would stop my loathsome habit of morphia-eating, and did so

in one week, without any discomfort worth mentioning. For a test I administered one fourth of a grain of morphia to the aforesaid Scientist, hypodermically, without the slightest physiological effect, clearly proving the existence of metaphysical laws. I have read Science and Health carefully, and consider my present improved health solely due to mental influence.

Otto Anderson, M. D., Cincinnati, Ohio.

The profound truths which you announce, sustained by facts of the immortal life, give to your work the seal of inspiration — reaffirm in modern phrase the Christian revelations. In times like these, so sunk in sensualism, I hail with joy your voice, speaking an assured word for God and immortality, and my joy is heightened that these words are of woman's divinings.

A. Bronson Alcott, Concord, Mass.

I was sick six years; tried many physicians and remedies, but received no lasting benefit from any of them, and concluded I must remain sick the rest of my life. In this condition, I purchased the book "Science and Health with Key to the Scriptures," read it, was deeply interested, and noticed that my health began to improve; and the more I read the book, the better I became in health. This I can say truly: it did more for my health than all the physicians and remedies that I had ever tried. — Dr. S. G. Todd, 11 School St., Newburyport.

I had been a nervous sufferer for nine years; had a belief of incurable disease of the heart, and was subject

to severe nervous prostration if I became the least weary. I was told that if I should read your books they would cure me. I commenced reading them: in ten days I was surprised to find myself overcoming my nervous spasms without the aid of medicine; and ever since then I have been improving, and I now can walk twenty miles without fatigue, and have been able to rise above all ailments.

MRS. JULIA A. B. DAVIS,
Central Village, Westport, Mass.

I would inform my friends and the public, that after twelve years of sickness I am restored to health; and, with renewed vigor and keen enjoyment, take up the pleasures and duties of life once more; all labor now seems less arduous, and all happiness more perfect. To Christian Science, as taught in "Science and Health with Key to the Scriptures," I am indebted for my restoration. I can cordially recommend this book to all.

ROSE A. WIGGLESWORTH, Lowell, Mass.

When I commenced reading "Science and Health with Key to the Scriptures," I could sit up but a very short time, and could not eat the most simple food without great distress. In a few days there was a great change, and I have been growing better ever since.

E. D. RICHARDSON, Merrimac, Mass.

I have not been as well for years as I have been since reading "Science and Health with Key to the Scriptures," all of which I impute to its teaching.

(MRS.) MARY A. WILLIAMS, Freeport, Ill.

Had been in ill-health for several years; had been confined to my bed three months, when I got your book and read it. At first I was unable to read it myself, and others read it to me, and the truth revealed in your book restored me to health.

(Col.) E. J. Smith, Washington, D. C.

I have been perusing with great interest your work on metaphysical Science, for the last four months, and to great advantage; you make the path to health so plain, that a wayfaring man, though a fool, cannot err therein.

R. I. Barker, Bethel, Me.

"Science and Health with Key to the Scriptures" "is a lamp unto my feet, and a light unto my path;" your missiles of Mind have battered down the illusions of sense, allowing Life to appear an eternal monument, whose spirited hieroglyphics, Truth and Love, unlike those cut in marble, shall grow more luminous to consciousness as sickness, sin and death fade out of belief.

Arthur T. Buswell,
Office of Associated Charities, Cincinnati, O.

"Science and Health with Key to the Scriptures" is beautiful in its form of thought and expression. I have perused it with interest. Your book tends to lead us to new thoughts and practices in the healing art, and for many maladies I have no doubt the treatment your excellent work introduces will be the only remedy.

(Col.) Rob't B. Caverly, Centralville, Mass.

Undoubtedly "Science and Health with Key to the Scriptures" is the greatest and grandest book ever published; and that by pulpit and press it will be so acknowledged, is only a question of time. Yours has, indeed, been a pioneer work, and will be; and I believe that you, of all the millions, are selected and chosen because of your peculiar fitness for this great work — this grand work of opening the gates and leading the way, that fallen humanity may follow step by step; reach up to Christ, and be made whole! That all this should be systematized and proven with mathematical precision, — that there can be no guesswork or quackery, — is simply astounding. Science and Health has given me a new impetus heavenward.

M. A. Hinkley, Williamsport, Pa.

The book "Science and Health with Key to the Scriptures" is the most wonderful work that has been written in the past five thousand years. I wish you could get ten dollars per copy. I am of the opinion that I can heal the sick on its basis, from reading the work.

H. D. Dexter, M. D., Dundee, N. Y.

Rev. Mary B. G. Eddy's book, "Science and Health with Key to the Scriptures," has been duly catalogued and placed on our shelves for use. In behalf of the trustees, let me convey cordial thanks to the earnest-minded author for this interesting contribution. My own idea is, that the power of Mind or Spirit is supreme in character, and destined to supremacy over all that is adverse to divine order.

William H. Kimball,
Librarian New Hampshire State Library.

I am reading the work, "Science and Health with Key to the Scriptures," for the third time; and I am convinced of the truth of the Science of which it treats, — instructing us how to attain holiness of heart, purity of life, and the sublime ascendency of soul over body.

C. Clement, McMinnville, Warren Co., Tenn.

I was sick for a number of years with what some of the most skilful physicians pronounced an incurable disease. The more I tried to get help, the worse I became, until a life of pain and helplessness seemed unavoidable. Two years ago I heard of "Science and Health with Key to the Scriptures," began reading it and trying to live up to its teachings. At first, my beliefs were so strong I made but little progress; but gradually my disease gave way, and finally disappeared, and to-day I am a well woman. I cannot express the gratitude I feel for what the light shining through the teachings of that book did for me.

(Mrs.) Emily T. Howe, Norway, Me.

I have been reading "Science and Health with Key to the Scriptures," and feasting — like a starving, shipwrecked mariner, on the food that was to sustain him — on truths which ages to come will appreciate, understand, and accept. Many of the theories which at first appear abstruse and obscure, at length become clear and lucid. The candle of intellect requires occasional snuffing to throw the clear light of penetration on the page.

(Mrs.) S. A. Orne, Malden, Mass.

The mother of a little girl about eight years old told me her child was having a severe attack of cold, and was delicate and easy to take cold. I told her the little girl would be all right; not to give her any medicine, but read Science and Health to her. When I next saw the mother, she told me the little girl was entirely well; that the cold had all disappeared, and with it a claim of night-sweats that the child had been under for more than a year. The little girl had been out sliding down-hill in the snow a number of times; had her feet very wet, but it did not affect her at all. They were all pleased, — especially the child; her face was beaming with happiness and smiles. This is just one little instance of the good that comes from reading Science and Health.

T. W. H.

Opinions of the Press

This is, perhaps, the most remarkable book on health, in some respects, which has appeared in this country. The author evidently discards physiology, hygiene, mesmerism, magnetism, and every form of medication, bathing, dieting, etc., — all go by the board; no medicine, manipulation, or external applications are permitted; everything is done through the mind. Applied to certain conditions, this method has great value: even the reading of the author's book has cured hopeless cases. The author claims that her methods are those used by Christ and his apostles, and she has established a church and school to propagate them. — *Herald of Health,* N. Y. (M. L. Holbrook, *Publisher.*)

The Christian Scientists claim that the power of healing is not lost, and have supported that claim by inducing cures astonishingly like those quoted from the New Testament. And even more good they hope to achieve, as this power which they possess is better understood and the new light gains strength in the world. Experience has taught us that the nearer we approach to the source of a report of miraculous power, the smaller does the wonder grow. In the instance of the Christian Scientists, the result has been rather the reverse; if third parties have related a remarkable circumstance, the person of whom the fact was alleged has been found to make the assertion still stronger. — *Boston Sunday Globe.*

"Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, President of the Massachusetts Metaphysical College, is a remarkable publication, claiming to elucidate the influence of mentality over matter. Mrs. Eddy announces herself as the discoverer of this metaphysical Science, and receives students, to whom she imparts so much of her metaphysics as their minds are capable of receiving. The volumes are a vigorous protest against the materialism of our modern scientists, Darwin, Huxley, Tyndall, etc. Her Science of Mind was first self-applied: having been ill and treated by doctors of the various schools without benefit, she discovered the grand Principle of all healing to be God, or Mind. Relying on this Principle alone, she regained her health, and for the last sixteen years has taught this theory to others, and has healed the sick in all cases where the patient's mentality was sufficiently strong to

understand her teachings and act upon them. — *Brooklyn Eagle.*

The book "Science and Health with Key to the Scriptures" is certainly original, and contains much that will do good. The reader will find this work not influenced by superstition or pride, but striking out boldly, — full of self-sacrifice and love towards God and man. — *Christian Advocate,* Buffalo, N. Y.

The doctrines of "Science and Health with Key to the Scriptures" are high and pure, wholly free from those vile theories about love and marriage which have been so prevalent among the spiritualists. This new sect devotes itself to a study of the Bible, and a practice of curing disease without mesmerism or spiritualism. It treats Darwin and materialists with a lofty scorn. — *Springfield Republican.*

"Science and Health with Key to the Scriptures" is indisputably a wonderful work. It has no equal. No one can read the book and not be benefited by it in mind and body. The work is endorsed by some of the best men of the age. — *Star-Spangled Banner.*

We shall watch with keen interest the promised results of "Science and Health with Key to the Scriptures." The work shows how the body can be cured, and how

a better state of Christianity can be introduced (which is certainly very desirable). It likewise has a hard thrust at spiritualism; and, taken altogether, it is a very rare book. — *Boston Investigator.*

The author of "Science and Health with Key to the Scriptures," which is attracting much attention, shows her ability to defend her cause with vigor. — *Boston Weekly Journal.*

(*By permission*)

How to Understand Science and Health

My Dear Friend H.: — Your good letter of the 26th ult. came duly to hand several days ago, and I am not greatly surprised at its contents. You say, in substance, that you procured the book, "Science and Health with Key to the Scriptures," which I recommended, and that to your surprise and disgust you found it to be a work on faith-cure, and ask by what process of reasoning I could possibly bring myself to adopt or accept such visionary theories. In answer to your very natural question, I will try, in my own way, to give you what appears to me to be a reason for the hope that is in me.

My religious views of fifteen years ago are too familiar to you to need any exposition at my hands at this time. Suffice it to say that the religion of the Bible, as taught by the churches, to my mind appeared to be

self-contradictory and confusing, and their explanations failed to explain. During the next eleven years my convictions underwent little change. I read everything that came in my way that had any bearing upon, or pretended in any degree to explain, the problem of life; and while I gained some knowledge of a general nature, I was no nearer the solution of life's problem than when I began my investigations years ago, and I had given up all hope of ever being able to come to a knowledge of the truth, or a satisfactory explanation of the enigma of life.

In all my intellectual wanderings I had never lost my belief in a great First Cause, which I was as well satisfied to call God as anything else; but the orthodox explanations of His or its nature and power were to my mind such a mixture of truth and error, that I could not tell where fact left off and fancy began. The whole effort of the pulpit being put forth, seemed directed to the impossible task of harmonizing the teachings of Jesus Christ with the wisdom of the world; and the whole tendency of our religious education was to befog the intellect and produce scepticism in a mind that presumed to think for itself and to inquire into the why and the wherefore. I fully believe that the agnosticism of yourself and myself was produced by the futile attempt to mix and harmonize the wisdom of the world with the philosophy of the Christ.

In my investigations into the researches of the savants and philosophers I found neither any satisfactory explanation of things as they seemed to exist, nor any solution of the great and all-absorbing question, "What is Truth?" Their premises appeared to be sound, and

their reasonings faultless; but in the nature of things, no final conclusion of the whole matter could be reached from premises based wholly on material knowledge. They could explain "matter" and its properties to their own satisfaction, but the intelligence that lay behind or beyond it, and which was manifested in and through it, was to them as much of a mystery as it was to the humblest of God's creatures. They could prove pretty conclusively that many of the generally accepted theories had no basis in fact; but they left us as much in the dark regarding Life and its governing Principle as had the divines before them.

About four years ago, while still in the mental condition above indicated, my attention was called to what at that time appeared to me to be a new phase of spiritism, and which was called by those who professed to believe in it, *Christian Science.* I thought that I had given some attention to about all the *isms* that ever existed, and that this was only another phantasm of some religionist lost in the labyrinths of mental hallucination.

In my reflections at that time it seemed to me that life was an incomprehensible enigma; that the creator had placed us on this earth, and left us entirely in the dark as to His purpose in so doing. We seemed to be cast upon the ocean of time, and left to drift aimlessly about, with no exact knowledge of what was required of us or how to attain unto the truth, which must certainly have an existence somewhere. It seemed to me that in the very nature of things there must be a great error somewhere in our understanding, or that the creator Himself had slipped a cog when He fitted all things into their proper spheres. That there had been a grand mis-

take somewhere I had no doubt; but I still had doubt enough of my own capabilities and understanding to believe that the mistake, whatever it was, was in me and not in the creator. I knew that, in a fair measure at least, I had an honest desire to live aright, as it was given me to see the right, and to strive to some extent to do the will of God, if I could only know certainly just what it was.

While in this frame of mind, I inwardly appealed to the great unseen power to enlighten my understanding, and to lead me into a knowledge of the truth, promising mentally to follow wherever it might lead, if I could only do so understandingly.

My wife had been investigating Christian Science to some extent, but knowing my natural antipathy to such vagaries, as I then thought them, had said very little to me about it; but one day, while discussing the mysteries of life with a judge of one of our courts, he asked me whether I had ever looked into the teachings of the Christian Scientists. I told him that I had not, and he urged me very strongly to do so. He claimed to have investigated their teachings, and said that he had become a thorough believer in them. This aroused my curiosity, and I procured the book called "Science and Health with Key to the Scriptures," and read it. Before reading very far in it, I became pretty thoroughly nauseated with what I thought the chimerical ideas of the author, but kept on reading, — more because I had promised to read the book than because of interest in its teachings; but before I had gotten through with it, I did become interested in the Principle that I thought I discovered the author was striving to elucidate; and when I got

through it, I began again and reread it very carefully. When I had finished reading this book the second time, I had become thoroughly convinced that her explanation of the religion taught by Jesus Christ, and what he did teach, afforded the only explanation which, to my mind, came anywhere near harmonizing and making cohesive what had always seemed contradictory and inexplicable in the Bible. I became satisfied that I had found the truth for which I had long been seeking, and I arose from the reading of the book a changed man; doubt and uncertainty had fled, and my mind has never been troubled with a serious doubt upon the subject from that day to this.

I do not pretend to have acquired the power it is claimed we may attain to; but I am satisfied that the fault is in me, and not in the Principle. I think I can almost hear you ask, What! do you believe in miracles? I answer unhesitatingly, Yes; I believe in the manifestations of the power of Mind which the world calls miraculous; but which those who claim to understand the Principle through which the works are done, seem to think not unnatural, but only the logical result of the application of a known Principle.

It always did seem to me that Truth should be self-evident, or at least susceptible of unmistakable proof, — which all religions seemed to lack, at least in so far as I had known them. I now remember that Jesus furnished unmistakable proofs of the truth of his teachings, by his manifestations of the power of Mind, or, as some might call it, Spirit; which power he plainly taught would be acquired by those who believed in the Principle which he taught, and which manifestations would follow as signs

that an understanding of his philosophy had been reached. It does seem to me, that where the signs do not follow professing Christians which Christ said should follow them, there must be something wrong, either in his teachings or their understanding of them; and to say the least, the foundations of their faith require a careful re-examination, with a view to harmonizing them with the plain teachings of the Christ in whose footsteps they profess to follow.

I never could understand how God could be ever-present as a personal Being, but I think I can and do understand how divine Principle can pervade every thing and place.

I never could understand how heaven could be a place with gorgeous fittings, but I think I can and do understand how it might be a spiritual (or if you please mental) condition. Jesus said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

"Knowledge (or understanding) is power." Since adopting the views of life as set forth in "Science and Health with Key to the Scriptures," I have seen proofs of what can be accomplished through a knowledge of the truth, which to my mind amount to demonstrations, and which no longer seem incredible, but which I do not ask another to accept upon my statements. Every one must see or feel for himself in order to be convinced; but I am satisfied that any who will lay aside their preconceived notions, and deal honestly with themselves and the light they have, will come to a knowledge of the truth as illustrated in the teachings and life of Jesus Christ; that is,

that Mind, or Soul, or whatever you may be pleased to call it, is the real Ego, or self, and that mortal mind with its body is the unreal and vanishing, and eventually goes back to its native nothingness.

Truth is, and ever has been, simple; and because of its utter simplicity, we in our pride and selfishness have been looking right over it. We have been keeping our eyes turned toward the sky, scanning the heavens with a far-off gaze in search of light, expecting to see the truth blaze forth like some great comet, or in some extraordinary manner; and when, instead of coming in great pomp and splendor, it appears in the simpleness of demonstration, we are staggered at it, and refuse to accept it; our intellectual pride is shocked, and we are sure that there has been some mistake. Human nature is ever the same. The Jews were looking for something transcendently wonderful, and the absence of it made the Christ, Truth, to them a stumbling-block. It was foolishness to the Greeks, who excelled in the worldly wisdom of that day; but in all ages of the world it has ever been the power of God to them that believe, not blindly, but because of an enlightened understanding.

I always did think that there was something beautiful in the philosophy of life as taught by Jesus Christ, but that it was impracticable and not susceptible of application to the affairs of life in a world constituted as this appeared to be. As I now view it, that belief was the result of ignorance of the real power that "moves the universe," — too much faith in matter or effect, and not enough in Mind or cause, which is God.

To one who can accept the truth that all causation is in Mind, and who therefore begins to look away from

matter and into Mind, or Spirit, for all that is real and eternal, and for all that produces anything that is lasting, the doubts and petty annoyances of life become dissolved in the light of a better understanding, which has been refined in the crucible of charity and love; and they fade away into the nothingness from whence they came, never having had any existence in fact, being only the inventions of erring human belief.

Read the teachings of the Christ from a Christian Science standpoint, and they no longer appear vague and mystical, but become luminous and powerful, — and, let me say, intelligible.

It is true, as you intimate, that this theory of life is much more generally accepted by women than by men, and it may be true that as a rule their reasoning is much less rigid in its nature than that of the sterner sex, and that they may be liable to scan their premises less keenly; but may it not also be true, that they are of finer texture and more spiritual in their natures, and that they may be just as likely to arrive at the truth through their intuitions, in connection with their logic, as we are through the more rugged courses? If it be true that man is the more logical, the fallibility of our own reasonings very frequently becomes painfully apparent even to ourselves, and they are therefore not the safest gauge by which to judge others.

I believe, myself, that when it comes to standing up for Truth in the face of the world, and possibly at the sacrifice of position and popularity, women possess the necessary courage in a much greater degree than do men.

I had not intended to weary you with such a long

letter, but after getting into the subject, I hardly knew where to stop. As an old and loved friend, I have given you a glimpse of my inner life, because I hardly knew how to explain my mental condition to you in any other way. . . .

RETROSPECTION

AND

INTROSPECTION

RETROSPECTION

AND

INTROSPECTION

BY

MARY BAKER EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

Published by The

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RETROSPECTION AND INTROSPECTION

ANCESTRAL SHADOWS

MY ancestors, according to the flesh, were from both Scotland and England, my great-grandfather, on my father's side, being John McNeil of Edinburgh.

His wife, my great-grandmother, was Marion Moor, and her family is said to have been in some way related to Hannah More, the pious and popular English authoress of a century ago.

I remember reading, in my childhood, certain manuscripts containing Scriptural sonnets, besides other verses and enigmas which my grandmother said were written by my great-grandmother. But because my great-grandmother wrote a stray sonnet and an occasional riddle, it was no sign that she inherited a spark from Hannah More, or was her relative.

John and Marion Moor McNeil had a daughter, who perpetuated her mother's name. This second Marion McNeil in due time was married to an Englishman, named Joseph Baker, and so became my paternal grandmother, the Scotch and English elements thus mingling in her children.

Mrs. Marion McNeil Baker was reared among the Scotch Covenanters, and had in her character that sturdy Calvinistic devotion to Protestant liberty which gave those religionists the poetic daring and pious picturesqueness which we find so graphically set forth in the pages of Sir Walter Scott and in John Wilson's sketches.

Joseph Baker and his wife, Marion McNeil, came to America seeking "freedom to worship God;" though they could hardly have crossed the Atlantic more than a score of years prior to the Revolutionary period.

With them they brought to New England a heavy sword, encased in a brass scabbard, on which was inscribed the name of a kinsman upon whom the weapon had been bestowed by Sir William Wallace, from whose patriotism and bravery comes that heart-stirring air, "Scots wha hae wi' Wallace bled."

My childhood was also gladdened by one of my Grandmother Baker's books, printed in olden type and replete with the phraseology current in the seventeenth and eighteenth centuries.

Among grandmother's treasures were some newspapers, yellow with age. Some of these, however, were not very ancient, nor had they crossed the ocean; for they were American newspapers, one of which contained a full account of the death and burial of George Washington.

A relative of my Grandfather Baker was General Henry Knox of Revolutionary fame. I was fond of listening, when a child, to grandmother's stories about General Knox, for whom she cherished a high regard.

In the line of my Grandmother Baker's family was the

late Sir John Macneill, a Scotch knight, who was prominent in British politics, and at one time held the position of ambassador to Persia.

My grandparents were likewise connected with Capt. John Lovewell of Dunstable, New Hampshire, whose gallant leadership and death, in the Indian troubles of 1722–1725, caused that prolonged contest to be known historically as Lovewell's War.

A cousin of my grandmother was John Macneil, the New Hampshire general who fought at Lundy's Lane, and won distinction in 1814 at the neighboring battle of Chippewa, towards the close of the War of 1812.

AUTOBIOGRAPHIC REMINISCENCES

THIS venerable grandmother had thirteen children, the youngest of whom was my father, Mark Baker, who inherited the homestead, and with his brother, James Baker, he inherited my grandfather's farm of about five hundred acres, lying in the adjoining towns of Concord and Bow, in the State of New Hampshire.

One hundred acres of the old farm are still cultivated and owned by Uncle James Baker's grandson, brother of the Hon. Henry Moore Baker of Washington, D. C.

The farm-house, situated on the summit of a hill, commanded a broad picturesque view of the Merrimac River and the undulating lands of three townships. But change has been busy. Where once stretched broad fields of bending grain waving gracefully in the sunlight, and orchards of apples, peaches, pears, and cherries shone richly in the mellow hues of autumn, — now the lone night-bird cries, the crow caws cautiously, and wandering winds sigh low requiems through dark pine groves. Where green pastures bright with berries, singing brooklets, beautiful wild flowers, and flecked with large flocks and herds, covered areas of rich acres, — now the scrub-oak, poplar, and fern flourish.

The wife of Mark Baker was Abigail Barnard Ambrose, daughter of Deacon Nathaniel Ambrose of Pembroke, a

small town situated near Concord, just across the bridge, on the left bank of the Merrimac River.

Grandfather Ambrose was a very religious man, and gave the money for erecting the first Congregational Church in Pembroke.

In the Baker homestead at Bow I was born, the youngest of my parents' six children and the object of their tender solicitude.

During my childhood my parents removed to Tilton, eighteen miles from Concord, and there the family remained until the names of both father and mother were inscribed on the stone memorials in the Park Cemetery of that beautiful village.

My father possessed a strong intellect and an iron will. Of my mother I cannot speak as I would, for memory recalls qualities to which the pen can never do justice. The following is a brief extract from the eulogy of the Rev. Richard S. Rust, D. D., who for many years had resided in Tilton and knew my sainted mother in all the walks of life.

The character of Mrs. Abigail Ambrose Baker was distinguished for numerous excellences. She possessed a strong intellect, a sympathizing heart, and a placid spirit. Her presence, like the gentle dew and cheerful light, was felt by all around her. She gave an elevated character to the tone of conversation in the circles in which she moved, and directed attention to themes at once pleasing and profitable.

As a mother, she was untiring in her efforts to secure the happiness of her family. She ever entertained a lively sense of the parental obligation, especially in regard to the educa-

tion of her children. The oft-repeated impressions of that sainted spirit, on the hearts of those especially entrusted to her watch-care, can never be effaced, and can hardly fail to induce them to follow her to the brighter world. Her life was a living illustration of Christian faith.

My childhood's home I remember as one with the open hand. The needy were ever welcome, and to the clergy were accorded special household privileges.

Among the treasured reminiscences of my much respected parents, brothers, and sisters, is the memory of my second brother, Albert Baker, who was, next to my mother, the very dearest of my kindred. To speak of his beautiful character as I cherish it, would require more space than this little book can afford.

My brother Albert was graduated at Dartmouth College in 1834, and was reputed one of the most talented, close, and thorough scholars ever connected with that institution. For two or three years he read law at Hillsborough, in the office of Franklin Pierce, afterwards President of the United States; but later Albert spent a year in the office of the Hon. Richard Fletcher of Boston. He was consequently admitted to the bar in two States, Massachusetts and New Hampshire. In 1837 he succeeded to the law-office which Mr. Pierce had occupied, and was soon elected to the Legislature of his native State, where he served the public interests faithfully for two consecutive years. Among other important bills which were carried through the Legislature by his persistent energy was one for the abolition of imprisonment for debt.

In 1841 he received further political preferment, by

nomination to Congress on a majority vote of seven thousand, — it was the largest vote of the State; but he passed away at the age of thirty-one, after a short illness, before his election. His noble political antagonist, the Hon. Isaac Hill, of Concord, wrote of my brother as follows: —

Albert Baker was a young man of uncommon promise. Gifted with the highest order of intellectual powers, he trained and schooled them by intense and almost incessant study throughout his short life. He was fond of investigating abstruse and metaphysical principles, and he never forsook them until he had explored their every nook and corner, however hidden and remote. Had life and health been spared to him, he would have made himself one of the most distinguished men in the country. As a lawyer he was able and learned, and in the successful practice of a very large business. He was noted for his boldness and firmness, and for his powerful advocacy of the side he deemed right. His death will be deplored, with the most poignant grief, by a large number of friends, who expected no more than they realized from his talents and acquirements. This sad event will not be soon forgotten. It blights too many hopes; it carries with it too much of sorrow and loss. It is a public calamity.

VOICES NOT OUR OWN

MANY peculiar circumstances and events connected with my childhood throng the chambers of memory. For some twelve months, when I was about eight years old, I repeatedly heard a voice, calling me distinctly by name, three times, in an ascending scale. I thought this was my mother's voice, and sometimes went to her, beseeching her to tell me what she wanted. Her answer was always, "Nothing, child! What do you mean?" Then I would say, "Mother, who *did* call me? I heard somebody call *Mary*, three times!" This continued until I grew discouraged, and my mother was perplexed and anxious.

One day, when my cousin, Mehitable Huntoon, was visiting us, and I sat in a little chair by her side, in the same room with grandmother, — the call again came, so loud that Mehitable heard it, though I had ceased to notice it. Greatly surprised, my cousin turned to me and said, "Your mother is calling you!" but I answered not, till again the same call was thrice repeated. Mehitable then said sharply, "Why don't you go? your mother is calling you!" I then left the room, went to my mother, and once more asked her if she had summoned me? She answered as always before. Then I earnestly declared my cousin had heard the voice, and said that mother

wanted me. Accordingly she returned with me to grandmother's room, and led my cousin into an adjoining apartment. The door was ajar, and I listened with bated breath. Mother told Mehitable all about this mysterious voice, and asked if she really did hear Mary's name pronounced in audible tones. My cousin answered quickly, and emphasized her affirmation.

That night, before going to rest, my mother read to me the Scriptural narrative of little Samuel, and bade me, when the voice called again, to reply as he did, "Speak, Lord; for Thy servant heareth." The voice came; but I was afraid, and did not answer. Afterward I wept, and prayed that God would forgive me, resolving to do, next time, as my mother had bidden me. When the call came again I did answer, in the words of Samuel, but never again to the material senses was that mysterious call repeated.

Is it not much that I may worship Him,
With naught my spirit's breathings to control,
And feel His presence in the vast and dim
And whispering woods, where dying thunders roll
From the far cataracts? Shall I not rejoice
That I have learned at last to know His voice
From man's? — I will rejoice! My soaring soul
Now hath redeemed her birthright of the day,
And won, through clouds, to Him, her own unfettered way!
— Mrs. Hemans.

EARLY STUDIES

MY father was taught to believe that my brain was too large for my body and so kept me much out of school, but I gained book-knowledge with far less labor than is usually requisite. At ten years of age I was as familiar with Lindley Murray's Grammar as with the Westminster Catechism; and the latter I had to repeat every Sunday. My favorite studies were natural philosophy, logic, and moral science. From my brother Albert I received lessons in the ancient tongues, Hebrew, Greek, and Latin. My brother studied Hebrew during his college vacations. After my discovery of Christian Science, most of the knowledge I had gleaned from schoolbooks vanished like a dream.

Learning was so illumined, that grammar was eclipsed. Etymology was divine history, voicing the idea of God in man's origin and signification. Syntax was spiritual order and unity. Prosody, the song of angels, and no earthly or inglorious theme.

GIRLHOOD COMPOSITION

FROM childhood I was a verse-maker. Poetry suited my emotions better than prose. The following is one of my girlhood productions.

Alphabet and Bayonet

If fancy plumes aerial flight,
  Go fix thy restless mind
On learning's lore and wisdom's might,
  And live to bless mankind.
The sword is sheathed, 't is freedom's hour,
  No despot bears misrule,
Where knowledge plants the foot of power
  In our God-blessed free school.

Forth from this fount the streamlets flow,
  That widen in their course.
Hero and sage arise to show
  Science the mighty source,
And laud the land whose talents rock
  The cradle of her power,
And wreaths are twined round Plymouth Rock,
  From erudition's bower.

Farther than feet of chamois fall,
  Free as the generous air,

Strains nobler far than clarion call
  Wake freedom's welcome, where
Minerva's silver sandals still
  Are loosed, and not effete;
Where echoes still my day-dreams thrill,
  Woke by her fancied feet.

THEOLOGICAL REMINISCENCE

AT the age of twelve[1] I was admitted to the Congregational (Trinitarian) Church, my parents having been members of that body for a half-century. In connection with this event, some circumstances are noteworthy. Before this step was taken, the doctrine of unconditional election, or predestination, greatly troubled me; for I was unwilling to be saved, if my brothers and sisters were to be numbered among those who were doomed to perpetual banishment from God. So perturbed was I by the thoughts aroused by this erroneous doctrine, that the family doctor was summoned, and pronounced me stricken with fever.

My father's relentless theology emphasized belief in a final judgment-day, in the danger of endless punishment, and in a Jehovah merciless towards unbelievers; and of these things he now spoke, hoping to win me from dreaded heresy.

My mother, as she bathed my burning temples, bade me lean on God's love, which would give me rest, if I went to Him in prayer, as I was wont to do, seeking His guidance. I prayed; and a soft glow of ineffable joy came over me. The fever was gone, and I rose and dressed myself, in a normal condition of health. Mother saw this, and was glad. The physician marvelled; and the "hor-

[1] See Page 311, Lines 12 to 17, "The First Church of Christ, Scientist, and Miscellany."

rible decree" of predestination — as John Calvin rightly called his own tenet — forever lost its power over me.

When the meeting was held for the examination of candidates for membership, I was of course present. The pastor was an old-school expounder of the strictest Presbyterian doctrines. He was apparently as eager to have unbelievers in these dogmas lost, as he was to have elect believers converted and rescued from perdition; for both salvation and condemnation depended, according to his views, upon the good pleasure of infinite Love. However, I was ready for his doleful questions, which I answered without a tremor, declaring that never could I unite with the church, if assent to this doctrine was essential thereto.

Distinctly do I recall what followed. I stoutly maintained that I was willing to trust God, and take my chance of spiritual safety with my brothers and sisters, — not one of whom had then made any profession of religion, — even if my creedal doubts left me outside the doors. The minister then wished me to tell him when I had experienced a change of heart; but tearfully I had to respond that I could not designate any precise time. Nevertheless he persisted in the assertion that I *had* been truly regenerated, and asked me to say how I felt when the new light dawned within me. I replied that I could only answer him in the words of the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

This was so earnestly said, that even the oldest church-members wept. After the meeting was over they came

and kissed me. To the astonishment of many, the good clergyman's heart also melted, and he received me into their communion, and my protest along with me. My connection with this religious body was retained till I founded a church of my own, built on the basis of Christian Science, "Jesus Christ himself being the chief corner-stone."

In confidence of faith, I could say in David's words, "I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only. O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works." (Psalms lxxi. 16, 17.)

In the year 1878 I was called to preach in Boston at the Baptist Tabernacle of Rev. Daniel C. Eddy, D. D., — by the pastor of this church. I accepted the invitation and commenced work.

The congregation so increased in number the pews were not sufficient to seat the audience and benches were used in the aisles. At the close of my engagement we parted in Christian fellowship, if not in full unity of doctrine.

Our last vestry meeting was made memorable by eloquent addresses from persons who feelingly testified to having been healed through my preaching. Among other diseases cured they specified cancers. The cases described had been treated and given over by physicians of the popular schools of medicine, but I had not heard of these cases till the persons who divulged their secret joy were healed. A prominent churchman agreeably informed the congregation that many others present had been healed under my preaching, but were too timid to testify in public.

One memorable Sunday afternoon, a soprano, — clear, strong, sympathetic, — floating up from the pews, caught my ear. When the meeting was over, two ladies pushing their way through the crowd reached the platform. With tears of joy flooding her eyes — for she was a mother — one of them said, "Did you hear my daughter sing? Why, she has not sung before since she left the choir and was in consumption! When she entered this church one hour ago she could not speak a loud word, and now, oh, thank God, she is healed!"

It was not an uncommon occurrence in my own church for the sick to be healed by my sermon. Many pale cripples went into the church leaning on crutches who went out carrying them on their shoulders. "And these signs shall follow them that believe."

* The charter for The Mother Church in Boston was obtained June, 1879, and the same month the members, twenty-six in number, extended a call to Mary B. G. Eddy to become their pastor. She accepted the call, and was ordained A. D. 1881.

* This paragraph appears to be based upon the Annual Report of the Secretary of The Christian Scientist Association, read at its meeting, January 15, 1880, in which June is named as the month in which the charter for The Mother Church was obtained, instead of August 23, 1879, the correct date.

THE COUNTRY-SEAT

Written in youth, while visiting a family friend in the beautiful suburbs of Boston.

WILD spirit of song, — midst the zephyrs at play
In bowers of beauty, — I bend to thy lay,
And woo, while I worship in deep sylvan spot,
The Muses' soft echoes to kindle the grot.
Wake chords of my lyre, with musical kiss,
To vibrate and tremble with accents of bliss.

Here morning peers out, from her crimson repose,
On proud Prairie Queen and the modest Moss-rose;
And vesper reclines — when the dewdrop is shed
On the heart of the pink — in its odorous bed;
But Flora has stolen the rainbow and sky,
To sprinkle the flowers with exquisite dye.

Here fame-honored hickory rears his bold form,
And bares a brave breast to the lightning and storm,
While palm, bay, and laurel, in classical glee,
Chase tulip, magnolia, and fragrant fringe-tree;
And sturdy horse-chestnut for centuries hath given
Its feathery blossom and branches to heaven.

Here is life! Here is youth! Here the poet's world-wish, —
Cool waters at play with the gold-gleaming fish;
While cactus a mellower glory receives
From light colored softly by blossom and leaves;
And nestling alder is whispering low,
In lap of the pear-tree, with musical flow.[1]

Dark sentinel hedgerow is guarding repose,
Midst grotto and songlet and streamlet that flows
Where beauty and perfume from buds burst away,
And ope their closed cells to the bright, laughing day;
Yet, dwellers in Eden, earth yields you her tear, —
Oft plucked for the banquet, but laid on the bier.

Earth's beauty and glory delude as the shrine
Or fount of real joy and of visions divine;
But hope, as the eaglet that spurneth the sod,
May soar above matter, to fasten on God,
And freely adore all His spirit hath made,
Where rapture and radiance and glory ne'er fade.

Oh, give me the spot where affection may dwell
In sacred communion with home's magic spell!
Where flowers of feeling are fragrant and fair,
And those we most love find a happiness rare;
But clouds are a presage, — they darken my lay:
This life is a shadow, and hastens away.

[1] An alder growing from the bent branch of a pear-tree.

MARRIAGE AND PARENTAGE

IN 1843 I was united to my first husband, Colonel George Washington Glover of Charleston, South Carolina, the ceremony taking place under the paternal roof in Tilton.

After parting with the dear home circle I went with him to the South; but he was spared to me for only one brief year. He was in Wilmington, North Carolina, on business, when the yellow-fever raged in that city, and was suddenly attacked by this insidious disease, which in his case proved fatal.

My husband was a freemason, being a member in Saint Andrew's Lodge, Number 10, and of Union Chapter, Number 3, of Royal Arch masons. He was highly esteemed and sincerely lamented by a large circle of friends and acquaintances, whose kindness and sympathy helped to support me in this terrible bereavement. A month later I returned to New Hampshire, where, at the end of four months, my babe was born.

Colonel Glover's tender devotion to his young bride was remarked by all observers. With his parting breath he gave pathetic directions to his brother masons about accompanying her on her sad journey to the North. Here it is but justice to record, they performed their obligations most faithfully.

After returning to the paternal roof I lost all my husband's property, except what money I had brought with me; and remained with my parents until after my mother's decease.

A few months before my father's second marriage, to Mrs. Elizabeth Patterson Duncan, sister of Lieutenant-Governor George W. Patterson of New York, my little son, about four years of age, was sent away from me, and put under the care of our family nurse, who had married, and resided in the northern part of New Hampshire. I had no training for self-support, and my home I regarded as very precious. The night before my child was taken from me, I knelt by his side throughout the dark hours, hoping for a vision of relief from this trial. The following lines are taken from my poem, "Mother's Darling," written after this separation: —

> Thy smile through tears, as sunshine o'er the sea,
> Awoke new beauty in the surge's roll!
> Oh, life is dead, bereft of all, with thee, —
> Star of my earthly hope, babe of my soul.

My second marriage was very unfortunate, and from it I was compelled to ask for a bill of divorce, which was granted me in the city of Salem, Massachusetts.

My dominant thought in marrying again was to get back my child, but after our marriage his stepfather was not willing he should have a home with me. A plot was consummated for keeping us apart. The family to whose care he was committed very soon removed to what was then regarded as the Far West.

After his removal a letter was read to my little son, informing him that his mother was dead and buried. Without my knowledge a guardian was appointed him, and I was then informed that my son was lost. Every means within my power was employed to find him, but without success. We never met again until he had reached the age of thirty-four, had a wife and two children, and by a strange providence had learned that his mother still lived, and came to see me in Massachusetts.

Meanwhile he had served as a volunteer throughout the war for the Union, and at its expiration was appointed United States Marshal of the Territory of Dakota.

It is well to know, dear reader, that our material, mortal history is but the record of dreams, not of man's real existence, and the dream has no place in the Science of being. It is "as a tale that is told," and "as the shadow when it declineth." The heavenly intent of earth's shadows is to chasten the affections, to rebuke human consciousness and turn it gladly from a material, false sense of life and happiness, to spiritual joy and true estimate of being.

The awakening from a false sense of life, substance, and mind in matter, is as yet imperfect; but for those lucid and enduring lessons of Love which tend to this result, I bless God.

Mere historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of Truth. To this end, but only to this end, such narrations may be admissible and advisable; but if spiritual conclusions are separated from their premises, the *nexus* is lost, and the argument, with its rightful conclusions, be-

comes correspondingly obscure. The human history needs to be revised, and the material record expunged.

The Gospel narratives bear brief testimony even to the life of our great Master. His spiritual noumenon and phenomenon silenced portraiture. Writers less wise than the apostles essayed in the Apocryphal New Testament a legendary and traditional history of the early life of Jesus. But St. Paul summarized the character of Jesus as the model of Christianity, in these words: "Consider him that endured such contradiction of sinners against himself." "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

It may be that the mortal life-battle still wages, and must continue till its involved errors are vanquished by victory-bringing Science; but this triumph will come! God is over all. He alone is our origin, aim, and being. The real man is not of the dust, nor is he ever created through the flesh; for his father and mother are the one Spirit, and his brethren are all the children of one parent, the eternal good.

EMERGENCE INTO LIGHT

THE trend of human life was too eventful to leave me undisturbed in the illusion that this so-called life could be a real and abiding rest. All things earthly must ultimately yield to the irony of fate, or else be merged into the one infinite Love.

As these pungent lessons became clearer, they grew sterner. Previously the cloud of mortal mind seemed to have a silver lining; but now it was not even fringed with light. Matter was no longer spanned with its rainbow of promise. The world was dark. The oncoming hours were indicated by no floral dial. The senses could not prophesy sunrise or starlight.

Thus it was when the moment arrived of the heart's bridal to more spiritual existence. When the door opened, I was waiting and watching; and, lo, the bridegroom came! The character of the Christ was illuminated by the midnight torches of Spirit. My heart knew its Redeemer. He whom my affections had diligently sought was as the One "altogether lovely," as "the chiefest," the only, "among ten thousand." Soulless famine had fled. Agnosticism, pantheism, and theosophy were void. Being was beautiful, its substance, cause, and currents were God and His idea. I had touched the hem of Christian Science.

THE GREAT DISCOVERY

IT was in Massachusetts, in February, 1866, and after the death of the magnetic doctor, Mr. P. P. Quimby, whom spiritualists would associate therewith, but who was in no wise connected with this event, that I discovered the Science of divine metaphysical healing which I afterwards named Christian Science. The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon.

My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to the discovery how to be well myself, and how to make others so.

Even to the homœopathic physician who attended me, and rejoiced in my recovery, I could not then explain the *modus* of my relief. I could only assure him that the divine Spirit had wrought the miracle — a miracle which later I found to be in perfect scientific accord with divine law.

I then withdrew from society about three years, — to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and

show them to the creature, and reveal the great curative Principle, — Deity.

The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and metaphysical healing, — in a word, Christian Science.

I named it *Christian*, because it is compassionate, helpful, and spiritual. God I called *immortal Mind*. That which sins, suffers, and dies, I named *mortal mind*. The physical senses, or sensuous nature, I called *error* and *shadow*. Soul I denominated *substance*, because Soul alone is truly substantial. God I characterized as individual entity, but His corporeality I denied. The real I claimed as eternal; and its antipodes, or the temporal, I described as unreal. Spirit I called the *reality;* and matter, the *unreality*.

I knew the human conception of God to be that He was a physically personal being, like unto man; and that the five physical senses are so many witnesses to the physical personality of mind and the real existence of matter; but I learned that these material senses testify falsely, that matter neither sees, hears, nor feels Spirit, and is therefore inadequate to form any proper conception of the infinite Mind. "If I bear witness of myself, my witness is not true." (John v. 31.)

I beheld with ineffable awe our great Master's purpose in not questioning those he healed as to their disease or

its symptoms, and his marvellous skill in demanding neither obedience to hygienic laws, nor prescribing drugs to support the divine power which heals. Adoringly I discerned the Principle of his holy heroism and Christian example on the cross, when he refused to drink the "vinegar and gall," a preparation of poppy, or aconite, to allay the tortures of crucifixion.

Our great Way-shower, steadfast to the end in his obedience to God's laws, demonstrated for all time and peoples the supremacy of good over evil, and the superiority of Spirit over matter.

The miracles recorded in the Bible, which had before seemed to me supernatural, grew divinely natural and apprehensible; though uninspired interpreters ignorantly pronounce Christ's healing miraculous, instead of seeing therein the operation of the divine law.

Jesus of Nazareth was a natural and divine Scientist. He was so before the material world saw him. He who antedated Abraham, and gave the world a new date in the Christian era, was a Christian Scientist, who needed no discovery of the Science of being in order to rebuke the evidence. To one "born of the flesh," however, divine Science must be a discovery. Woman must give it birth. It must be begotten of spirituality, since none but the pure in heart can see God, — the Principle of all things pure; and none but the "poor in spirit" could first state this Principle, could know yet more of the nothingness of matter and the allness of Spirit, could utilize Truth, and absolutely reduce the demonstration of being, in Science, to the apprehension of the age.

I wrote also, at this period, comments on the Scriptures, setting forth their spiritual interpretation, the Science of the Bible, and so laid the foundation of my work called Science and Health, published in 1875.

If these notes and comments, which have never been read by any one but myself, were published, it would show that after my discovery of the absolute Science of Mind-healing, like all great truths, this spiritual Science developed itself to me until Science and Health was written. These early comments are valuable to me as waymarks of progress, which I would not have effaced.

Up to that time I had not fully voiced my discovery. Naturally, my first jottings were but efforts to express in feeble diction Truth's ultimate. In Longfellow's language, —

> But the feeble hands and helpless,
> Groping blindly in the darkness,
> Touch God's right hand in that darkness,
> And are lifted up and strengthened.

As sweet music ripples in one's first thoughts of it like the brooklet in its meandering midst pebbles and rocks, before the mind can duly express it to the ear, — so the harmony of divine Science first broke upon my sense, before gathering experience and confidence to articulate it. Its natural manifestation is beautiful and euphonious, but its written expression increases in power and perfection under the guidance of the great Master.

The divine hand led me into a new world of light and Life, a fresh universe — old to God, but new to His "little

one." It became evident that the divine Mind alone must answer, and be found as the Life, or Principle, of all being; and that one must acquaint himself with God, if he would be at peace. He must be ours practically, guiding our every thought and action; else we cannot understand the omnipresence of good sufficiently to demonstrate, even in part, the Science of the perfect Mind and divine healing.

I had learned that thought must be spiritualized, in order to apprehend Spirit. It must become honest, unselfish, and pure, in order to have the least understanding of God in divine Science. The first must become last. Our reliance upon material things must be transferred to a perception of and dependence on spiritual things. For Spirit to be supreme in demonstration, it must be supreme in our affections, and we must be clad with divine power. Purity, self-renunciation, faith, and understanding must reduce all things real to their own mental denomination, Mind, which divides, subdivides, increases, diminishes, constitutes, and sustains, according to the law of God.

I had learned that Mind reconstructed the body, and that nothing else could. How it was done, the spiritual Science of Mind must reveal. It was a mystery to me then, but I have since understood it. All Science is a revelation. Its Principle is divine, not human, reaching higher than the stars of heaven.

Am I a believer in spiritualism? I believe in no *ism*. This is my endeavor, to be a Christian, to assimilate the character and practice of the anointed; and no motive

can cause a surrender of this effort. As I understand it, spiritualism is the antipode of Christian Science. I esteem all honest people, and love them, and hold to loving our enemies and doing good to them that "despitefully use you and persecute you."

FOUNDATION WORK

AS the pioneer of Christian Science I stood alone in this conflict, endeavoring to smite error with the falchion of Truth. The rare bequests of Christian Science are costly, and they have won fields of battle from which the dainty borrower would have fled. Ceaseless toil, self-renunciation, and love, have cleared its pathway.

The motive of my earliest labors has never changed. It was to relieve the sufferings of humanity by a sanitary system that should include all moral and religious reform.

It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses. Why was this conviction necessary to the right apprehension of the invincible and infinite energies of Truth and Love, as contrasted with the foibles and fables of finite mind and material existence.

The answer is plain. St. Paul declared that the law was the schoolmaster, to bring him to Christ. Even so was I led into the mazes of divine metaphysics through the gospel of suffering, the providence of God, and the cross of Christ. No one else can drain the cup which I have drunk to the dregs as the Discoverer and teacher of Christian Science; neither can its inspiration be gained without tasting this cup.

The loss of material objects of affection sunders the dominant ties of earth and points to heaven. Nothing can compete with Christian Science, and its demonstration, in showing this solemn certainty in growing freedom and vindicating "the ways of God" to man. The absolute proof and self-evident propositions of Truth are immeasurably paramount to rubric and dogma in proving the Christ.

From my very childhood I was impelled, by a hunger and thirst after divine things, — a desire for something higher and better than matter, and apart from it, — to seek diligently for the knowledge of God as the one great and ever-present relief from human woe. The first spontaneous motion of Truth and Love, acting through Christian Science on my roused consciousness, banished at once and forever the fundamental error of faith in things material; for this trust is the unseen sin, the unknown foe, — the heart's untamed desire which breaketh the divine commandments. As says St. James: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Into mortal mind's material obliquity I gazed, and stood abashed. Blanched was the cheek of pride. My heart bent low before the omnipotence of Spirit, and a tint of humility, soft as the heart of a moonbeam, mantled the earth. Bethlehem and Bethany, Gethsemane and Calvary, spoke to my chastened sense as by the tearful lips of a babe. Frozen fountains were unsealed. Erudite systems of philosophy and religion melted, for Love unveiled the healing promise and potency of a present spiritual *afflatus*.

It was the gospel of healing, on its divinely appointed human mission, bearing on its white wings, to my apprehension, "the beauty of holiness," — even the possibilities of spiritual insight, knowledge, and being.

Early had I learned that whatever is loved materially, as mere corporeal personality, is eventually lost. "For whosoever will save his life shall lose it," saith the Master. Exultant hope, if tinged with earthliness, is crushed as the moth.

What is termed mortal and material existence is graphically defined by Calderon, the famous Spanish poet, who wrote, —

> What is life? 'T is but a madness.
> What is life? A mere illusion,
> Fleeting pleasure, fond delusion,
> Short-lived joy, that ends in sadness,
> Whose most constant substance seems
> But the dream of other dreams.

MEDICAL EXPERIMENTS

THE physical side of this research was aided by hints from homœopathy, sustaining my final conclusion that mortal belief, instead of the drug, governed the action of material medicine.

I wandered through the dim mazes of *materia medica*, till I was weary of "scientific guessing," as it has been well called. I sought knowledge from the different schools, — allopathy, homœopathy, hydropathy, electricity, and from various humbugs, — but without receiving satisfaction.

I found, in the two hundred and sixty-two remedies enumerated by Jahr, one pervading secret; namely, that the less material medicine we have, and the more Mind, the better the work is done; a fact which seems to prove the Principle of Mind-healing. One drop of the thirtieth attenuation of *Natrum muriaticum*, in a tumbler-full of water, and one teaspoonful of the water mixed with the faith of ages, would cure patients not affected by a larger dose. The drug disappears in the higher attenuations of homœopathy, and matter is thereby rarefied to its fatal essence, mortal mind; but immortal Mind, the curative Principle, remains, and is found to be even more active.

The mental virtues of the material methods of medicine, when understood, were insufficient to satisfy my doubts

as to the honesty or utility of using a material curative. I must know more of the unmixed, unerring source, in order to gain the Science of Mind, the All-in-all of Spirit, in which matter is obsolete. Nothing less could solve the mental problem. If I sought an answer from the medical schools, the reply was dark and contradictory. Neither ancient nor modern philosophy could clear the clouds, or give me one distinct statement of the spiritual Science of Mind-healing. Human reason was not equal to it.

I claim for healing scientifically the following advantages: *First:* It does away with all material medicines, and recognizes the antidote for all sickness, as well as sin, in the immortal Mind; and mortal mind as the source of all the ills which befall mortals. *Second:* It is more effectual than drugs, and cures when they fail, or only relieve; thus proving the superiority of metaphysics over physics. *Third:* A person healed by Christian Science is not only healed of his disease, but he is advanced morally and spiritually. The mortal body being but the objective state of the mortal mind, this mind must be renovated to improve the body.

FIRST PUBLICATION

IN 1870 I copyrighted the first publication on spiritual, scientific Mind-healing, entitled "The Science of Man." This little book is converted into the chapter on Recapitulation in Science and Health. It was so new — the basis it laid down for physical and moral health was so hopelessly original, and men were so unfamiliar with the subject — that I did not venture upon its publication until later, having learned that the merits of Christian Science must be proven before a work on this subject could be profitably published.

The truths of Christian Science are not interpolations of the Scriptures, but the spiritual interpretations thereof. Science is the prism of Truth, which divides its rays and brings out the hues of Deity. Human hypotheses have darkened the glow and grandeur of evangelical religion. When speaking of his true followers in every period, Jesus said, "*They* shall lay hands on the sick, and they shall recover." There is no authority for querying the authenticity of this declaration, for it already was and is demonstrated as practical, and its claim is substantiated, — a claim too immanent to fall to the ground beneath the stroke of artless workmen.

Though a man were girt with the Urim and Thummim of priestly office, and denied the perpetuity of Jesus' com-

mand, "Heal the sick," or its application in all time to those who understand Christ as the Truth and the Life, that man would not expound the gospel according to Jesus.

Five years after taking out my first copyright, I taught the Science of Mind-healing, *alias* Christian Science, by writing out my manuscripts for students and distributing them unsparingly. This will account for certain published and unpublished manuscripts extant, which the evil-minded would insinuate did not originate with me.

THE PRECIOUS VOLUME

THE first edition of my most important work, Science and Health, containing the complete statement of Christian Science, — the term employed by me to express the divine, or spiritual, Science of Mind-healing, was published in 1875.

When it was first printed, the critics took pleasure in saying, "This book is indeed wholly original, but it will never be read."

The first edition numbered one thousand copies. In September, 1891, it had reached sixty-two editions.

Those who formerly sneered at it, as foolish and eccentric, now declare Bishop Berkeley, David Hume, Ralph Waldo Emerson, or certain German philosophers, to have been the originators of the Science of Mind-healing as therein stated.

Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this "mystery of godliness."

My reluctance to give the public, in my first edition of Science and Health, the chapter on Animal Magnetism, and the divine purpose that this should be done, may have an interest for the reader, and will be seen in the fol-

lowing circumstances. I had finished that edition as far as that chapter, when the printer informed me that he could not go on with my work. I had already paid him seven hundred dollars, and yet he stopped my work. All efforts to persuade him to finish my book were in vain.

After months had passed, I yielded to a constant conviction that I must insert in my last chapter a partial history of what I had already observed of mental malpractice. Accordingly, I set to work, contrary to my inclination, to fulfil this painful task, and finished my copy for the book. As it afterwards appeared, although I had not thought of such a result, my printer resumed his work at the same time, finished printing the copy he had on hand, and then started for Lynn to see me. The afternoon that he left Boston for Lynn, I started for Boston with my finished copy. We met at the Eastern depot in Lynn, and were both surprised, — I to learn that he had printed all the copy on hand, and had come to tell me he wanted more, — he to find me *en route* for Boston, to give him the closing chapter of my first edition of Science and Health. Not a word had passed between us, audibly or mentally, while this went on. I had grown disgusted with my printer, and become silent. He had come to a standstill through motives and circumstances unknown to me.

Science and Health is the textbook of Christian Science. Whosoever learns the letter of this book, must also gain its spiritual significance, in order to demonstrate Christian Science.

When the demand for this book increased, and people were healed simply by reading it, the copyright was infringed. I entered a suit at law, and my copyright was protected.

RECUPERATIVE INCIDENT

THROUGH four successive years I healed, preached, and taught in a general way, refusing to take any pay for my services and living on a small annuity.

At one time I was called to speak before the Lyceum Club, at Westerly, Rhode Island. On my arrival my hostess told me that her next-door neighbor was dying. I asked permission to see her. It was granted, and with my hostess I went to the invalid's house.

The physicians had given up the case and retired. I had stood by her side about fifteen minutes when the sick woman rose from her bed, dressed herself, and was well. Afterwards they showed me the clothes already prepared for her burial; and told me that her physicians had said the diseased condition was caused by an injury received from a surgical operation at the birth of her last babe, and that it was impossible for her to be delivered of another child. It is sufficient to add her babe was safely born, and weighed twelve pounds. The mother afterwards wrote to me, "I never before suffered so little in childbirth."

This scientific demonstration so stirred the doctors and clergy that they had my notices for a second lecture pulled down, and refused me a hearing in their halls and churches. This circumstance is cited simply to show the opposition

which Christian Science encountered a quarter-century ago, as contrasted with its present welcome into the sick-room.

Many were the desperate cases I instantly healed, "without money and without price," and in most instances without even an acknowledgment of the benefit.

A TRUE MAN

MY last marriage was with Asa Gilbert Eddy, and was a blessed and spiritual union, solemnized at Lynn, Massachusetts, by the Rev. Samuel Barrett Stewart, in the year 1877. Dr. Eddy was the first student publicly to announce himself a Christian Scientist, and place these symbolic words on his office sign. He forsook all to follow in this line of light. He was the first organizer of a Christian Science Sunday School, which he superintended. He also taught a special Bible-class; and he lectured so ably on Scriptural topics that clergymen of other denominations listened to him with deep interest. He was remarkably successful in Mind-healing, and untiring in his chosen work. In 1882 he passed away, with a smile of peace and love resting on his serene countenance. "Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace." (Psalms xxxvii. 37.)

COLLEGE AND CHURCH

IN 1867 I introduced the first purely metaphysical system of healing since the apostolic days. I began by teaching one student Christian Science Mind-healing. From this seed grew the Massachusetts Metaphysical College in Boston, chartered in 1881. No charter was granted for similar purposes after 1883. It is the only College, hitherto, for teaching the pathology of spiritual power, *alias* the Science of Mind-healing.

My husband, Asa G. Eddy, taught two terms in my College. After I gave up teaching, my adopted son, Ebenezer J. Foster-Eddy, a graduate of the Hahneman Medical College of Philadelphia, and who also received a certificate from Dr. W. W. Keen's (allopathic) Philadelphia School of Anatomy and Surgery, — having renounced his material method of practice and embraced the teachings of Christian Science, taught the Primary, Normal, and Obstetric class one term. Gen. Erastus N. Bates taught one Primary class, in 1889, after which I judged it best to close the institution. These students of mine were the only assistant teachers in the College.

The first Christian Scientist Association was organized by myself and six of my students in 1876, on the Centennial Day of our nation's freedom. At a meeting of the Christian Scientist Association, on April 12, 1879, it was

voted to organize a church to commemorate the words and works of our Master, a Mind-healing church, without a creed, to be called the Church of Christ, Scientist, the first such church ever organized. The charter for this church was obtained in June, 1879,* and during the same month the members, twenty-six in number, extended a call to me to become their pastor. I accepted the call, and was ordained in 1881, though I had preached five years before being ordained.

When I was its pastor, and in the pulpit every Sunday, my church increased in members, and its spiritual growth kept pace with its increasing popularity; but when obliged, because of accumulating work in the College, to preach only occasionally, no student, at that time, was found able to maintain the church in its previous harmony and prosperity.

Examining the situation prayerfully and carefully, noting the church's need, and the predisposing and exciting cause of its condition, I saw that the crisis had come when much time and attention must be given to defend this church from the envy and molestation of other churches, and from the danger to its members which must always lie in Christian warfare. At this juncture I recommended that the church be dissolved. No sooner were my views made known, than the proper measures were adopted to carry them out, the votes passing without a dissenting voice.

This measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power.

The history of that hour holds this true record. Adding to its ranks and influence, this spiritually organized

* Steps were taken to promote the Church of Christ, Scientist, in April, May and June; formal organization was accomplished and the charter obtained in August, 1879.

Church of Christ, Scientist, in Boston, still goes on. A new light broke in upon it, and more beautiful became the garments of her who "bringeth good tidings, that publisheth peace."

Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off, — even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy.

From careful observation and experience came my clue to the uses and abuses of organization. Therefore, in accord with my special request, followed that noble, unprecedented action of the Christian Scientist Association connected with my College when dissolving that organization, — in forgiving enemies, returning good for evil, in following Jesus' command, "Whosoever shall smite thee on thy right cheek, turn to him the other also." I saw these fruits of Spirit, long-suffering and temperance, fulfil the law of Christ in righteousness. I also saw that Christianity has withstood less the temptation of popularity than of persecution.

"FEED MY SHEEP"

Lines penned when I was pastor of the Church of Christ, Scientist, in Boston.

SHEPHERD, show me how to go
O'er the hillside steep,
How to gather, how to sow, —
How to feed Thy sheep;
I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

Thou wilt bind the stubborn will,
Wound the callous breast,
Make self-righteousness be still,
Break earth's stupid rest.
Strangers on a barren shore,
Lab'ring long and lone,
We would enter by the door,
And Thou know'st Thine own.

So, when day grows dark and cold,
Tear or triumph harms,
Lead Thy lambkins to the fold,
Take them in Thine arms;
Feed the hungry, heal the heart,
Till the morning's beam;
White as wool, ere they depart,
Shepherd, wash them clean.

COLLEGE CLOSED

THE apprehension of what has been, and must be, the final outcome of material organization, which wars with Love's spiritual compact, caused me to dread the unprecedented popularity of my College. Students from all over our continent, and from Europe, were flooding the school. At this time there were over three hundred applications from persons desiring to enter the College, and applicants were rapidly increasing. Example had shown the dangers arising from being placed on earthly pinnacles, and Christian Science shuns whatever involves material means for the promotion of spiritual ends.

In view of all this, a meeting was called of the Board of Directors of my College, who, being informed of my intentions, unanimously voted that the school be discontinued.

A Primary class student, richly imbued with the spirit of Christ, is a better healer and teacher than a Normal class student who partakes less of God's love. After having received instructions in a Primary class from me, or a loyal student, and afterwards studied thoroughly Science and Health, a student can enter upon the gospel work of teaching Christian Science, and so fulfil the command of Christ. But before entering this field of labor he must have studied the latest editions of my works, be a good Bible scholar and a consecrated Christian.

The Massachusetts Metaphysical College drew its breath from me, but I was yearning for retirement. The question was, Who else could sustain this institute, under all that was aimed at its vital purpose, the establishment of *genuine* Christian Science healing? My conscientious scruples about diplomas, the recent experience of the church fresh in my thoughts, and the growing conviction that every one should build on his own foundation, subject to the one builder and maker, God, — all these considerations moved me to close my flourishing school, and the following resolutions were passed: —

At a special meeting of the Board of the Metaphysical College Corporation, Oct. 29, 1889, the following are some of the resolutions which were presented and passed unanimously: —

WHEREAS, The Massachusetts Metaphysical College, chartered in January, 1881, for medical purposes, to give instruction in scientific methods of mental healing on a purely practical basis, to impart a thorough understanding of metaphysics, to restore health, hope, and harmony to man, — has fulfilled its high and noble destiny, and sent to all parts of our country, and into foreign lands, students instructed in Christian Science Mind-healing, to meet the demand of the age for something higher than physic or drugging; and

WHEREAS, The material organization was, in the beginning in this institution, like the baptism of Jesus, of which he said, "Suffer it to be so now," though the teaching was a purely spiritual and scientific impartation of Truth, whose Christly spirit has led to higher ways, means, and understanding, — the President, the Rev. Mary B. G. Eddy, at the height of pros-

perity in the institution, which yields a large income, is willing to sacrifice all for the advancement of the world in Truth and Love; and

WHEREAS, Other institutions for instruction in Christian Science, which are working out their periods of organization, will doubtless follow the example of the *Alma Mater* after having accomplished the worthy purpose for which they were organized, and the hour has come wherein the great need is for more of the spirit instead of the letter, and Science and Health is adapted to work this result; and

WHEREAS, The fundamental principle for growth in Christian Science is spiritual formation first, last, and always, while in human growth material organization is first; and

WHEREAS, Mortals must learn to lose their estimate of the powers that are not ordained of God, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike Christ and the example he gave; therefore

Resolved, That we thank the State for its charter, which is the only one ever granted to a *legal college* for teaching the Science of Mind-healing; that we thank the public for its liberal patronage. And everlasting gratitude is due to the President, for her great and noble work, which we believe will prove a healing for the nations, and bring all men to a knowledge of the true God, uniting them in one common brotherhood.

After due deliberation and earnest discussion it was unanimously voted: That as all debts of the corporation have been paid, it is deemed best to dissolve this corporation, and the same is hereby dissolved.

C. A. FRYE, *Clerk.*

When God impelled me to set a price on my instruction in Christian Science Mind-healing, I could think of no financial equivalent for an impartation of a knowledge of that divine power which heals; but I was led to name three hundred dollars as the price for each pupil in one course of lessons at my College, — a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but was finally led, by a strange providence, to accept this fee.

God has since shown me, in multitudinous ways, the wisdom of this decision; and I beg disinterested people to ask my loyal students if they consider three hundred dollars any real equivalent for my instruction during twelve half-days, or even in half as many lessons. Nevertheless, my list of indigent charity scholars is very large, and I have had as many as seventeen in one class.

Loyal students speak with delight of their pupilage, and of what it has done for them, and for others through them. By loyalty in students I mean this, — allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love.

I see clearly that students in Christian Science should, at present, continue to organize churches, schools, and associations for the furtherance and unfolding of Truth, and that my necessity is not necessarily theirs; but it was the Father's opportunity for furnishing a new rule of order in divine Science, and the blessings which arose therefrom. Students are not environed with such obstacles as were encountered in the beginning of pioneer work.

In December, 1889, I gave a lot of land in Boston to my student, Mr. Ira O. Knapp of Roslindale, — valued in 1892 at about twenty thousand dollars, and rising in value, — to be appropriated for the erection, and building on the premises thereby conveyed, of a church edifice to be used as a temple for Christian Science worship.

GENERAL ASSOCIATIONS, AND OUR MAGAZINE

FOR many successive years I have endeavored to find new ways and means for the promotion and expansion of scientific Mind-healing, seeking to broaden its channels and, if possible, to build a hedge round about it that should shelter its perfections from the contaminating influences of those who have a small portion of its letter and less of its spirit. At the same time I have worked to provide a home for every true seeker and honest worker in this vineyard of Truth.

To meet the broader wants of humanity, and provide folds for the sheep that were without shepherds, I suggested to my students, in 1886, the propriety of forming a National Christian Scientist Association. This was immediately done, and delegations from the Christian Scientist Association of the Massachusetts Metaphysical College, and from branch associations in other States, met in general convention at New York City, February 11, 1886.

The first official organ of the Christian Scientist Association was called *Journal of Christian Science.* I started it, April, 1883, as editor and publisher.

To the National Christian Scientist Association, at its meeting in Cleveland, Ohio, June, 1889, I sent a letter,

presenting to its loyal members *The Christian Science Journal*, as it was now called, and the funds belonging thereto. This monthly magazine had been made successful and prosperous under difficult circumstances, and was designed to bear aloft the standard of genuine Christian Science.

FAITH–CURE

IT is often asked, Why are faith-cures sometimes more speedy than some of the cures wrought through Christian Scientists? Because faith is belief, and not understanding; and it is easier to believe, than to understand spiritual Truth. It demands less cross-bearing, self-renunciation, and divine Science to admit the claims of the corporeal senses and appeal to God for relief through a humanized conception of His power, than to deny these claims and learn the divine way, — drinking Jesus' cup, being baptized with his baptism, gaining the end through persecution and purity.

Millions are believing in God, or good, without bearing the fruits of goodness, not having reached its Science. Belief is virtually blindness, when it admits Truth without understanding it. Blind belief cannot say with the apostle, "I know whom I have believed." There is danger in this mental state called belief; for if Truth is admitted, but not understood, it may be lost, and error may enter through this same channel of ignorant belief. The faith-cure has devout followers, whose Christian practice is far in advance of their theory.

The work of healing, in the Science of Mind, is the most sacred and salutary power which can be wielded. My Christian students, impressed with the true sense of the

great work before them, enter this strait and narrow path, and work conscientiously.

Let us follow the example of Jesus, the master Metaphysician, and gain sufficient knowledge of error to destroy it with Truth. Evil is not mastered by evil; it can only be overcome with good. This brings out the nothingness of evil and the eternal somethingness, vindicates the divine Principle, and improves the race of Adam.

FOUNDATION-STONES

THE following ideas of Deity, antagonized by finite theories, doctrines, and hypotheses, I found to be demonstrable rules in Christian Science, and that we must abide by them.

Whatever diverges from the one divine Mind, or God, — or divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings, — is a misstatement of the unerring divine Principle of Science, which interrupts the meaning of the omnipotence, omniscience, and omnipresence of Spirit, and is of human instead of divine origin.

War is waged between the evidences of Spirit and the evidences of the five physical senses; and this contest must go on until peace be declared by the final triumph of Spirit in immutable harmony. Divine Science disclaims sin, sickness, and death, on the basis of the omnipotence and omnipresence of God, or divine good.

All consciousness is Mind, and Mind is God. Hence there is but one Mind; and that one is the infinite good, supplying all Mind by the reflection, not the subdivision, of God. Whatever else claims to be mind, or consciousness, is untrue. The sun sends forth light, but not suns; so God reflects Himself, or Mind, but does not subdivide Mind, or good, into minds, good and evil. Divine Sci-

ence demands mighty wrestlings with mortal beliefs, as we sail into the eternal haven over the unfathomable sea of possibilities.

Neither ancient nor modern philosophy furnishes a scientific basis for the Science of Mind-healing. Plato believed he had a soul, which must be doctored in order to heal his body. This would be like correcting the principle of music for the purpose of destroying discord. Principle is right; it is practice that is wrong. Soul is right; it is the flesh that is evil. Soul is the synonym of Spirit, God; hence there is but one Soul, and that one is infinite. If that pagan philosopher had known that physical sense, not Soul, causes all bodily ailments, his philosophy would have yielded to Science.

Man shines by borrowed light. He reflects God as his Mind, and this reflection is substance, — the substance of good. Matter is substance in error, Spirit is substance in Truth.

Evil, or error, is not Mind; but infinite Mind is sufficient to supply all manifestations of intelligence. The notion of more than one Mind, or Life, is as unsatisfying as it is unscientific. All must be of God, and not our own, separated from Him.

Human systems of philosophy and religion are departures from Christian Science. Mistaking divine Principle for corporeal personality, ingrafting upon one First Cause such opposite effects as good and evil, health and sickness, life and death; making mortality the status and rule of divinity, — such methods can never reach the perfection and demonstration of metaphysical, or Christian Science.

Stating the divine Principle, omnipotence (*omnis potens*), and then departing from this statement and taking the rule of finite matter, with which to work out the problem of infinity or Spirit, — all this is like trying to compensate for the absence of omnipotence by a physical, false, and finite substitute.

With our Master, life was not merely a sense of existence, but an accompanying sense of power that subdued matter and brought to light immortality, insomuch that the people "were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Life, as defined by Jesus, had no beginning; it was not the result of organization, or infused into matter; it was Spirit.

THE GREAT REVELATION

CHRISTIAN SCIENCE reveals the grand verity, that to believe man has a finite and erring mind, and consequently a mortal mind and soul and life, is error. Scientific terms have no contradictory significations.

In Science, Life is not temporal, but eternal, without beginning or ending. The word *Life* never means that which is the source of death, and of good and evil. Such an inference is unscientific. It is like saying that addition means subtraction in one instance and addition in another, and then applying this rule to a demonstration of the science of numbers; even as mortals apply finite terms to God, in demonstration of infinity. *Life* is a term used to indicate Deity; and every other name for the Supreme Being, if properly employed, has the signification of Life. Whatever errs is mortal, and is the antipodes of Life, or God, and of health and holiness, both in idea and demonstration.

Christian Science reveals Mind, the only living and true God, and all that is made by Him, Mind, as harmonious, immortal, and spiritual: the five material senses define Mind and matter as distinct, but mutually dependent, each on the other, for intelligence and existence. Science defines man as immortal, as coexistent and coeternal with God, as made in His own image and likeness; material

sense defines life as something apart from God, beginning and ending, and man as very far from the divine likeness. Science reveals Life as a complete sphere, as eternal, self-existent Mind; material sense defines life as a broken sphere, as organized matter, and mind as something separate from God. Science reveals Spirit as All, averring that there is nothing beside God; material sense says that matter, His antipode, is something besides God. Material sense adds that the divine Spirit created matter, and that matter and evil are as real as Spirit and good.

Christian Science reveals God and His idea as the All and Only. It declares that evil is the absence of good; whereas, good is God ever-present, and therefore evil is unreal and good is all that is real. Christian Science saith to the wave and storm, "Be still," and there is a great calm. Material sense asks, in its ignorance of Science, "When will the raging of the material elements cease?" Science saith to all manner of disease, "Know that God is all-power and all-presence, and there is nothing beside Him;" and the sick are healed. Material sense saith, "Oh, when will my sufferings cease? Where is God? Sickness is something besides Him, which He cannot, or does not, heal."

Christian Science is the only sure basis of harmony. Material sense contradicts Science, for matter and its so-called organizations take no cognizance of the spiritual facts of the universe, or of the real man and God. Christian Science declares that there is but one Truth, Life, Love, but one Spirit, Mind, Soul. Any attempt to divide these arises from the fallibility of sense, from

mortal man's ignorance, from enmity to God and divine Science.

Christian Science declares that sickness is a belief, a latent fear, made manifest on the body in different forms of fear or disease. This fear is formed unconsciously in the silent thought, as when you awaken from sleep and feel ill, experiencing the effect of a fear whose existence you do not realize; but if you fall asleep, actually conscious of the truth of Christian Science, — namely, that man's harmony is no more to be invaded than the rhythm of the universe, — you cannot awake in fear or suffering of any sort.

Science saith to fear, "You are the cause of all sickness; but you are a self-constituted falsity, — you are darkness, nothingness. You are without 'hope, and without God in the world.' You do not exist, and have no right to exist, for 'perfect Love casteth out fear.'"

God is everywhere. "There is no speech nor language, where their voice is not heard;" and this voice is Truth that destroys error and Love that casts out fear.

Christian Science reveals the fact that, if suffering exists, it is in the mortal mind only, for matter has no sensation and cannot suffer.

If you rule out every sense of disease and suffering from mortal mind, it cannot be found in the body.

Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur, — that however little be taught or learned, that little shall be right. Let there be milk for babes, but let not the milk be adulterated. Unless this method be pur-

sued, the Science of Christian healing will again be lost, and human suffering will increase.

Test Christian Science by its effect on society, and you will find that the views here set forth — as to the illusion of sin, sickness, and death — bring forth better fruits of health, righteousness, and Life, than *a belief in their reality has ever done.* A demonstration of the *unreality* of evil destroys evil.

SIN, SINNER, AND ECCLESIASTICISM

WHY do Christian Scientists say God and His idea are the only realities, and then insist on the need of healing sickness and sin? Because Christian Science heals sin as it heals sickness, by establishing the recognition that God *is All*, and there is none beside Him, — that all is good, and there is in reality no evil, neither sickness nor sin. We attack the sinner's belief in the pleasure of sin, *alias* the reality of sin, which makes him a sinner, in order to destroy this belief and save him from sin; and we attack the belief of the sick in the reality of sickness, in order to heal them. When we deny the authority of sin, we begin to sap it; for this denunciation must precede its destruction.

God is good, hence goodness is something, for it represents God, the Life of man. Its opposite, nothing, named *evil*, is nothing but a conspiracy against man's Life and goodness. Do you not feel bound to expose this conspiracy, and so to save man from it? Whosoever covers iniquity becomes accessory to it. Sin, as a claim, is more dangerous than sickness, more subtle, more difficult to heal.

St. Augustine once said, "The devil is but the ape of God." Sin is worse than sickness; but recollect that it encourages sin to say, "There is no sin," and leave the subject there.

Sin ultimates in sinner, and in this sense they are one. You cannot separate sin from the sinner, nor the sinner from his sin. The sin is the sinner, and *vice versa*, for such is the unity of evil; and together both sinner and sin will be destroyed by the supremacy of good. This, however, does not annihilate man, for to efface sin, *alias* the sinner, brings to light, makes apparent, the real man, even God's "image and likeness." Need it be said that any opposite theory is heterodox to divine Science, which teaches that good is equally *one* and *all*, even as the opposite claim of evil is one.

In Christian Science the fact is made obvious that the sinner and the sin are alike simply nothingness; and this view is supported by the Scripture, where the Psalmist saith: "He shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish." God's ways and works and thoughts have never changed, either in Principle or practice.

Since there is in belief an illusion termed sin, which must be met and mastered, we classify sin, sickness, and death as illusions. They are supposititious claims of error; and error being a false claim, they are no claims at all. It is scientific to abide in conscious harmony, in health-giving, deathless Truth and Love. To do this, mortals must first open their eyes to all the illusive forms, methods, and subtlety of error, in order that the illusion, error, may be destroyed; if this is not done, mortals will become the victims of error.

If evangelical churches refuse fellowship with the

Church of Christ, Scientist, or with Christian Science, they must rest their opinions of Truth and Love on the evidences of the physical senses, rather than on the teaching and practice of Jesus, or the works of the Spirit.

Ritualism and dogma lead to self-righteousness and bigotry, which freeze out the spiritual element. Pharisaism killeth; Spirit giveth Life. The odors of persecution, tobacco, and alcohol are not the sweet-smelling savor of Truth and Love. Feasting the senses, gratification of appetite and passion, have no warrant in the gospel or the Decalogue. Mortals must take up the cross if they would follow Christ, and worship the Father "in spirit and in truth."

The Jewish religion was not spiritual; hence Jesus denounced it. If the religion of to-day is constituted of such elements as of old ruled Christ out of the synagogues, it will continue to avoid whatever follows the example of our Lord and prefers Christ to creed. Christian Science is the pure evangelic truth. It accords with the trend and tenor of Christ's teaching and example, while it demonstrates the power of Christ as taught in the four Gospels. Truth, casting out evils and healing the sick; Love, fulfilling the law and keeping man unspotted from the world, — these practical manifestations of Christianity constitute the only evangelism, and they need no creed.

As well expect to determine, without a telescope, the magnitude and distance of the stars, as to expect to obtain health, harmony, and holiness through an unspiritual and unhealing religion. Christianity reveals God as ever-

present Truth and Love, to be utilized in healing the sick, in casting out error, in raising the dead.

Christian Science gives vitality to religion, which is no longer buried in materiality. It raises men from a material sense into the spiritual understanding and scientific demonstration of God.

THE HUMAN CONCEPT

SIN existed as a false claim before the human concept of sin was formed; hence one's concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa,* sin constitutes the human or physical concept.

Sin is both concrete and abstract. Sin was, and *is,* the lying supposition that life, substance, and intelligence are both material and spiritual, and yet are separate from God. The first iniquitous manifestation of sin was a finity. The finite was self-arrayed against the infinite, the mortal against immortality, and a sinner was the antipode of God.

Silencing self, *alias* rising above corporeal personality, is what reforms the sinner and destroys sin. In the ratio that the testimony of material personal sense ceases, sin diminishes, until the false claim called sin is finally lost for lack of witness.

The sinner created neither himself nor sin, but sin created the sinner; that is, error made its man mortal, and this mortal was the image and likeness of evil, not of good. Therefore the lie was, and *is,* collective as well as individual. It was in no way contingent on Adam's thought, but supposititiously self-created. In the words of our Master, it, the "devil" (*alias* evil), "was a liar, and the father of it."

This mortal material concept was never a creator, although as a serpent it claimed to originate in the name of "the Lord," or good, — original evil; second, in the name of human concept, it claimed to beget the offspring of evil, *alias* an evil offspring. However, the human concept never was, neither indeed can be, the father of man. Even the spiritual idea, or ideal man, is not a parent, though he reflects the infinity of good. The great difference between these opposites is, that the human material concept is *unreal*, and the divine concept or idea is spiritually real. One is false, while the other is true. One is temporal, but the other is eternal.

Our Master instructed his students to "call no man your father upon the earth: for one is your Father, which is in heaven." (Matt. xxiii. 9.)

Science and Health, the textbook of Christian Science, treats of the human concept, and the transference of thought, as follows: —

"How can matter originate or transmit mind? We answer that it cannot. Darkness and doubt encompass thought, so long as it bases creation on materiality" (p. 551).

"In reality there is no *mortal* mind, and consequently no transference of mortal thought and will-power. Life and being are of God. In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man" (pp. 103, 104).

"Man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like

that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being" (p. 63).

"The parent of all human discord was the Adam-dream, the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter. This pantheistic error, or so-called *serpent*, insists still upon the opposite of Truth, saying, 'Ye shall be as gods;' that is, I will make error as real and eternal as Truth. . . . 'I will put spirit into what I call matter, and matter shall seem to have life as much as God, Spirit, who *is* the only Life.' This error has proved itself to be error. Its life is found to be not Life, but only a transient, false sense of an existence which ends in death" (pp. 306, 307).

"When will the error of believing that there is life in matter, and that sin, sickness, and death are creations of God, be unmasked? When will it be understood that matter has no intelligence, life, nor sensation, and that the opposite belief is the prolific source of all suffering? God created all through Mind, and made all perfect and eternal. Where then is the necessity for recreation or procreation?" (p. 205).

"Above error's awful din, blackness, and chaos, the voice of Truth still calls: 'Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?'" (pp. 307, 308).

"Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions. Ignorant of the origin and operations of mortal mind, — that is, ignorant of itself, — this so-called mind puts forth its own qualities, and claims God as their author; . . . usurps the deific prerogatives and is an attempted infringement on infinity" (pp. 512, 513).

We do not question the authenticity of the Scriptural narrative of the Virgin-mother and Bethlehem babe, and the Messianic mission of Christ Jesus; but in our time no Christian Scientist will give chimerical wings to his imagination, or advance speculative theories as to the recurrence of such events.

No person can take the individual place of the Virgin Mary. No person can compass or fulfil the individual mission of Jesus of Nazareth. No person can take the place of the author of Science and Health, the Discoverer and Founder of Christian Science. Each individual must fill his own niche in time and eternity.

The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science.

And the scientific ultimate of this God-idea must be, will be, forever individual, incorporeal, and infinite, even the reflection, "image and likeness," of the infinite God.

The right teacher of Christian Science lives the truth he teaches. Preeminent among men, he virtually stands at the head of all sanitary, civil, moral, and religious reform. Such a post of duty, unpierced by vanity, exalts a mortal

beyond human praise, or monuments which weigh dust, and humbles him with the tax it raises on calamity to open the gates of heaven. It is not the forager on others' wisdom that God thus crowns, but he who is obedient to the divine command, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Great temptations beset an ignorant or an unprincipled mind-practice in opposition to the straight and narrow path of Christian Science. Promiscuous mental treatment, without the consent or knowledge of the individual treated, is an error of much magnitude. People unaware of the indications of mental treatment, know not what is affecting them, and thus may be robbed of their individual rights, — freedom of choice and self-government. Who is willing to be subjected to such an influence? Ask the unbridled mind-manipulator if he would consent to this; and if not, then he is knowingly transgressing Christ's command. He who secretly manipulates mind without the permission of man or God, is not dealing justly and loving mercy, according to pure and undefiled religion.

Sinister and selfish motives entering into mental practice are dangerous incentives; they proceed from false convictions and a fatal ignorance. These are the tares growing side by side with the wheat, that must be recognized, and uprooted, before the wheat can be garnered and Christian Science demonstrated.

Secret mental efforts to obtain help from one who is unaware of this attempt, demoralizes the person who does this, the same as other forms of stealing, and will end in destroying health and morals.

In the practice of Christian Science one cannot impart a mental influence that hazards another's happiness, nor interfere with the rights of the individual. To disregard the welfare of others is contrary to the law of God; therefore it deteriorates one's ability to do good, to benefit himself and mankind.

The Psalmist vividly portrays the result of secret faults, presumptuous sins, and self-deception, in these words: "How are they brought into desolation, as in a moment! They are utterly consumed with terrors."

PERSONALITY

THE immortal man being spiritual, individual, and eternal, his mortal opposite must be material, corporeal, and temporal. Physical personality is finite; but God is infinite. He is without materiality, without finiteness of form or Mind.

Limitations are put off in proportion as the fleshly nature disappears and man is found in the reflection of Spirit.

This great fact leads into profound depths. The material human concept grew beautifully less as I floated into more spiritual latitudes and purer realms of thought.

From that hour personal corporeality became less to me than it is to people who fail to appreciate individual character. I endeavored to lift thought above physical personality, or selfhood in matter, to man's spiritual individuality in God, — in the true Mind, where sensible evil is lost in supersensible good. This is the only way whereby the false personality is laid off.

He who clings to personality, or perpetually warns you of "personality," wrongs it, or terrifies people over it, and is the sure victim of his own corporeality. Constantly to scrutinize physical personality, or accuse people of being unduly personal, is like the sick talking sickness. Such errancy betrays a violent and egotistical personality,

increases one's sense of corporeality, and begets a fear of the senses and a perpetually egotistical sensibility.

He who does this is ignorant of the meaning of the word *personality*, and defines it by his own *corpus sine pectore* (soulless body), and fails to distinguish the individual, or real man from the false sense of corporeality, or egotistic self.

My own corporeal personality afflicteth me not wittingly; for I desire never to think of it, and it cannot think of me.

PLAGIARISM

THE various forms of book-borrowing without credit spring from this ill-concealed question in mortal mind, Who shall be greatest? This error violates the law given by Moses, it tramples upon Jesus' Sermon on the Mount, it does violence to the ethics of Christian Science.

Why withhold my name, while appropriating my language and ideas, but give credit when citing from the works of other authors?

Life and its ideals are inseparable, and one's writings on ethics, and demonstration of Truth, are not, cannot be, understood or taught by those who persistently misunderstand or misrepresent the author. Jesus said, "For there is no man which shall do a miracle in my name, that can lightly speak evil of me."

If one's spiritual ideal is comprehended and loved, the borrower from it is embraced in the author's own mental mood, and is therefore *honest*. The Science of Mind excludes opposites, and rests on unity.

It is proverbial that dishonesty retards spiritual growth and strikes at the heart of Truth. If a student at Harvard College has studied a textbook written by his teacher, is he entitled, when he leaves the University, to write out as his own the substance of this textbook? There is no warrant in common law and no permission in the gospel

for plagiarizing an author's ideas and their words. Christian Science is not copyrighted; nor would protection by copyright be requisite, if mortals obeyed God's law of *manright*. A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*. The Bible is not stolen, though it is cited, and quoted deferentially.

Thoughts touched with the Spirit and Word of Christian Science gravitate naturally toward Truth. Therefore the mind to which this Science was revealed must have risen to the altitude which perceived a light beyond what others saw.

The spiritually minded meet on the stairs which lead up to spiritual love. This affection, so far from being personal worship, fulfils the law of Love which Paul enjoined upon the Galatians. This is the Mind "which was also in Christ Jesus," and knows no material limitations. It is the unity of good and bond of perfectness. This just affection serves to constitute the Mind-healer a wonder-worker, — as of old, on the Pentecost Day, when the disciples were of one accord.

He who gains the God-crowned summit of Christian Science never abuses the corporeal personality, but uplifts it. He thinks of every one in his real quality, and sees each mortal in an impersonal depict.

I have long remained silent on a growing evil in plagiarism; but if I do not insist upon the strictest observance of moral law and order in Christian Scientists, I become

responsible, as a teacher, for laxity in discipline and lawlessness in literature. Pope was right in saying, "An honest man's the noblest work of God;" and Ingersoll's repartee has its moral: "An honest God's the noblest work of man."

ADMONITION

THE neophyte in Christian Science acts like a diseased physique, — being too fast or too slow. He is inclined to do either too much or too little. In healing and teaching the student has not yet achieved the entire wisdom of Mind-practice. The textual explanation of this practice is complete in Science and Health; and scientific practice makes perfect, for it is governed by its Principle, and not by human opinions; but carnal and sinister motives, entering into this practice, will prevent the demonstration of Christian Science.

I recommend students not to read so-called scientific works, antagonistic to Christian Science, which advocate materialistic systems; because such works and words becloud the right sense of metaphysical Science.

The rules of Mind-healing are wholly Christlike and spiritual. Therefore the adoption of a worldly policy or a resort to subterfuge in the statement of the Science of Mind-healing, or any name given to it other than Christian Science, or an attempt to demonstrate the facts of this Science other than is stated in Science and Health — is a departure from the Science of Mind-healing. To becloud mortals, or for yourself to hide from God, is to conspire against the blessings otherwise conferred, against your own success and final happiness, against the progress of

the human race as well as against *honest* metaphysical theory and practice.

Not by the hearing of the ear is spiritual truth learned and loved; nor cometh this apprehension from the experiences of others. We glean spiritual harvests from our own material losses. In this consuming heat false images are effaced from the canvas of mortal mind; and thus does the material pigment beneath fade into invisibility.

The signs for the wayfarer in divine Science lie in meekness, in unselfish motives and acts, in shuffling off scholastic rhetoric, in ridding the thought of effete doctrines, in the purification of the affections and desires.

Dishonesty, envy, and mad ambition are "lusts of the flesh," which uproot the germs of growth in Science and leave the inscrutable problem of being unsolved. Through the channels of material sense, of worldly policy, pomp, and pride, cometh no success in Truth. If beset with misguided emotions, we shall be stranded on the quicksands of worldly commotion, and practically come short of the wisdom requisite for teaching and demonstrating the victory over self and sin.

Be temperate in thought, word, and deed. Meekness and temperance are the jewels of Love, set in wisdom. Restrain untempered zeal. "Learn to labor and to wait." Of old the children of Israel were saved by patient waiting.

"The kingdom of heaven suffereth violence, and the violent take it by force!" said Jesus. Therefore are its spiritual gates not captured, nor its golden streets invaded.

We recognize this kingdom, the reign of harmony

within us, by an unselfish affection or love, for this is the pledge of divine good and the insignia of heaven. This also is proverbial, that though eternal justice be graciously gentle, yet it may seem severe.

> For whom the Lord loveth He chasteneth,
> And scourgeth every son whom He receiveth.

As the poets in different languages have expressed it: —

> Though the mills of God grind slowly,
> Yet they grind exceeding small;
> Though with patience He stands waiting,
> With exactness grinds He all.

Though the divine rebuke is effectual to the pulling down of sin's strongholds, it may stir the human heart to resist Truth, before this heart becomes obediently receptive of the heavenly discipline. If the Christian Scientist recognize the mingled sternness and gentleness which permeate justice and Love, he will not scorn the timely reproof, but will so absorb it that this warning will be within him a spring, welling up into unceasing spiritual rise and progress. Patience and obedience win the golden scholarship of experimental tuition.

The kindly shepherd of the East carries his lambs in his arms to the sheepcot, but the older sheep pass into the fold under his compelling rod. He who sees the door and turns away from it, is guilty, while innocence strayeth yearningly.

There are no greater miracles known to earth than perfection and an unbroken friendship. We love our friends, but ofttimes we lose them in proportion to our affection. The sacrifices made for others are not infrequently met by

envy, ingratitude, and enmity, which smite the heart and threaten to paralyze its beneficence. The unavailing tear is shed both for the living and the dead.

Nothing except sin, in the students themselves, can separate them from me. Therefore we should guard thought and action, keeping them in accord with Christ, and our friendship will surely continue.

The letter of the law of God, separated from its spirit, tends to demoralize mortals, and must be corrected by a diviner sense of liberty and light. The spirit of Truth extinguishes false thinking, feeling, and acting; and falsity must thus decay, ere spiritual sense, affectional consciousness, and genuine goodness become so apparent as to be well understood.

After the supreme advent of Truth in the heart, there comes an overwhelming sense of error's vacuity, of the blunders which arise from wrong apprehension. The enlightened heart loathes error, and casts it aside; or else that heart is consciously untrue to the light, faithless to itself and to others, and so sinks into deeper darkness. Said Jesus: "If the light that is in thee be darkness, how great is that darkness!" and Shakespeare puts this pious counsel into a father's mouth: —

> This above all: To thine own self be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

A realization of the shifting scenes of human happiness, and of the frailty of mortal anticipations, — such as first led me to the feet of Christian Science, — seems to be requisite at every stage of advancement. Though our first les-

sons are changed, modified, broadened, yet their core is constantly renewed; as the law of the chord remains unchanged, whether we are dealing with a simple Latour exercise or with the vast Wagner Trilogy.

A general rule is, that my students should not allow their movements to be controlled by other students, even if they are teachers and practitioners of the same blessed faith. The exception to this rule should be very rare.

The widest power and strongest growth have always been attained by those loyal students who rest on divine Principle for guidance, not on themselves; and who locate permanently in one section, and adhere to the orderly methods herein delineated.

At this period my students should locate in large cities, in order to do the greatest good to the greatest number, and therein abide. The population of our principal cities is ample to supply many practitioners, teachers, and preachers with work. This fact interferes in no way with the prosperity of each worker; rather does it represent an accumulation of power on his side which promotes the ease and welfare of the workers. Their liberated capacities of mind enable Christian Scientists to consummate much good or else evil; therefore their examples either excel or fall short of other religionists; and they must be found dwelling together in harmony, if even they compete with ecclesiastical fellowship and friendship.

It is often asked which revision of Science and Health is the best. The arrangement of my last revision, in 1890, makes the subject-matter clearer than any previous edition, and it is therefore better adapted to spiritualize thought

and elucidate scientific healing and teaching. It has already been proven that this volume is accomplishing the divine purpose to a remarkable degree. The wise Christian Scientist will commend students and patients to the teachings of this book, and the healing efficacy thereof, rather than try to centre their interest on himself.

Students whom I have taught are seldom benefited by the teachings of other students, for scientific foundations are already laid in their minds which ought not to be tampered with. Also, they are prepared to receive the infinite instructions afforded by the Bible and my books, which mislead no one and are their best guides.

The student may mistake in his conception of Truth, and this error, in an honest heart, is sure to be corrected. But if he misinterprets the text to his pupils, and communicates, even unintentionally, his misconception of Truth, thereafter he will find it more difficult to rekindle his own light or to enlighten them. Hence, as a rule, the student should explain only Recapitulation, the chapter for the class-room, and leave Science and Health to God's daily interpretation.

Christian Scientists should take their textbook into the schoolroom the same as other teachers; they should ask questions from it, and be answered according to it, — occasionally reading aloud from the book to corroborate what they teach. It is also highly important that their pupils study each lesson before the recitation.

That these essential points are ever omitted, is anomalous, when we consider the necessity of thoroughly understanding Science, and the present liability of deviating from absolute Christian Science.

Centuries will intervene before the statement of the inexhaustible topics of Science and Health is sufficiently understood to be fully demonstrated.

The teacher himself should continue to study this textbook, and to spiritualize his own thoughts and human life from this open fount of Truth and Love.

He who sees clearly and enlightens other minds most readily, keeps his own lamp trimmed and burning. Throughout his entire explanations he strictly adheres to the teachings in the chapter on Recapitulation. When closing the class, each member should own a copy of Science and Health, and continue to study and assimilate this inexhaustible subject — Christian Science.

The opinions of men cannot be substituted for God's revelation. In times past, arrogant pride, in attempting to steady the ark of Truth, obscured even the power and glory of the Scriptures, — to which Science and Health is the Key.

That teacher does most for his students who divests himself most of pride and self, and by reason thereof is able to empty his students' minds of error, that they may be filled with Truth. Thus doing, posterity will call him blessed, and the tired tongue of history be enriched.

The less the teacher personally controls other minds, and the more he trusts them to the divine Truth and Love, the better it will be for both teacher and student.

A teacher should take charge only of his own pupils and patients, and of those who voluntarily place themselves under his direction; he should avoid leaving his own regular institute or place of labor, or expending his labor where

there are other teachers who should be specially responsible for doing their own work well.

Teachers of Christian Science will find it advisable to band together their students into associations, to continue the organization of churches, and at present they can employ any other organic operative method that may commend itself as useful to the Cause and beneficial to mankind.

Of this also rest assured, that books and teaching are but a ladder let down from the heaven of Truth and Love, upon which angelic thoughts ascend and descend, bearing on their pinions of light the Christ-spirit.

Guard yourselves against the subtly hidden suggestion that the Son of man will be glorified, or humanity benefited, by any deviation from the order prescribed by supernal grace. Seek to occupy no position whereto you do not feel that God ordains you. Never forsake your post without due deliberation and light, but always wait for God's finger to point the way. The loyal Christian Scientist is incapable alike of abusing the practice of Mind-healing or of healing on a material basis.

The tempter is vigilant, awaiting only an opportunity to divide the ranks of Christian Science and scatter the sheep abroad; but "if God be for us, who can be against us?" The Cause, *our* Cause, is highly prosperous, rapidly spreading over the globe; and the morrow will crown the effort of to-day with a diadem of gems from the New Jerusalem.

EXEMPLIFICATION

TO energize wholesome spiritual warfare, to rebuke vainglory, to offset boastful emptiness, to crown patient toil, and rejoice in the spirit and power of Christian Science, we must ourselves be true. There is but one way of *doing* good, and that is to *do* it! There is but one way of *being* good, and that is to *be* good!

Art thou still unacquainted with thyself? Then be introduced to this self. "Know thyself!" as said the classic Grecian motto. Note well the falsity of this mortal self! Behold its vileness, and remember this poverty-stricken "stranger that is within thy gates." Cleanse every stain from this wanderer's soiled garments, wipe the dust from his feet and the tears from his eyes, that you may behold the real man, the fellow-saint of a holy household. There should be no blot on the escutcheon of our Christliness when we offer our gift upon the altar.

A student desiring growth in the knowledge of Truth, can and will obtain it by taking up his cross and following Truth. If he does this not, and another one undertakes to carry his burden and do his work, the duty will *not be accomplished.* No one can save himself without God's help, and God will help each man who performs his own part. After this manner and in no other way is every man cared for and blessed. To the unwise helper our

Master said, "Follow me; and let the dead bury their dead."

The poet's line, "Order is heaven's first law," is so eternally true, so axiomatic, that it has become a truism; and its wisdom is as obvious in religion and scholarship as in astronomy or mathematics.

Experience has taught me that the rules of Christian Science can be far more thoroughly and readily acquired by regularly settled and systematic workers, than by unsettled and spasmodic efforts. Genuine Christian Scientists are, or should be, the most systematic and law-abiding people on earth, because their religion demands implicit adherence to fixed rules, in the orderly demonstration thereof. Let some of these rules be here stated.

First: Christian Scientists are to "heal the sick" as the Master commanded.

In so doing they must follow the divine order as prescribed by Jesus, — never, in any way, to trespass upon the rights of their neighbors, but to obey the celestial injunction, "Whatsoever ye would that men should do to you, do ye even so to them."

In this orderly, scientific dispensation healers become a law unto themselves. They feel their own burdens less, and can therefore bear the weight of others' burdens, since it is only through the lens of their unselfishness that the sunshine of Truth beams with such efficacy as to dissolve error.

It is already understood that Christian Scientists will not receive a patient who is under the care of a regular physician, until he has done with the case and different aid

is sought. The same courtesy should be observed in the professional intercourse of Christian Science healers with one another.

Second: Another command of the Christ, his prime command, was that his followers should "raise the dead." He lifted his own body from the sepulchre. In him, Truth called the physical man from the tomb to health, and the so-called dead forthwith emerged into a higher manifestation of Life.

The spiritual significance of this command, "Raise the dead," most concerns mankind. It implies such an elevation of the understanding as will enable thought to apprehend the living beauty of Love, its practicality, its divine energies, its health-giving and life-bestowing qualities, — yea, its power to demonstrate immortality. This end Jesus achieved, both by example and precept.

Third: This leads inevitably to a consideration of another part of Christian Science work, — a part which concerns us intimately, — preaching the gospel.

This evangelistic duty should not be so warped as to signify that we must or may go, uninvited, to work in other vineyards than our own. One would, or should, blush to enter unasked another's pulpit, and preach without the consent of the stated occupant of that pulpit. The Lord's command means this, that we should adopt the spirit of the Saviour's ministry, and abide in such a spiritual attitude as will draw men unto us. Itinerancy should not be allowed to clip the wings of divine Science. Mind demonstrates omnipresence and omnipotence, but Mind revolves on a spiritual axis, and its power is displayed and its pres-

ence felt in eternal stillness and immovable Love. The divine potency of this spiritual mode of Mind, and the hindrance opposed to it by material motion, is proven beyond a doubt in the practice of Mind-healing.

In those days preaching and teaching were substantially one. There was no church preaching, in the modern sense of the term. Men assembled in the one temple (at Jerusalem) for sacrificial ceremonies, not for sermons. Into the synagogues, scattered about in cities and villages, they went for liturgical worship, and instruction in the Mosaic law. If one worshipper preached to the others, he did so informally, and because he was bidden to this privileged duty at that particular moment. It was the custom to pay this hortatory compliment to a stranger, or to a member who had been away from the neighborhood; as Jesus was once asked to exhort, when he had been some time absent from Nazareth but once again entered the synagogue which he had frequented in childhood.

Jesus' method was to instruct his own students; and he watched and guarded them unto the end, even according to his promise, "Lo, I am with you alway!" Nowhere in the four Gospels will Christian Scientists find any precedent for employing another student to take charge of their students, or for neglecting their own students, in order to enlarge their sphere of action.

Above all, trespass not intentionally upon other people's thoughts, by endeavoring to influence other minds to any action not first made known to them or sought by them. Corporeal and selfish influence is human, fallible, and temporary; but incorporeal impulsion is divine, infallible, and

eternal. The student should be most careful not to thrust aside Science, and shade God's window which lets in light, or seek to stand in God's stead.

Does the faithful shepherd forsake the lambs, — retaining his salary for tending the home flock while he is serving another fold? There is no evidence to show that Jesus ever entered the towns whither he sent his disciples; no evidence that he there taught a few hungry ones, and then left them to starve or to stray. To these selected ones (like "the elect lady" to whom St. John addressed one of his epistles) he gave personal instruction, and gave in plain words, until they were able to fulfil his behest and depart on their united pilgrimages. This he did, even though one of the twelve whom he kept near himself betrayed him, and others forsook him.

The true mother never willingly neglects her children in their early and sacred hours, consigning them to the care of nurse or stranger. Who can feel and comprehend the needs of her babe like the ardent mother? What other heart yearns with her solicitude, endures with her patience, waits with her hope, and labors with her love, to promote the welfare and happiness of her children? Thus must the Mother in Israel give all her hours to those first sacred tasks, till her children can walk steadfastly in wisdom's ways.

One of my students wrote to me: "I believe the proper thing for us to do is to follow, as nearly as we can, in the path you have pursued!" It is gladdening to find, in such a student, one of the children of light. It is safe to leave with God the government of man. He appoints and He

anoints His Truth-bearers, and God is their sure defense and refuge.

The parable of "the prodigal son" is rightly called "the pearl of parables," and our Master's greatest utterance may well be called "the diamond sermon." No purer and more exalted teachings ever fell upon human ears than those contained in what is commonly known as the Sermon on the Mount, — though this name has been given it by compilers and translators of the Bible, and not by the Master himself or by the Scripture authors. Indeed, this title really indicates more the Master's mood, than the material locality.

Where did Jesus deliver this great lesson — or, rather, this series of great lessons — on humanity and divinity? On a hillside, near the sloping shores of the Lake of Galilee, where he spake primarily to his immediate disciples.

In this simplicity, and with such fidelity, we see Jesus ministering to the spiritual needs of all who placed themselves under his care, always leading them into the divine order, under the sway of his own perfect understanding. His power over others was spiritual, not corporeal. To the students whom he had chosen, his immortal teaching was the bread of Life. When *he* was with them, a fishing-boat became a sanctuary, and the solitude was peopled with holy messages from the All-Father. The grove became his class-room, and nature's haunts were the Messiah's university.

What has this hillside priest, this seaside teacher, done for the human race? Ask, rather, what has he *not* done. His holy humility, unworldliness, and self-abandonment

wrought infinite results. The method of his religion was not too simple to be sublime, nor was his power so exalted as to be unavailable for the needs of suffering mortals, whose wounds he healed by Truth and Love.

His order of ministration was "first the blade, then the ear, after that the full corn in the ear." May we unloose the latchets of his Christliness, inherit his legacy of love, and reach the fruition of his promise: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

WAYMARKS

IN the first century of the Christian era Jesus went about doing good. The evangelists of those days wandered about. Christ, or the spiritual idea, appeared to human consciousness as the man Jesus. At the present epoch the human concept of Christ is based on the incorporeal divine Principle of man, and Science has elevated this idea and established its rules in consonance with their Principle. Hear this saying of our Master, "And I, if I be lifted up from the earth, will draw all men unto me."

The ideal of God is no longer impersonated as a waif or wanderer; and Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle. The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action.

St. Paul said to the Athenians, "For in Him we live, and move, and have our being." This statement is in substance identical with my own: "There is no life, truth, substance, nor intelligence in matter." It is quite clear that as yet this grandest verity has not been fully demonstrated, but it is nevertheless true. If Christian Science reiterates St. Paul's teaching, we, as Christian Scientists, should give to the world convincing proof of the validity of

this scientific statement of being. Having perceived, in advance of others, this scientific fact, we owe to ourselves and to the world a struggle for its demonstration.

At some period and in some way the conclusion must be met that whatsoever seems true, and yet contradicts divine Science and St. Paul's text, must be and is false; and that whatsoever seems to be good, and yet errs, though acknowledging the true way, is really evil.

As dross is separated from gold, so Christ's baptism of fire, his purification through suffering, consumes whatsoever is of sin. Therefore this purgation of divine mercy, destroying all error, leaves no flesh, no matter, to the mental consciousness.

When all fleshly belief is annihilated, and every spot and blemish on the disk of consciousness is removed, then, and not till then, will immortal Truth be found true, and scientific teaching, preaching, and practice be essentially one. "Happy is he that condemneth not himself in that thing which he alloweth. . . . for whatsoever is not of faith is sin." (Romans xiv. 22, 23.)

There is no "lo here! or lo there!" in divine Science; its manifestation must be "the same yesterday, and to-day, and forever," since Science is eternally one, and unchanging, in Principle, rule, and demonstration.

I am persuaded that only by the modesty and distinguishing affection illustrated in Jesus' career, can Christian Scientists aid the establishment of Christ's kingdom on the earth. In the first century of the Christian era Jesus' teachings bore much fruit, and the Father was glorified therein. In this period and the forthcoming centuries,

watered by dews of divine Science, this "tree of life" will blossom into greater freedom, and its leaves will be "for the healing of the nations."

Ask God to give thee skill
In comfort's art:
That thou may'st consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christlike touch.

—A. E. Hamilton.

UNITY OF GOOD

UNITY OF GOOD

BY

MARY BAKER EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

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UNITY OF GOOD

CAUTION IN THE TRUTH

PERHAPS no doctrine of Christian Science rouses so much natural doubt and questioning as this, that God knows no such thing as sin. Indeed, this may be set down as one of the "things hard to be understood," such as the apostle Peter declared were taught by his fellow-apostle Paul, "which they that are unlearned and unstable wrest . . . unto their own destruction." (2 Peter iii. 16.)

Let us then reason together on this important subject, whose statement in Christian Science may justly be characterized as *wonderful.*

Does God know or behold sin, sickness, and death?

The nature and character of God is so little apprehended and demonstrated by mortals, that I counsel my students to defer this infinite inquiry, in their discussions of Christian Science. In fact, they had better leave the subject untouched, until they draw nearer to the divine character, and are practically able to testify, by their lives, that as they come closer to the true understanding of God they lose all sense of error.

The Scriptures declare that God is too pure to behold iniquity (Habakkuk i. 13); but they also declare that God pitieth them who fear Him; that there is no place where His voice is not heard; that He is "a very present help in trouble."

The sinner has no refuge from sin, except in God, who is his salvation. We must, however, realize God's presence, power, and love, in order to be saved from sin. This realization takes away man's fondness for sin and his pleasure in it; and, lastly, it removes the pain which accrues to him from it. Then follows this, as the *finale* in Science: The sinner loses his sense of sin, and gains a higher sense of God, in whom there is no sin.

The true man, really *saved*, is ready to testify of God in the infinite penetration of Truth, and can affirm that the Mind which is good, or God, has no knowledge of sin.

In the same manner the sick lose their sense of sickness, and gain that spiritual sense of harmony which contains neither discord nor disease.

According to this same rule, in divine Science, the dying — if they die in the Lord — awake from a sense of death to a sense of Life in Christ, with a knowledge of Truth and Love beyond what they possessed before; because their lives have grown so far toward the stature of manhood in Christ Jesus, that they are ready for a spiritual transfiguration, through their affections and understanding.

Those who reach this transition, called *death*, without

having rightly improved the lessons of this primary school of mortal existence, — and still believe in matter's reality, pleasure, and pain, — are not ready to understand immortality. Hence they awake only to another sphere of experience, and must pass through another probationary state before it can be truly said of them: "Blessed are the dead which die in the Lord."

They upon whom the second death, of which we read in the Apocalypse (Revelation xx. 6), hath no power, are those who have obeyed God's commands, and have washed their robes white through the sufferings of the flesh and the triumphs of Spirit. Thus they have reached the goal in divine Science, by knowing Him in whom they have believed. This knowledge is not the forbidden fruit of sin, sickness, and death, but it is the fruit which grows on the "tree of life." This is the understanding of God, whereby man is found in the image and likeness of good, not of evil; of health, not of sickness; of Life, not of death.

God is All-in-all. Hence He is in Himself only, in His own nature and character, and is perfect being, or consciousness. He is all the Life and Mind there is or can be. Within Himself is every embodiment of Life and Mind.

If He is All, He can have no consciousness of anything unlike Himself; because, if He is omnipresent, there can be nothing outside of Himself.

Now this self-same God is our helper. He pities us. He has mercy upon us, and guides every event of our

careers. He is near to them who adore Him. To understand Him, without a single taint of our mortal, finite sense of sin, sickness, or death, is to approach Him and become like Him.

Truth is God, and in God's law. This law declares that Truth is All, and there is no error. This law of Truth destroys every phase of error. To gain a temporary consciousness of God's law is to feel, in a certain finite human sense, that God comes to us and pities us; but the attainment of the understanding of His presence, through the Science of God, destroys our sense of imperfection, or of His absence, through a diviner sense that God is all true consciousness; and this convinces us that, as we get still nearer Him, we must forever lose our own consciousness of error.

But how could we lose all consciousness of error, if God be conscious of it? God has not forbidden man to know Him; on the contrary, the Father bids man have the same Mind "which was also in Christ Jesus," — which was certainly the divine Mind; but God does forbid man's acquaintance with evil. Why? Because evil is no part of the divine knowledge.

John's Gospel declares (xvii. 3) that "life eternal" consists in the knowledge of the only true God, and of Jesus Christ, whom He has sent. Surely from such an understanding of Science, such knowing, the vision of sin is wholly excluded.

Nevertheless, at the present crude hour, no wise men or

women will rudely or prematurely agitate a theme involving the All of infinity.

Rather will they rejoice in the small understanding they have already gained of the wholeness of Deity, and work gradually and gently up toward the perfect thought divine. This meekness will increase their apprehension of God, because their mental struggles and pride of opinion will proportionately diminish.

Every one should be encouraged not to accept any personal opinion on so great a matter, but to seek the divine Science of this question of Truth by following upward individual convictions, undisturbed by the frightened sense of any need of attempting to solve every Life-problem in a day.

"Great is the mystery of godliness," says Paul; and *mystery* involves the unknown. No stubborn purpose to force conclusions on this subject will unfold in us a higher sense of Deity; neither will it promote the Cause of Truth or enlighten the individual thought.

Let us respect the rights of conscience and the liberty of the sons of God, so letting our "moderation be known to all men." Let no enmity, no untempered controversy, spring up between Christian Science students and Christians who wholly or partially differ from them as to the nature of sin and the marvellous unity of man with God shadowed forth in scientific thought. Rather let the stately goings of this wonderful part of Truth be left to the supernal guidance.

"These are but parts of Thy ways," says Job; and the

whole is greater than its parts. Our present understanding is but "the seed within itself," for it is divine Science, "bearing fruit after its kind."

Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations.

The Science of physical harmony, as now presented to the people in divine light, is radical enough to promote as forcible collisions of thought as the age has strength to bear. Until the heavenly law of health, according to Christian Science, is firmly grounded, even the thinkers are not prepared to answer intelligently leading questions about God and sin, and the world is far from ready to assimilate such a grand and all-absorbing verity concerning the divine nature and character as is embraced in the theory of God's blindness to error and ignorance of sin. No wise mother, though a graduate of Wellesley College, will talk to her babe about the problems of Euclid.

Not much more than a half-century ago the assertion of universal salvation provoked discussion and horror, similar to what our declarations about sin and Deity must arouse, if hastily pushed to the front while the platoons of Christian Science are not yet thoroughly drilled in the plainer manual of their spiritual armament. "Wait patiently on the Lord;" and in less than another fifty

years His name will be magnified in the apprehension of this new subject, as already He is glorified in the wide extension of belief in the impartial grace of God, — shown by the changes at Andover Seminary and in multitudes of other religious folds.

Nevertheless, though I thus speak, and from my heart of hearts, it is due both to Christian Science and myself to make also the following statement: When I have most clearly seen and most sensibly felt that the infinite recognizes no disease, this has not separated me from God, but has so bound me to Him as to enable me instantaneously to heal a cancer which had eaten its way to the jugular vein.

In the same spiritual condition I have been able to replace dislocated joints and raise the dying to instantaneous health. People are now living who can bear witness to these cures. Herein is my evidence, from on high, that the views here promulgated on this subject are correct.

Certain self-proved propositions pour into my waiting thought in connection with these experiences; and here is one such conviction: that an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can. An incontestable point in divine Science is, that because God is All, a realization of this fact dispels even the sense or consciousness of sin, and brings us nearer to God, bringing out the highest phenomena of the All-Mind.

LET another query now be considered, which gives much trouble to many earnest thinkers before Science answers it.

Is anything real of which the physical senses are cognizant?

Everything is as real as you make it, and no more so. What you see, hear, feel, is a mode of consciousness, and can have no other reality than the sense you entertain of it.

It is dangerous to rest upon the evidence of the senses, for this evidence is not absolute, and therefore not real, in our sense of the word. All that is beautiful and good in your individual consciousness is permanent. That which is not so is illusive and fading. My insistence upon a proper understanding of the unreality of matter and evil arises from their deleterious effects, physical, moral, and intellectual, upon the race.

All forms of error are uprooted in Science, on the same basis whereby sickness is healed, — namely, by the establishment, through reason, revelation, and Science, of the nothingness of every claim of error, even the doctrine of heredity and other physical causes. You demonstrate the process of Science, and it proves my view

conclusively, that mortal mind is the cause of all disease. Destroy the mental sense of the disease, and the disease itself disappears. Destroy the sense of sin, and sin itself disappears.

Material and sensual consciousness are mortal. Hence they must, some time and in some way, be reckoned unreal. That time has partially come, or my words would not have been spoken. Jesus has made the way plain, — so plain that all are without excuse who walk not in it; but this way is not the path of physical science, human philosophy, or mystic psychology.

The talent and genius of the centuries have wrongly reckoned. They have not based upon revelation their arguments and conclusions as to the source and resources of being, — its combinations, phenomena, and outcome, — but have built instead upon the sand of human reason. They have not accepted the simple teaching and life of Jesus as the only true solution of the perplexing problem of human existence.

Sometimes it is said, by those who fail to understand me, that I *monopolize;* and this is said because ideas akin to mine have been held by a few spiritual thinkers in all ages. So they have, but in a far different form. Healing has gone on continually; yet healing, as I teach it, has not been practised since the days of Christ.

What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of*

disease, sin, and death, you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and his apostles, who have thus taught.

If there be any *monopoly* in my teaching, it lies in this utter reliance upon the one God, to whom belong all things.

Life is God, or Spirit, the supersensible eternal. The universe and man are the spiritual phenomena of this one infinite Mind. Spiritual phenomena never converge toward aught but infinite Deity. Their gradations are spiritual and divine; they cannot collapse, or lapse into their opposites, for God is their divine Principle. They live, because He lives; and they are eternally perfect, because He is perfect, and governs them in the Truth of divine Science, whereof God is the Alpha and Omega, the centre and circumference.

To attempt the calculation of His mighty ways, from the evidence before the material senses, is fatuous. It is like commencing with the minus sign, to learn the principle of positive mathematics.

God was not in the whirlwind. He is not the blind force of a material universe. Mortals must learn this; unless, pursued by their fears, they would endeavor to hide from His presence under their own falsities, and call

in vain for the mountains of unholiness to shield them from the penalty of error.

Jesus taught us to walk *over*, not *into* or *with*, the currents of matter, or mortal mind. His teachings beard the lions in their dens. He turned the water into wine, he commanded the winds, he healed the sick, — all in direct opposition to human philosophy and so-called natural science. He annulled the laws of matter, showing them to be laws of mortal mind, not of God. He showed the need of changing this mind and its abortive laws. He demanded a change of consciousness and evidence, and effected this change through the higher laws of God. The palsied hand moved, despite the boastful sense of physical law and order. Jesus stooped not to human consciousness, nor to the evidence of the senses. He heeded not the taunt, "That withered hand looks very real and feels very real;" but he cut off this vain boasting and destroyed human pride by taking away the material evidence. If his patient was a theologian of some bigoted sect, a physician, or a professor of natural philosophy, — according to the ruder sort then prevalent, — he never thanked Jesus for restoring his senseless hand; but neither red tape nor indignity hindered the divine process. Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and *then* cometh the harvest, I say, Look up,

not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes. The laborers are few in this vineyard of Mind-sowing and reaping; but let them apply to the waiting grain the curving sickle of Mind's eternal circle, and bind it with bands of Soul.

THE DEEP THINGS OF GOD

SCIENCE reverses the evidence of the senses in theology, on the same principle that it does in astronomy. Popular theology makes God tributary to man, coming at human call; whereas the reverse is true in Science. Men must approach God reverently, doing their own work in obedience to divine law, if they would fulfil the intended harmony of being.

The principle of music knows nothing of discord. God is harmony's selfhood. His universal laws, His unchangeableness, are not infringed in ethics any more than in music. To Him there is no moral inharmony; as we shall learn, proportionately as we gain the true understanding of Deity. If God could be conscious of sin, His infinite power would straightway reduce the universe to chaos.

If God has any real knowledge of sin, sickness, and death, they must be eternal; since He is, in the very fibre of His being, "without beginning of years or end of days." If God knows that which is not permanent, it follows that He knows something which He must learn to *unknow*, for the benefit of our race.

Such a view would bring us upon an outworn theological

platform, which contains such planks as the divine repentance, and the belief that God must one day do His work over again, because it was not at first done aright.

Can it be seriously held, by any thinker, that long after God made the universe, — earth, man, animals, plants, the sun, the moon, and "the stars also," — He should so gain wisdom and power from past experience that He could vastly improve upon His own previous work, — as Burgess, the boatbuilder, remedies in the Volunteer the shortcomings of the Puritan's model?

Christians are commanded to *grow in grace.* Was it necessary for God to grow in grace, that He might rectify His spiritual universe?

The Jehovah of limited Hebrew faith might need repentance, because His created children proved sinful; but the New Testament tells us of "the Father of lights, with whom is no variableness, neither shadow of turning." God is not the shifting vane on the spire, but the corner-stone of living rock, firmer than everlasting hills.

As God is Mind, if this Mind is familiar with evil, all cannot be good therein. Our infinite model would be taken away. What is in eternal Mind must be reflected in man, Mind's image. How then could man escape, or hope to escape, from a knowledge which is everlasting in his creator?

God never said that man would become better by learning to distinguish evil from good, — but the contrary, that

by this knowledge, by man's first disobedience, came "death into the world, and all our woe."

"Shall mortal man be more just than God?" asks the poet-patriarch. May men rid themselves of an incubus which God never can throw off? Do mortals know more than God, that they may declare Him absolutely cognizant of sin?

God created all things, and pronounced them good. Was evil among these good things? Man is God's child and image. If God knows evil, so must man, or the likeness is incomplete, the image marred.

If man must be destroyed by the knowledge of evil, then his destruction comes through the very knowledge caught from God, and the creature is punished for his likeness to his creator.

God is commonly called the *sinless*, and man the *sinful;* but if the thought of sin could be possible in Deity, would Deity then be sinless? Would God not of necessity take precedence as the infinite sinner, and human sin become only an echo of the divine?

Such vagaries are to be found in heathen religious history. There are, or have been, devotees who worship not the good Deity, who will not harm them, but the bad deity, who seeks to do them mischief, and whom therefore they wish to bribe with prayers into quiescence, as a criminal appeases, with a money-bag, the venal officer.

Surely this is no Christian worship! In Christianity

man bows to the infinite perfection which he is bidden to imitate. In Truth, such terms as *divine sin* and *infinite sinner* are unheard-of contradictions, — absurdities; but *would* they be sheer nonsense, if God has, or can have, a real knowledge of sin?

WAYS HIGHER THAN OUR WAYS

A LIE has only one chance of successful deception, — to be accounted true. Evil seeks to fasten all error upon God, and so make the lie seem part of eternal Truth.

Emerson says, "Hitch your wagon to a star." I say, Be allied to the deific power, and all that is good will aid your journey, as the stars in their courses fought against Sisera. (Judges v. 20.) Hourly, in Christian Science, man thus weds himself with God, or rather he ratifies a union predestined from all eternity; but evil ties its wagon-load of offal to the divine chariots, — or seeks so to do, — that its vileness may be christened purity, and its darkness get consolation from borrowed scintillations.

Jesus distinctly taught the arrogant Pharisees that, from the beginning, their father, the devil, was the would-be murderer of Truth. A right apprehension of the wonderful utterances of him who "spake as never man spake," would despoil error of its borrowed plumes, and transform the universe into a home of marvellous light, — "a consummation devoutly to be wished."

Error says God must know evil because He knows all things; but Holy Writ declares God told our first parents that in the day when they should partake of the fruit of evil, they must surely die. Would it not absurdly follow

that God must perish, if He knows evil and evil necessarily leads to extinction? Rather let us think of God as saying, I am infinite good; therefore I know not evil. Dwelling in light, I can see only the brightness of My own glory.

Error may say that God can never save man from sin, if He knows and sees it not; but God says, I am too pure to behold iniquity, and destroy everything that is unlike Myself.

Many fancy that our heavenly Father reasons thus: If pain and sorrow were not in My mind, I could not remedy them, and wipe the tears from the eyes of My children. Error says you must know grief in order to console it. Truth, God, says you oftenest console others in troubles that you have not. Is not our comforter always from outside and above ourselves?

God says, I show My pity through divine law, not through human. It is My sympathy with and My knowledge of harmony (not inharmony) which alone enable Me to rebuke, and eventually destroy, every supposition of discord.

Error says God must know death in order to strike at its root; but God saith, I am ever-conscious Life, and thus I conquer death; for to be ever conscious of Life is to be never conscious of death. I am All. A knowledge of aught beside Myself is impossible.

If such knowledge of evil were possible to God, it would lower His rank.

With God, *knowledge*, is necessarily *foreknowledge;* and *foreknowledge* and *foreordination* must be one, in an infinite Being. What Deity *foreknows*, Deity must *foreordain;* else He is not omnipotent, and, like ourselves, He foresees events which are contrary to His creative will, yet which He cannot avert.

If God knows evil at all, He must have had foreknowledge thereof; and if He foreknew it, He must virtually have intended it, or ordered it aforetime, — forecordained it; else how could it have come into the world?

But this we cannot believe of God; for if the supreme good could predestine or foreknow evil, there would be sin in Deity, and this would be the end of infinite moral unity. "If therefore the light that is in thee be darkness, how great is that darkness!" On the contrary, evil is only a delusive deception, without any actuality which Truth can know.

RECTIFICATIONS

HOW is a mistake to be rectified? By reversal or revision, — by seeing it in its proper light, and then turning it or turning from it.

We undo the statements of error by reversing them.

Through these three statements, or misstatements, evil comes into authority: —

First: The Lord created it.

Second: The Lord knows it.

Third: I am afraid of it.

By a reverse process of argument evil must be dethroned: —

First: God never made evil.

Second: He knows it not.

Third: We therefore need not fear it.

Try this process, dear inquirer, and so reach that perfect Love which "casteth out fear," and then see if this Love does not destroy in you all hate and the sense of evil. You will awake to the perception of God as All-in-all. You will find yourself losing the knowledge and the operation of sin, proportionably as you realize the divine infinitude and believe that He can see nothing outside of His own focal distance.

A COLLOQUY

IN Romans (ii. 15) we read the apostle's description of mental processes wherein human thoughts are "the mean while accusing or else excusing one another." If we observe our mental processes, we shall find that we are perpetually arguing with ourselves; yet each mortal is not two personalities, but one.

In like manner good and evil talk to one another; yet they are not two but one, for evil is naught, and good only is reality.

Evil. God hath said, "Ye shall eat of every tree of the garden." If you do not, your intellect will be circumscribed and the evidence of your personal senses be denied. This would antagonize individual consciousness and existence.

Good. The Lord is God. With Him is no consciousness of evil, because there is nothing beside Him or outside of Him. Individual consciousness in man is inseparable from good. There is no sensible matter, no sense in matter; but there is a spiritual sense, a sense of Spirit, and this is the only consciousness belonging to true individuality, or a divine sense of being.

Evil. Why is this so?

Good. Because man is made after God's eternal likeness, and this likeness consists in a sense of harmony and immortality, in which no evil can possibly dwell. You may eat of the fruit of Godlikeness, but as to the fruit of ungodliness, which is opposed to Truth, — ye shall not touch it, lest ye die.

Evil. But I would taste and know error for myself.

Good. Thou shalt not admit that error is something to know or be known, to eat or be eaten, to see or be seen, to feel or be felt. To admit the existence of error would be to admit the truth of a lie.

Evil. But there is something besides good. God knows that a knowledge of this something is essential to happiness and life. A lie is as genuine as Truth, though not so legitimate a child of God. Whatever exists must come from God, and be important to our knowledge. Error, even, is His offspring.

Good. Whatever cometh not from the eternal Spirit, has its origin in the physical senses and material brains, called *human intellect* and *will-power*, — *alias* intelligent matter.

In Shakespeare's tragedy of King Lear, it was the

traitorous and cruel treatment received by old Gloster from his bastard son Edmund which makes true the lines:

> The gods are just, and of our pleasant vices
> Make instruments to scourge us.

His lawful son, Edgar, was to his father ever loyal. Now God has no bastards to turn again and rend their Maker. The divine children are born of law and order, and Truth knows only such.

How well the Shakespearean tale agrees with the word of Scripture, in Hebrews xii. 7, 8: "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

The doubtful or spurious evidence of the senses is not to be admitted, — especially when they testify concerning Spirit, whereof they are confessedly incompetent to speak.

Evil. But mortal mind and sin really exist!

Good. How can they exist, unless God has created them? And how can He create anything so wholly unlike Himself and foreign to His nature? An evil material mind, so-called, can conceive of God only as like itself, and knowing both evil and good; but a purely good and spiritual consciousness has no sense whereby to cognize

evil. Mortal mind is the opposite of immortal Mind, and sin the opposite of goodness. I am the infinite All. From me proceedeth all Mind, all consciousness, all individuality, all being. My Mind is divine good, and cannot drift into evil. To believe in minds many is to depart from the supreme sense of harmony. Your assumptions insist that there is more than the one Mind, more than the one God; but verily I say unto you, God is All-in-all; and you can never be outside of His oneness.

Evil. I am a finite consciousness, a material individuality, — a mind in matter, which is both evil and good.

Good. All consciousness is Mind; and Mind is God, — an infinite, and not a finite consciousness. This consciousness is reflected in individual consciousness, or man, whose source is infinite Mind. There is no really finite mind, no finite consciousness. There is no material substance, for Spirit is all that endureth, and hence is the only substance. There is, can be, no evil mind, because Mind is God. God and His ideas — that is, God and the universe — constitute all that exists. Man, as God's offspring, must be spiritual, perfect, eternal.

Evil. I am something separate from good or God. I am substance. My mind is more than matter. In my mortal mind, matter becomes conscious, and is able to see, taste, hear, feel, smell. Whatever matter thus affirms is

mainly correct. If you, O good, deny this, then I deny your truthfulness. If you say that matter is unconscious, you stultify my intellect, insult my conscience, and dispute self-evident facts; for nothing can be clearer than the testimony of the five senses.

Good. Spirit is the only substance. Spirit is God, and God is good; hence good is the only substance, the only Mind. Mind is not, cannot be, in matter. It sees, hears, feels, tastes, smells as Mind, and not as matter. Matter cannot talk; and hence, whatever it appears to say of itself is a lie. This lie, that Mind can be in matter, — claiming to be something beside God, denying Truth and its demonstration in Christian Science, — this lie I declare an illusion. This denial enlarges the human intellect by removing its evidence from sense to Soul, and from finiteness into infinity. It honors conscious human individuality by showing God as its source.

Evil. I am a creator, — but upon a material, not a spiritual basis. I give life, and I can destroy life.

Good. Evil is not a creator. God, good, is the only creator. Evil is not conscious or conscientious Mind; it is not individual, not actual. Evil is not spiritual, and therefore has no groundwork in Life, whose only source is Spirit. The elements which belong to the eternal All, — Life, Truth, Love, — evil can never take away.

Evil. I am intelligent matter; and matter is egoistic, having its own innate selfhood and the capacity to evolve mind. God is in matter, and matter reproduces God. From Him come my forms, near or remote. This is my honor, that God is my author, authority, governor, disposer. I am proud to be in His outstretched hands, and I shirk all responsibility for myself as evil, and for my varying manifestations.

Good. You mistake, O evil! God is not your authority and law. Neither is He the author of the material changes, the *phantasma,* a belief in which leads to such teaching as we find in the hymn-verse so often sung in church: —

> Chance and change are busy ever,
> Man decays and ages move ;
> But His mercy waneth never, —
> God is wisdom, God is love.

Now if it be true that God's power *never waneth,* how can it be also true that *chance* and *change* are universal factors, — that *man decays?* Many ordinary Christians protest against this stanza of Bowring's, and its sentiment is foreign to Christian Science. If God be *changeless goodness,* as sings another line of this hymn, what place has *chance* in the divine economy? Nay, there is in God naught fantastic. All is real, all is serious. The phantasmagoria is a product of human dreams.

THE EGO

FROM various friends comes inquiry as to the meaning of a word employed in the foregoing colloquy.

There are two English words, often used as if they were synonyms, which really have a shade of difference between them.

An *egotist* is one who talks much of himself. *Egotism* implies vanity and self-conceit.

Egoism is a more philosophical word, signifying a passionate love of self, which doubts all existence except its own. An *egoist*, therefore, is one uncertain of everything except his own existence.

Applying these distinctions to evil and God, we shall find that evil is *egotistic*, — boastful, but fleeing like a shadow at daybreak; while God is *egoistic*, knowing only His own all-presence, all-knowledge, all-power.

SOUL

WE read in the Hebrew Scriptures, "The soul that sinneth, it shall die."

What is Soul? Is it a reality within the mortal body? Who can prove that? Anatomy has not descried nor described Soul. It was never touched by the scalpel nor cut with the dissecting-knife. The five physical senses do not cognize it.

Who, then, dares define Soul as something within man? As well might you declare some old castle to be peopled with demons or angels, though never a light or form was discerned therein, and not a spectre had ever been seen going in or coming out.

The common hypotheses about souls are even more vague than ordinary material conjectures, and have less basis; because material theories are built on the evidence of the material senses.

Soul must be God; since we learn Soul only as we learn God, by spiritualization. As the five senses take no cognizance of Soul, so they take no cognizance of God. Whatever cannot be taken in by mortal mind — by human reflection, reason, or belief — must be the unfathomable Mind, which "eye hath not seen, nor ear heard." Soul

stands in this relation to every hypothesis as to its human character.

If Soul sins, it is a sinner, and Jewish law condemned the sinner to death, — as does all criminal law, to a certain extent.

Spirit never sins, because Spirit is God. Hence, as Spirit, Soul is sinless, and is God. Therefore there is, there can be, no spiritual death.

Transcending the evidence of the material senses, Science declares God to be the Soul of all being, the only Mind and intelligence in the universe. There is but one God, one Soul, or Mind, and that one is infinite, supplying all that is absolutely immutable and eternal, — Truth, Life, Love.

Science reveals Soul as that which the senses cannot define from any standpoint of their own. What the physical senses miscall soul, Christian Science defines as material sense; and herein lies the discrepancy between the true Science of Soul and that material sense of a soul which that very sense declares can never be seen or measured or weighed or touched by physicality.

Often we can elucidate the deep meaning of the Scriptures by reading *sense* instead of *soul*, as in the Forty-second Psalm: "Why art thou cast down, O my soul [sense]? . . . Hope thou in God [Soul]: for I shall yet praise Him, who is the health of my countenance, and my God [my Soul, immortality]."

The Virgin-mother's sense being uplifted to behold

Spirit as the sole origin of man, she exclaimed, "My soul [spiritual sense] doth magnify the Lord."

Human language constantly uses the word *soul* for *sense*. This it does under the delusion that the senses can reverse the spiritual facts of Science, whereas Science reverses the testimony of the material senses.

Soul is Life, and being spiritual Life, never sins. Material sense is the so-called material life. Hence this lower sense sins and suffers, according to material belief, till divine understanding takes away this belief and restores Soul, or spiritual Life. "He restoreth my soul," says David.

In his first epistle to the Corinthians (xv. 45) Paul writes: "The first man Adam was made a living soul; the last Adam was made a quickening spirit." The apostle refers to the second Adam as the Messiah, our blessed Master, whose interpretation of God and His creation — by restoring the spiritual sense of man as immortal instead of mortal — made humanity victorious over death and the grave.

When I discovered the power of Spirit to break the cords of matter, through a change in the mortal sense of things, then I discerned the last Adam as a quickening Spirit, and understood the meaning of the declaration of Holy Writ, "The first shall be last," — the living Soul shall be found a quickening Spirit; or, rather, shall reflect the Life of the divine Arbiter.

THERE IS NO MATTER

"GOD is a Spirit" (or, more accurately translated, "God is Spirit"), declares the Scripture (John iv. 24), "and they that worship Him must worship Him in spirit and in truth."

If God is Spirit, and God is All, surely there can be no matter; for the divine All must be Spirit.

The tendency of Christianity is to spiritualize thought and action. The demonstrations of Jesus annulled the claims of matter, and overruled laws material as emphatically as they annihilated sin.

According to Christian Science, the *first* idolatrous claim of sin is, that matter exists; the *second*, that matter is substance; the *third*, that matter has intelligence; and the *fourth*, that matter, being so endowed, produces life and death.

Hence my conscientious position, in the denial of matter, rests on the fact that matter usurps the authority of God, Spirit; and the nature and character of matter, the antipode of Spirit, include all that denies and defies Spirit, in quantity or quality.

This subject can be enlarged. It can be shown, in detail, that evil does not obtain in Spirit, God; and that God, or good, is Spirit alone; whereas, evil *does*, accord-

ing to belief, obtain in matter; and that evil is a false claim, — false to God, false to Truth and Life. Hence the claim of matter usurps the prerogative of God, saying, "I am a creator. God made me, and I make man and the material universe."

Spirit is the only creator, and man, including the universe, is His spiritual concept. By matter is commonly meant mind, — not the highest Mind, but a false form of mind. This so-called mind and matter cannot be separated in origin and action.

What is this mind? It is not the Mind of Spirit; for spiritualization of thought destroys all sense of matter as substance, Life, or intelligence, and enthrones God in the eternal qualities of His being.

This lower, misnamed mind is a false claim, a suppositional mind, which I prefer to call *mortal mind.* True Mind is immortal. This mortal mind declares itself material, in sin, sickness, and death, virtually saying, "I am the opposite of Spirit, of holiness, harmony, and Life."

To this declaration Christian Science responds, even as did our Master: "You were a murderer from the beginning. The truth abode not in you. You are a liar, and the father of it." Here it appears that a *liar* was in the neuter gender, — neither masculine nor feminine. Hence it was not man (the image of God) who lied, but the false claim to personality, which I call *mortal mind;* a claim which Christian Science uncovers, in order to demonstrate the falsity of the claim.

There are lesser arguments which prove matter to be identical with mortal mind, and this mind a lie.

The physical senses (matter really having no sense) give the only pretended testimony there can be as to the existence of a substance called *matter*. Now these senses, being material, can only testify from their own evidence, and concerning themselves; yet we have it on divine authority: "If I bear witness of myself, my witness is not true." (John v. 31.)

In other words: matter testifies of itself, "I am matter;" but unless matter is mind, it cannot talk or testify; and if it is mind, it is certainly not the Mind of Christ, not the Mind that is identical with Truth.

Brain, thus assuming to testify, is only matter within the skull, and is believed to be mind only through error and delusion. Examine that form of matter called *brains*, and you find no mind therein. Hence the logical sequence, that there is in reality neither matter nor mortal mind, but that the self-testimony of the physical senses is false.

Examine these witnesses for error, or falsity, and observe the foundations of their testimony, and you will find them divided in evidence, mocking the Scripture (Matthew xviii. 16), "In the mouth of two or three witnesses every word may be established."

Sight. Mortal mind declares that matter sees through the organizations of matter, or that mind sees by means

of matter. Disorganize the so-called material structure, and then mortal mind says, "I cannot see;" and declares that matter is the master of mind, and that non-intelligence governs. Mortal mind admits that it sees only material images, pictured on the eye's retina.

What then is the line of the syllogism? It must be this: That matter is not seen; that mortal mind cannot see without matter; and therefore that the whole function of material sight is an illusion, a lie.

Here comes in the summary of the whole matter, wherewith we started: that God is All, and God is Spirit; therefore there is nothing but Spirit; and consequently there is no matter.

Touch. Take another train of reasoning. Mortal mind says that matter cannot feel matter; yet put your finger on a burning coal, and the nerves, material nerves, *do* feel matter.

Again I ask: What evidence does mortal mind afford that matter is substantial, is hot or cold? Take away mortal mind, and matter could not feel what it calls *substance.* Take away matter, and mortal mind could not cognize its own so-called substance, and this so-called mind would have no identity. Nothing would remain to be seen or felt.

What is substance? What is the reality of God and the universe? Immortal Mind is the real substance, — Spirit, Life, Truth, and Love.

Taste. Mortal mind says, "I taste; and this is sweet, this is sour." Let mortal mind change, and say that sour is sweet, and *so* it would be. If every mortal mind believed sweet to be sour, it would be so; for the qualities of matter are but qualities of mortal mind. Change the mind, and the quality changes. Destroy the belief, and the quality disappears.

The so-called material senses are found, upon examination, to be mortally mental, instead of material. Reduced to its proper denomination, matter is mortal mind; yet, strictly speaking, there is no mortal mind, for Mind is immortal, and is not matter, but Spirit.

Force. What is gravitation? Mortal mind says gravitation is a material power, or force. I ask, Which was first, matter or power? That which was first was God, immortal Mind, the Parent of *all.* But God is Truth, and the forces of Truth are moral and spiritual, not physical. They are not the merciless forces of matter. What then *are* the so-called forces of matter? They are the phenomena of mortal mind, and matter and mortal mind are one; and this one is a misstatement of Mind, God.

A molecule, as matter, is not formed by Spirit; for Spirit is *spiritual* consciousness alone. Hence this spiritual consciousness can form nothing unlike itself, Spirit, and Spirit is the only creator. The material atom is an outlined falsity of consciousness, which can gather additional

evidence of consciousness and life only as it adds lie to lie. This process it names material attraction, and endows with the double capacity of creator and creation.

From the beginning this lie was the false witness against the fact that Spirit is All, beside which there is no other existence. The use of a lie is that it unwittingly confirms Truth, when handled by Christian Science, which reverses false testimony and gains a knowledge of God from opposite facts, or phenomena.

This whole subject is met and solved by Christian Science according to Scripture. Thus we see that Spirit is Truth and eternal reality; that matter is the opposite of Spirit, — referred to in the New Testament as the flesh at war with Spirit; hence, that matter is erroneous, transitory, unreal.

A further proof of this is the demonstration, according to Christian Science, that by the reduction and the rejection of the claims of matter (instead of acquiescence therein) man is improved physically, mentally, morally, spiritually.

To deny the existence or reality of matter, and yet admit the reality of moral evil, sin, or to say that the divine Mind is conscious of evil, yet is not conscious of matter, is erroneous. This error stultifies the logic of divine Science, and must interfere with its practical demonstration.

IS THERE NO DEATH?

JESUS not only declared himself "the way" and "the truth," but also "the life." God is Life; and as there is but one God, there can be but one Life. Must man die, then, in order to inherit eternal life and enter heaven?

Our Master said, "The kingdom of heaven is at hand." Then God and heaven, or Life, are present, and death is not the real stepping-stone to Life and happiness. They are now and here; and a change in human consciousness, from sin to holiness, would reveal this wonder of being. Because God is ever present, no boundary of time can separate us from Him and the heaven of His presence; and because God is Life, all Life is eternal.

Is it unchristian to believe there is no death? Not unless it be a sin to believe that God is Life and All-in-all. Evil and disease do not testify of Life and God.

Human beings are physically mortal, but spiritually immortal. The evil accompanying physical personality is illusive and mortal; but the good attendant upon spiritual individuality is immortal. Existing here and now, this unseen individuality is real and eternal. The so-called material senses, and the mortal mind which is mis-

named *man*, take no cognizance of spiritual individuality, which manifests immortality, whose Principle is God.

To God alone belong the indisputable realities of being. Death is a contradiction of Life, or God; therefore it is not in accordance with His law, but antagonistic thereto.

Death, then, is error, opposed to Truth, — even the unreality of mortal mind, not the reality of that Mind which is Life. Error has no life, and is virtually without existence. Life is real; and all is real which proceeds from Life and is inseparable from it.

It is unchristian to believe in the transition called *material death*, since matter has no life, and such misbelief must enthrone another power, an imaginary life, above the living and true God. A material sense of life robs God, by declaring that not He alone is Life, but that something else also is life, — thus affirming the existence and rulership of more gods than one. This idolatrous and false sense of life is all that dies, or appears to die.

The opposite understanding of God brings to light Life and immortality. Death has no quality of Life; and no divine fiat commands us to believe in aught which is unlike God, or to deny that He is Life eternal.

Life as God, moral and spiritual good, is not seen in the mineral, vegetable, or animal kingdoms. Hence the inevitable conclusion that Life is not in these kingdoms, and that the popular views to this effect are not up to the Christian standard of Life, or equal to the reality of being, whose Principle is God.

When "the Word" is "made flesh" among mortals, the Truth of Life is rendered practical on the body. Eternal Life is partially understood; and sickness, sin, and death yield to holiness, health, and Life, — that is, to God. The lust of the flesh and the pride of physical life must be quenched in the divine essence, — that omnipotent Love which annihilates hate, that Life which knows no death.

"Who hath believed our report?" Who understands these sayings? He to whom the arm of the Lord is revealed. He loves them from whom divine Science removes human weakness by divine strength, and who unveil the Messiah, whose name is Wonderful.

Man has no underived power. That selfhood is false which opposes itself to God, claims another father, and denies spiritual sonship; but as many as receive the knowledge of God in Science must reflect, in some degree, the power of Him who gave and giveth man dominion over all the earth.

As soldiers of the cross we must be brave, and let Science declare the immortal status of man, and deny the evidence of the material senses, which testify that man dies.

As the image of God, or Life, man forever reflects and embodies Life, not death. The material senses testify falsely. They presuppose that God is good and that man is evil, that Deity is deathless, but that man dies, losing the divine likeness.

Science and material sense conflict at all points, from

the revolution of the earth to the fall of a sparrow. It is mortality only that dies.

To say that you and I, as mortals, will not enter this dark shadow of material sense, called *death*, is to assert what we have not proved; but man in Science never dies. Material sense, or the belief of life in matter, must perish, in order to prove man deathless.

As Truth supersedes error, and bears the fruits of Love, this understanding of Truth subordinates the belief in death, and demonstrates Life as imperative in the divine order of being.

Jesus declares that they who believe his sayings will never die; therefore mortals can no more receive everlasting life by believing in death, than they can become perfect by believing in imperfection and living imperfectly.

Life is God, and God is good. Hence Life abides in man, if man abides in good, if he lives in God, who holds Life by a spiritual and not by a material sense of being.

A sense of death is not requisite to a proper or true sense of Life, but beclouds it. Death can never alarm or even appear to him who fully understands Life. The death-penalty comes through our ignorance of Life, — of that which is without beginning and without end, — and is the punishment of this ignorance.

Holding a material sense of Life, and lacking the spiritual sense of it, mortals die, in belief, and regard all things as temporal. A sense material apprehends nothing strictly belonging to the nature and office of Life. It conceives

and beholds nothing but mortality, and has but a feeble concept of immortality.

In order to reach the true knowledge and consciousness of Life, we must learn it of good. Of evil we can never learn it, because sin shuts out the real sense of Life, and brings in an unreal sense of suffering and death.

Knowledge of evil, or belief in it, involves a loss of the true sense of good, God; and to know death, or to believe in it, involves a temporary loss of God, the infinite and only Life.

Resurrection from the dead (that is, from the belief in death) must come to all sooner or later; and they who have part in this resurrection are they upon whom the second death has no power.

The sweet and sacred sense of the permanence of man's unity with his Maker can illumine our present being with a continual presence and power of good, opening wide the portal from death into Life; and when this Life shall appear "we shall be like Him," and we shall go to the Father, not through death, but through Life; not through error, but through Truth.

All Life is Spirit, and Spirit can never dwell in its antagonist, matter. Life, therefore, is deathless, because God cannot be the opposite of Himself. In Christian Science there is no matter; hence matter neither lives nor dies. To the senses, matter appears to both live and die, and these phenomena appear to go on *ad infinitum;* but such a theory implies perpetual disagreement with Spirit.

Life, God, being everywhere, it must follow that death can be nowhere; because there is no place left for it.

Soul, Spirit, is deathless. Matter, sin, and death are not the outcome of Spirit, holiness, and Life. What then are matter, sin, and death? They can be nothing except the results of material consciousness; but material consciousness can have no real existence, because it is not a living — that is to say, a divine and intelligent — reality.

That man must be vicious before he can be virtuous, dying before he can be deathless, material before he can be spiritual, is an error of the senses; for the very opposite of this error is the genuine Science of being.

Man, in Science, is as perfect and immortal now, as when "the morning stars sang together, and all the sons of God shouted for joy."

With Christ, Life was not merely a sense of existence, but a sense of might and ability to subdue material conditions. No wonder "people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes."

As defined by Jesus, Life had no beginning; nor was it the result of organization, or of an infusion of power into matter. To him, Life was Spirit.

Truth, defiant of error or matter, is Science, dispelling a false sense and leading man into the true sense of selfhood and Godhood; wherein the mortal does not develop the immortal, nor the material the spiritual, but wherein true manhood and womanhood go forth in the radiance

of eternal being and its perfections, unchanged and unchangeable.

This generation seems too material for any strong demonstration over death, and hence cannot bring out the infinite reality of Life, — namely, that there is no death, but only Life. The present mortal sense of being is too finite for anchorage in infinite good, God, because mortals now believe in the possibility that Life can be evil.

The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth.

I have by no means spoken of myself, I *cannot* speak of myself as "sufficient for these things." I insist only upon the fact, as it exists in divine Science, that man dies not, and on the words of the Master in support of this verity, — words which can never "pass away till all be fulfilled."

Because of these profound reasons I urge Christians to have more faith in living than in dying. I exhort them to accept Christ's promise, and unite the influence of their own thoughts with the power of his teachings, in the Science of being. This will interpret the divine power to human capacity, and enable us to *apprehend*, or lay hold upon, "that for which," as Paul says in the third chapter of Philippians, we are also "apprehended of [or grasped by] Christ Jesus," — the ever-present Life which knows no death, the omnipresent Spirit which knows no matter.

PERSONAL STATEMENTS

MANY misrepresentations are made concerning my doctrines, some of which are as unkind and unjust as they are untrue; but I can only repeat the Master's words: "They know not what they do."

The foundations of these assertions, like the structure raised thereupon, are vain shadows, repeating — if the popular couplet may be so paraphrased —

The old, old story,
Of *Satan* and his *lie*.

In the days of Eden, humanity was misled by a false personality, — a talking snake, — according to Biblical history. This pretender taught the opposite of Truth. This abortive ego, this fable of error, is laid bare in Christian Science.

Human theories call, or miscall, this evil a child of God. Philosophy would multiply and subdivide personality into everything that exists, whether expressive or not expressive of the Mind which is God. Human wisdom says of evil, "The Lord knows it!" thus carrying out the serpent's assurance: "In the day ye eat thereof [when you, lie, get the floor], then your eyes shall be opened [you shall be conscious matter], and ye shall be as gods, knowing good

and evil [you shall believe a lie, and this lie shall seem truth]."

Bruise the head of this serpent, as Truth and "the woman" are doing in Christian Science, and it stings your heel, rears its crest proudly, and goes on saying, "Am I not myself? Am I not mind and matter, person and thing?" We should answer: "Yes! you are indeed yourself, and need most of all to be rid of this self, for it is very far from God's likeness."

The egotist must come down and learn, in humility, that God never made evil. An evil ego, and his assumed power, are falsities. These falsities need a denial. The falsity is the teaching that matter can be conscious; and conscious matter implies pantheism. This pantheism I unveil. I try to show its all-pervading presence in certain forms of theology and philosophy, where it becomes error's affirmative to Truth's negative. Anatomy and physiology make mind-matter a habitant of the cerebellum, whence it telegraphs and telephones over its own body, and goes forth into an imaginary sphere of its own creation and limitation, until it finally dies in order to better itself. But Truth never dies, and death is not the goal which Truth seeks.

The evil ego has but the visionary substance of matter. It lacks the substance of Spirit, — Mind, Life, Soul. Mortal mind is self-creative and self-sustained, until it becomes non-existent. It has no origin or existence in Spirit, immortal Mind, or good. Matter is not truly conscious; and

mortal error, called *mind*, is not Godlike. These are the shadowy and false, which neither think nor speak.

All Truth is from inspiration and revelation, — from Spirit, not from flesh.

We do not see much of the real man here, for he is God's man; while ours is man's man.

I do not deny, I maintain, the individuality and reality of man; but I do so on a divine Principle, not based on a human conception and birth. The scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being.

Jesus said, "I and my Father are one." He taught no selfhood as existent in matter. In his identity there is no evil. Individuality and Life were real to him only as spiritual and good, not as material or evil. This incensed the rabbins against Jesus, because it was an indignity to their personality; and this personality they regarded as both good and evil, as is still claimed by the worldly-wise. To them evil was even more the ego than was the good. Sin, sickness, and death were evil's concomitants. This evil ego they believed must extend throughout the universe, as being equally identical and self-conscious with God. This ego was in the earthquake, thunderbolt, and tempest.

The Pharisees fought Jesus on this issue. It furnished the battle-ground of the past, as it does of the present. The fight was an effort to enthrone evil. Jesus assumed

the burden of disproof by destroying sin, sickness, and death, to sight and sense.

Nowhere in Scripture is evil connected with good, the being of God, and with every passing hour it is losing its false claim to existence or consciousness. All that can exist is God and His idea.

CREDO

IT is fair to ask of every one a reason for the faith within. Though it be but to repeat my twice-told tale, — nay, the tale already told a hundred times, — yet ask, and I will answer.

Do you believe in God?

I believe more in Him than do most Christians, for I have no faith in any other thing or being. He sustains my individuality. Nay, more — He *is* my individuality and my Life. Because He lives, I live. He heals all my ills, destroys my iniquities, deprives death of its sting, and robs the grave of its victory.

To me God is All. He is best understood as Supreme Being, as infinite and conscious Life, as the affectionate Father and Mother of all He creates; but this divine Parent no more enters into His creation than the human father enters into his child. His creation is not the Ego, but the reflection of the Ego. The Ego is God Himself, the infinite Soul.

I believe that of which I am conscious through the understanding, however faintly able to demonstrate Truth and Love.

Do you believe in man?

I believe in the individual man, for I understand that man is as definite and eternal as God, and that man is coexistent with God, as being the eternally divine idea. This is demonstrable by the simple appeal to human consciousness.

But I believe less in the sinner, wrongly named *man*. The more I understand true humanhood, the more I see it to be sinless, — as ignorant of sin as is the perfect Maker.

To me the reality and substance of being are *good*, and nothing else. Through the eternal reality of existence I reach, in thought, a glorified consciousness of the only living God and the genuine man. So long as I hold evil in consciousness, I cannot be wholly good.

You cannot simultaneously serve the mammon of materiality and the God of spirituality. There are not two realities of being, two opposite states of existence. One should appear real to us, and the other unreal, or we lose the Science of being. Standing in no basic Truth, we make "the worse appear the better reason," and the unreal masquerades as the real, in our thought.

Evil is without Principle. Being destitute of Principle, it is devoid of Science. Hence it is undemonstrable, without proof. This gives me a clearer right to call evil a negation, than to affirm it to be something which God sees and knows, but which He straightway commands mortals to shun or relinquish, lest it destroy them. This notion of

the destructibility of Mind implies the possibility of its defilement; but how can infinite Mind be defiled?

Do you believe in matter?

I believe in matter only as I believe in evil, that it is something to be denied and destroyed to human consciousness, and is unknown to the Divine. We should watch and pray that we enter not into the temptation of pantheistic belief in matter as sensible mind. We should subjugate it as Jesus did, by a dominant understanding of Spirit.

At best, matter is only a phenomenon of mortal mind, of which evil is the highest degree; but really there is no such thing as *mortal mind,* — though we are compelled to use the phrase in the endeavor to express the underlying thought.

In reality there are no material states or stages of consciousness, and matter has neither Mind nor sensation. Like evil, it is destitute of Mind, for Mind is God.

The less consciousness of evil or matter mortals have, the easier it is for them to evade sin, sickness, and death, — which are but states of false belief, — and awake from the troubled dream, a consciousness which is without Mind or Maker.

Matter and evil cannot be conscious, and consciousness should not be evil. Adopt this rule of Science, and you will discover the material origin, growth, maturity, and death of sinners, as the history of man, disappears, and the

everlasting facts of being appear, wherein man is the reflection of immutable good.

Reasoning from false premises, — that Life is material, that immortal Soul is sinful, and hence that sin is eternal, — the reality of being is neither seen, felt, heard, nor understood. Human philosophy and human reason can never make one hair white or black, except in belief; whereas the demonstration of God, as in Christian Science, is gained through Christ as perfect manhood.

In pantheism the world is bereft of its God, whose place is ill supplied by the pretentious usurpation, by matter, of the heavenly sovereignty.

What say you of woman?

Man is the generic term for all humanity. Woman is the highest species of man, and this word is the generic term for all women; but not one of all these individualities is an Eve or an Adam. They have none of them lost their harmonious state, in the economy of God's wisdom and government.

The Ego is divine consciousness, eternally radiating throughout all space in the idea of God, good, and not of His opposite, evil. The Ego is revealed as Father, Son, and Holy Ghost; but the full Truth is found only in divine Science, where we see God as Life, Truth, and Love. In the scientific relation of man to God, man is reflected not as human soul, but as the divine ideal, whose Soul is not in body, but is God, — the divine Principle of

man. Hence Soul is sinless and immortal, in contradistinction to the supposition that there can be sinful souls or immortal sinners.

This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the ever-present reign of harmony, already with us. Hence the need that human consciousness should become divine, in the coincidence of God and man, in contradistinction to the false consciousness of both good and evil, God and devil, — of man separated from his Maker. This is the precious redemption of soul, as mortal sense, through Christ's immortal sense of Truth, which presents Truth's spiritual idea, *man* and *woman*.

What say you of evil?

God is not the so-called ego of evil; for evil, as a supposition, is the father of itself, — of the material world, the flesh, and the devil. From this falsehood arise the self-destroying elements of this world, its unkind forces, its tempests, lightnings, earthquakes, poisons, rabid beasts, fatal reptiles, and mortals.

Why are earth and mortals so elaborate in beauty, color, and form, if God has no part in them? By the law of opposites. The most beautiful blossom is often poisonous, and the most beautiful mansion is sometimes the home of vice. The senses, not God, Soul, form the condition of beautiful evil, and the supposed modes of self-conscious

matter, which make a beautiful lie. Now a lie takes its pattern from Truth, by reversing Truth. So evil and all its forms are inverted good. God never made them; but the lie must say He made them, or it would not be evil. Being a lie, it would be truthful to call itself a lie; and by calling the knowledge of evil good, and greatly to be desired, it constitutes the lie an evil.

The reality and individuality of man are good and God-made, and they are here to be seen and demonstrated; it is only the evil belief that renders them obscure.

Matter and evil are anti-Christian, the antipodes of Science. To say that Mind is material, or that evil is Mind, is a misapprehension of being, — a mistake which will die of its own delusion; for being self-contradictory, it is also self-destructive. The harmony of man's being is not built on such false foundations, which are no more logical, philosophical, or scientific than would be the assertion that the rule of addition is the rule of subtraction, and that sums done under both rules would have one quotient.

Man's individuality is not a mortal mind or sinner; or else he has lost his true individuality as a perfect child of God. Man's Father is not a mortal mind and a sinner; or else the immortal and unerring Mind, God, is not his Father; but God *is* man's origin and loving Father, hence that saying of Jesus, "Call no man your father upon the earth: for one is your Father, which is in heaven."

The bright gold of Truth is dimmed by the doctrine of mind in matter.

To say there *is* a false claim, called *sickness,* is to admit all there is of sickness; for it is nothing but a false claim. To be healed, one must lose sight of a false claim. If the claim be present to the thought, then disease becomes as tangible as any reality. To regard sickness as a false claim, is to abate the fear of it; but this does not destroy the so-called fact of the *claim.* In order to be whole, we must be insensible to every claim of error.

As with sickness, so is it with sin. To admit that sin has any claim whatever, just or unjust, is to admit a dangerous fact. Hence the fact must be denied; for if sin's claim be allowed in any degree, then sin destroys the *at-one-ment,* or oneness with God, — a unity which sin recognizes as its most potent and deadly enemy.

If God knows sin, even as a false claimant, then acquaintance with that claimant becomes legitimate to mortals, and this knowledge would not be forbidden; but God forbade man to know evil at the very beginning, when Satan held it up before man as something desirable and a distinct addition to human wisdom, because the knowledge of evil would make man a god, — a representation that God both knew and admitted the dignity of evil.

Which is right, — God, who condemned the knowledge of sin and disowned its acquaintance, or the serpent, who pushed that claim with the glittering audacity of diabolical and sinuous logic?

SUFFERING FROM OTHERS' THOUGHTS

JESUS accepted the one fact whereby alone the rule of Life can be demonstrated, — namely, that there is no death.

In his real self he bore no infirmities. Though "a man of sorrows, and acquainted with grief," as Isaiah says of him, he bore not *his* sins, but *ours*, "in his own body on the tree." "He was bruised for *our* iniquities; . . . and with his stripes we are healed."

He was the Way-shower; and Christian Scientists who would demonstrate "the way" must keep close to his path, that they may win the prize. "The way," in the flesh, is the suffering which leads out of the flesh. "The way," in Spirit, is "the way" of Life, Truth, and Love, redeeming us from the false sense of the flesh and the wounds it bears. This threefold Messiah reveals the self-destroying ways of error and the life-giving way of Truth.

Job's faith and hope gained him the assurance that the so-called sufferings of the flesh are unreal. We shall learn how false are the pleasures and pains of material sense, and behold the truth of being, as expressed in his conviction, "Yet in my flesh shall I see God;" that is, Now and here shall I behold God, divine Love.

The chaos of mortal mind is made the stepping-stone to the cosmos of immortal Mind.

If Jesus suffered, as the Scriptures declare, it must have been from the mentality of others; since all suffering comes from mind, not from matter, and there could be no sin or suffering in the Mind which is God. Not his own sins, but the sins of the world, "crucified the Lord of glory," and "put him to an open shame."

Holding a quickened sense of false environment, and suffering from mentality in opposition to Truth, are significant of that state of mind which the actual understanding of Christian Science first eliminates and then destroys.

In the divine order of Science every follower of Christ shares his cup of sorrows. He also suffereth in the flesh, and from the mentality which opposes the law of Spirit; but the divine law is supreme, for it freeth him from the law of sin and death.

Prophets and apostles suffered from the thoughts of others. Their conscious being was not fully exempt from physicality and the sense of sin.

Until he awakes from his delusion, he suffers least from sin who is a hardened sinner. The hypocrite's affections must first be made to fret in their chains; and the pangs of hell must lay hold of him ere he can change from flesh to Spirit, become acquainted with that Love which is without dissimulation and endureth all things. Such mental conditions as ingratitude, lust, malice, hate, constitute the miasma of earth. More obnoxious than

Chinese stenchpots are these dispositions which offend the spiritual sense.

Anatomically considered, the design of the material senses is to warn mortals of the approach of danger by the pain they feel and occasion; but as this sense disappears it foresees the impending doom and foretells the pain. Man's refuge is in spirituality, "under the shadow of the Almighty."

The cross is the central emblem of human history. Without it there is neither temptation nor glory. When Jesus turned and said, "Who hath touched me?" he must have felt the influence of the woman's thought; for it is written that he felt that "virtue had gone out of him." His pure consciousness was discriminating, and rendered this infallible verdict; but he neither held her error by affinity nor by infirmity, for it was detected and dismissed.

This gospel of suffering brought life and bliss. This is earth's Bethel in stone, — its pillow, supporting the ladder which reaches heaven.

Suffering was the confirmation of Paul's faith. Through "a thorn in the flesh" he learned that spiritual grace was sufficient for him.

Peter rejoiced that he was found worthy to suffer for Christ; because to suffer with him is to reign with him.

Sorrow is the harbinger of joy. Mortal throes of anguish forward the birth of immortal being; but divine Science wipes away all tears.

The only conscious existence in the flesh is error of some

sort, — sin, pain, death, — a false sense of life and happiness. Mortals, if at ease in so-called existence, are in their native element of error, and must become *dis-eased*, disquieted, before error is annihilated.

Jesus walked with bleeding feet the thorny earth-road, treading "the winepress alone." His persecutors said mockingly, "Save thyself, and come down from the cross." This was the very thing he *was* doing, coming down from the cross, saving himself after the manner that he had taught, by the law of Spirit's supremacy; and this was done through what is humanly called *agony*.

Even the ice-bound hypocrite melts in fervent heat, before he apprehends Christ as "the way." The Master's sublime triumph over all mortal mentality was immortality's goal. He was too wise not to be willing to test the full compass of human woe, being "in all points tempted like as we are, yet without sin."

Thus the absolute unreality of sin, sickness, and death were revealed, — a revelation that beams on mortal sense as the midnight sun shines over the Polar Sea.

THE SAVIOUR'S MISSION

IF there is no reality in evil, why did the Messiah come to the world, and from what evils was it his purpose to save humankind? How, indeed, is he a Saviour, if the evils from which he saves are nonentities?

Jesus came to earth; but the Christ (that is, the divine idea of the divine Principle which made heaven and earth) was never absent from the earth and heaven; hence the phraseology of Jesus, who spoke of the Christ as one who came down from heaven, yet as "the Son of man *which is in heaven.*" (John iii. 13.) By this we understand Christ to be the divine idea brought to the flesh in the son of Mary.

Salvation is as eternal as God. To mortal thought Jesus appeared as a child, and grew to manhood, to suffer before Pilate and on Calvary, because he could reach and teach mankind only through this conformity to mortal conditions; but Soul never saw the Saviour come and go, because the divine idea is always present.

Jesus came to rescue men from these very illusions to which he seemed to conform: from the illusion which calls sin real, and man a sinner, needing a Saviour; the illusion which calls sickness real, and man an invalid, needing a physician; the illusion that death is as real as

Life. From such thoughts — mortal inventions, one and all — Christ Jesus came to save men, through ever-present and eternal good.

Mortal man is a kingdom divided against itself. With the same breath he articulates truth and error. We say that God is All, and there is none beside Him, and then talk of sin and sinners as real. We call God omnipotent and omnipresent, and then conjure up, from the dark abyss of nothingness, a powerful presence named *evil*. We say that harmony is real, and inharmony is its opposite, and therefore unreal; yet we descant upon sickness, sin, and death as realities.

With the tongue "bless we God, even the Father; and therewith curse we men, who are made after the similitude [human concept] of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (James iii. 9, 10.) Mortals are free moral agents, to choose whom they would serve. If God, then let them serve Him, and He will be unto them All-in-all.

If God is ever present, He is neither absent from Himself nor from the universe. Without Him, the universe would disappear, and space, substance, and immortality be lost. St. Paul says, "And if Christ be not raised, your faith is vain; ye are yet in your sins." (1 Corinthians xv. 17.) Christ cannot come to mortal and material sense, which sees not God. This false sense of substance must yield to His eternal presence, and so dissolve. Rising

above the false, to the true evidence of Life, is the resurrection that takes hold of eternal Truth. Coming and going belong to mortal consciousness. God is "the same yesterday, and to-day, and forever."

To material sense, Jesus first appeared as a helpless human babe; but to immortal and spiritual vision he was one with the Father, even the eternal idea of God, that was — and is — neither young nor old, neither dead nor risen. The mutations of mortal sense are the evening and the morning of human thought, — the twilight and dawn of earthly vision, which precedeth the nightless radiance of divine Life. Human perception, advancing toward the apprehension of its nothingness, halts, retreats, and again goes forward; but the divine Principle and Spirit and spiritual man are unchangeable, — neither advancing, retreating, nor halting.

Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good. Only faith and a feeble understanding make the earthly acme of human sense. "The life which I now live in the flesh I live by the faith of the Son of God." (Galatians ii. 20.)

Christian Science is both demonstration and fruition, but how attenuated are our demonstration and realization of this Science! Truth, in divine Science, is the stepping-stone to the understanding of God; but the broken and contrite heart soonest discerns this truth, even as the helpless sick are soonest healed by it. Invalids say, "I have

recovered from sickness;" when the fact really remains, in divine Science, that they never were sick.

The Christian saith, "Christ (God) died for me, and came to save me;" yet God dies not, and is the ever-presence that neither comes nor goes, and man is forever His image and likeness. "The things which are seen are temporal; but the things which are not seen are eternal." (2 Corinthians iv. 18.) This is the mystery of godliness — that God, good, is never absent, and there is none beside good. Mortals can understand this only as they reach the Life of good, and learn that there is no Life in evil. Then shall it appear that the true ideal of omnipotent and ever-present good is an ideal wherein and wherefor there is no evil. Sin exists only as a sense, and not as Soul. Destroy this sense of sin, and sin disappears. Sickness, sin, or death is a false sense of Life and good. Destroy this trinity of error, and you find Truth.

In Science, Christ never died. In material sense Jesus died, and lived. The fleshly Jesus seemed to die, though he did not. The Truth or Life in divine Science — undisturbed by human error, sin, and death — saith forever, "I am the living God, and man is My idea, never in matter, nor resurrected from it." "Why seek ye the living among the dead? He is not here, but is risen." (Luke xxiv. 5, 6.) Mortal sense, confining itself to matter, is all that can be buried or resurrected.

Mary had risen to discern faintly God's ever-presence, and that of His idea, man; but her mortal sense, revers-

ing Science and spiritual understanding, interpreted this appearing as a risen Christ. The I AM was neither buried nor resurrected. The Way, the Truth, and the Life were never absent for a moment. This trinity of Love lives and reigns forever. Its kingdom, not apparent to material sense, never disappeared to spiritual sense, but remained forever in the Science of being. The so-called appearing, disappearing, and reappearing of ever-presence, in whom is no variableness or shadow of turning, is the false human sense of that light which shineth in darkness, and the darkness comprehendeth it not.

SUMMARY

ALL that *is*, God created. If sin has any pretense of existence, God is responsible therefor; but there is no reality in sin, for God can no more behold it, or acknowledge it, than the sun can coexist with darkness.

To build the individual spiritual sense, conscious of only health, holiness, and heaven, on the foundations of an eternal Mind which is conscious of sickness, sin, and death, is a moral impossibility; for "other foundation can no man lay than that is laid." (1 Corinthians iii. 11.) The nearer we approximate to such a Mind, even if it were (or could be) God, the more real those mind-pictures would become to us; until the hope of ever eluding their dread presence must yield to despair, and the haunting sense of evil forever accompany our being.

Mortals may climb the smooth glaciers, leap the dark fissures, scale the treacherous ice, and stand on the summit of Mont Blanc; but they can never turn back what Deity knoweth, nor escape from identification with what dwelleth in the eternal Mind.

PULPIT AND PRESS

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BY

MARY BAKER EDDY

DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE
AND AUTHOR OF SCIENCE AND HEALTH WITH
KEY TO THE SCRIPTURES

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To

THE DEAR TWO THOUSAND AND SIX HUNDRED CHILDREN

WHOSE CONTRIBUTIONS OF $4,460* WERE DEVOTED TO THE MOTHER'S ROOM IN THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON, THIS UNIQUE BOOK IS TENDERLY DEDICATED BY

MARY BAKER EDDY

* See footnote on page nine.

PREFACE

THIS volume contains scintillations from press and pulpit — utterances which epitomize the story of the birth of Christian Science, in 1866, and its progress during the ensuing thirty years. Three quarters of a century hence, when the children of to-day are the elders of the twentieth century, it will be interesting to have not only a record of the inclination given their own thoughts in the latter half of the nineteenth century, but also a registry of the rise of the mercury in the glass of the world's opinion.

It will then be instructive to turn backward the telescope of that advanced age, with its lenses of more spiritual mentality, indicating the gain of intellectual momentum, on the early footsteps of Christian Science as planted in the pathway of this generation; to note the impetus thereby given to Christianity; to con the facts surrounding the cradle of this grand verity — that the sick are healed and sinners saved, not by matter, but by Mind; and to scan further the features of the vast problem of eternal life, as expressed in the absolute power of Truth and the actual bliss of man's existence in Science.

MARY BAKER EDDY

February, 1895

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PULPIT AND PRESS

DEDICATORY SERMON

By Rev. Mary Baker Eddy

First Pastor of The First Church of Christ, Scientist, Boston, Mass.

Delivered January 6, 1895

Text: *They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures.* — Psalms xxxvi. 8.

A NEW year is a nursling, a babe of time, a prophecy and promise clad in white raiment, kissed — and encumbered with greetings — redolent with grief and gratitude.

An old year is time's adult, and 1893 was a distinguished character, notable for good and evil. Time past and time present, both, may pain us, but time *improved* is eloquent in God's praise. For due refreshment garner the memory of 1894; for if wiser by reason of its large lessons, and records deeply engraven, great is the value thereof.

> Pass on, returnless year!
> The path behind thee is with glory crowned;
> This spot whereon thou troddest was holy ground;
> Pass proudly to thy bier!

To-day, being with you in spirit, what need that I should be present *in propria persona?* Were I present, methinks

I should be much like the Queen of Sheba, when she saw the house Solomon had erected. In the expressive language of Holy Writ, "There was no more spirit in her;" and she said, "Behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." Both without and within, the spirit of beauty dominates The Mother Church, from its mosaic flooring to the soft shimmer of its starlit dome.

Nevertheless, there is a thought higher and deeper than the edifice. Material light and shade are temporal, not eternal. Turning the attention from sublunary views, however enchanting, think for a moment with me of the house wherewith "they shall be abundantly satisfied," — even the "house not made with hands, eternal in the heavens." With the mind's eye glance at the direful scenes of the war between China and Japan. Imagine yourselves in a poorly barricaded fort, fiercely besieged by the enemy. Would you rush forth single-handed to combat the foe? Nay, would you not rather strengthen your citadel by every means in your power, and remain within the walls for its defense? Likewise should we do as metaphysicians and Christian Scientists. The real house in which "we live, and move, and have our being" is Spirit, God, the eternal harmony of infinite Soul. The enemy we confront would overthrow this sublime fortress, and it behooves us to defend our heritage.

How can we do this Christianly scientific work? By intrenching ourselves in the knowledge that our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled

in Life. Such being its nature, how can our godly temple possibly be demolished, or even disturbed? Can eternity end? Can Life die? Can Truth be uncertain? Can Love be less than boundless? Referring to this temple, our Master said: "Destroy this temple, and in three days I will raise it up." He also said: "The kingdom of God is within you." Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love. If you maintain this position, who or what can cause you to sin or suffer? Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion. Such a heavenly assurance ends all warfare, and bids tumult cease, for the good fight we have waged is over, and divine Love gives us the true sense of victory. "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." No longer are we of the church militant, but of the church triumphant; and with Job of old we exclaim, "Yet in my flesh shall I see God." The river of His pleasures is a tributary of divine Love, whose living waters have their source in God, and flow into everlasting Life. We drink of this river when all human desires are quenched, satisfied with what is pleasing to the divine Mind.

Perchance some one of you may say, "The evidence of spiritual verity in me is so small that I am afraid. I feel so far from victory over the flesh that to reach out for a present realization of my hope savors of temerity. Because of my own unfitness for such a spiritual animus my

strength is naught and my faith fails." O thou "weak and infirm of purpose." Jesus said, "Be not afraid"!

"What if the little rain should say,
'So small a drop as I
Can ne'er refresh a drooping earth,
I'll tarry in the sky.'"

Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun. Each of Christ's little ones reflects the infinite One, and therefore is the seer's declaration true, that "one on God's side is a majority."

A single drop of water may help to hide the stars, or crown the tree with blossoms.

Who lives in good, lives also in God, — lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle. Wait patiently on illimitable Love, the lord and giver of Life. *Reflect this Life*, and with it cometh the full power of being. "They shall be abundantly satisfied with the fatness of Thy house."

In 1893 the World's Parliament of Religions, held in Chicago, used, in all its public sessions, my form of prayer

since 1866; and one of the very clergymen who had publicly proclaimed me "the prayerless Mrs. Eddy," offered his audible adoration in the words I use, besides listening to an address on Christian Science from my pen, read by Judge S. J. Hanna, in that unique assembly.

When the light of one friendship after another passes from earth to heaven, we kindle in place thereof the glow of some deathless reality. Memory, faithful to goodness, holds in her secret chambers those characters of holiest sort, bravest to endure, firmest to suffer, soonest to renounce. Such was the founder of the Concord School of Philosophy — the late A. Bronson Alcott.

After the publication of "Science and Health with Key to the Scriptures," his athletic mind, scholarly and serene, was the first to bedew my hope with a drop of humanity. When the press and pulpit cannonaded this book, he introduced himself to its author by saying, "I have come to comfort you." Then eloquently paraphrasing it, and prophesying its prosperity, his conversation with a beauty all its own reassured me. *That prophecy is fulfilled.*

This book, in 1895, is in its ninety-first edition of one thousand copies. It is in the public libraries of the principal cities, colleges, and universities of America; also the same in Great Britain, France, Germany, Russia, Italy, Greece, Japan, India, and China; in the Oxford University and the Victoria Institute, England; in the Academy of Greece, and the Vatican at Rome.

This book is the leaven fermenting religion; it is palpably working in the sermons, Sunday Schools, and literature of our and other lands. This spiritual chemi-

calization is the upheaval produced when Truth is neutralizing error and impurities are passing off. And it will continue till the antithesis of Christianity, engendering the limited forms of a national or tyrannical religion, yields to the church established by the Nazarene Prophet and maintained on the spiritual foundation of Christ's healing.

Good, the Anglo-Saxon term for God, unites Science to Christianity. It presents to the understanding, not matter, but Mind; not the deified drug, but the goodness of God — healing and saving mankind.

The author of "Marriage of the Lamb," who made the mistake of thinking she caught her notions from my book, wrote to me in 1894, "Six months ago your book, Science and Health, was put into my hands. I had not read three pages before I realized I had found that for which I had hungered since girlhood, and was healed instantaneously of an ailment of seven years' standing. I cast from me the false remedy I had vainly used, and turned to the 'great Physician.' I went with my husband, a missionary to China, in 1884. He went out under the auspices of the Methodist Episcopal Church. I feel the truth is leading us to return to Japan."

Another brilliant enunciator, seeker, and servant of Truth, the Rev. William R. Alger of Boston, signalled me kindly as my lone bark rose and fell and rode the rough sea. At a *conversazione* in Boston, he said, "You may find in Mrs. Eddy's metaphysical teachings more than is dreamt of in your philosophy."

Also that renowned apostle of anti-slavery, Wendell Phillips, the native course of whose mind never swerved

from the chariot-paths of justice, speaking of my work, said: "Had I young blood in my veins, I would help that woman."

I love Boston, and especially the laws of the State whereof this city is the capital. To-day, as of yore, her laws have befriended progress.

Yet when I recall the past, — how the gospel of healing was simultaneously praised and persecuted in Boston, — and remember also that God is just, I wonder whether, were our dear Master in our New England metropolis at this hour, he would not weep over it, as he wept over Jerusalem! O ye tears! Not in vain did ye flow. Those sacred drops were but enshrined for future use, and God has now unsealed their receptacle with His outstretched arm. Those crystal globes made morals for mankind. They will rise with joy, and with power to wash away, in floods of forgiveness, every crime, even when mistakenly committed in the name of religion.

An unjust, unmerciful, and oppressive priesthood must perish, for false prophets in the present as in the past stumble onward to their doom; while their tabernacles crumble with dry rot. "God is not mocked," and "the word of the Lord endureth forever."

I have ordained the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," as pastor of The First Church of Christ, Scientist, in Boston, — so long as this church is satisfied with this pastor. This is my first ordination. "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures."

All praise to the press of America's Athens, — and throughout our land the press has spoken out historically, impartially. Like the winds telling tales through the leaves of an ancient oak, unfallen, may our church chimes repeat my thanks to the press.

Notwithstanding the perplexed condition of our nation's finances, the want and woe with millions of dollars unemployed in our money centres, the Christian Scientists, within fourteen months, responded to the call for this church with $191,012. Not a mortgage was given nor a loan solicited, and the donors all touchingly told their privileged joy at helping to build The Mother Church. There was no urging, begging, or borrowing; only the need made known, and forth came the money, or diamonds, which served to erect this "miracle in stone."

Even the children vied with their parents to meet the demand. Little hands, never before devoted to menial services, shoveled snow, and babes gave kisses to earn a few pence toward this consummation. Some of these lambs my prayers had christened, but Christ will rechristen them with his own new name. "Out of the mouths of babes and sucklings Thou hast perfected praise." The resident youthful workers were called "Busy Bees."

Sweet society, precious children, your loving hearts and deft fingers distilled the nectar and painted the finest flowers in the fabric of this history, — even its centre-piece, — Mother's Room in The First Church of Christ, Scientist, in Boston. The children are destined to witness results which will eclipse Oriental dreams. They belong to the twentieth century. By juvenile aid, into the build-

ing fund have come $4,460.* Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!

Brothers of the Christian Science Board of Directors, when your tireless tasks are done — well done — no Delphian lyre could break the full chords of such a rest. May the altar you have built never be shattered in our hearts, but justice, mercy, and love kindle perpetually its fires.

It was well that the brother whose appliances warm this house, warmed also our perishless hope, and nerved its grand fulfilment. Woman, true to her instinct, came to the rescue as sunshine from the clouds; so, when man quibbled over an architectural exigency, a woman climbed with feet and hands to the top of the tower, and helped settle the subject.

After the loss of our late lamented pastor, Rev. D. A. Easton, the church services were maintained by excellent sermons from the editor of *The Christian Science Journal* (who, with his better half, is a very whole man), together with the Sunday School giving this flock "drink from the river of His pleasures." O glorious hope and blessed assurance, "it is your Father's good pleasure to give you the kingdom." Christians rejoice in secret, they have a bounty hidden from the world. Self-forgetfulness, purity, and love are treasures untold — constant prayers, prophecies, and anointings. Practice, not profession, — goodness, not doctrines, — spiritual understanding, not mere belief, gain the ear and right hand of omnipotence, and call down blessings infinite. "Faith without works is dead." The foundation of enlightened faith is Christ's teachings and

* This sum was increased to $5,568.51 by contributions which reached the Treasurer after the Dedicatory Services.

practice. It was our Master's self-immolation, his life-giving love, healing both mind and body, that raised the deadened conscience, paralyzed by inactive faith, to a quickened sense of mortal's necessities, — and God's power and purpose to supply them. It was, in the words of the Psalmist, He "who forgiveth all thine iniquities; who healeth all thy diseases."

Rome's fallen fanes and silent Aventine is glory's tomb; her pomp and power lie low in dust. Our land, more favored, had its Pilgrim Fathers. On shores of solitude, at Plymouth Rock, they planted a nation's heart, — the rights of conscience, imperishable glory. No dream of avarice or ambition broke their exalted purpose, theirs was the wish to reign in hope's reality — the realm of Love.

Christian Scientists, you have planted your standard on the rock of Christ, the true, the spiritual idea, — the chief corner-stone in the house of our God. And our Master said: "The stone which the builders rejected, the same is become the head of the corner." If you are less appreciated to-day than your forefathers, wait — for if you are as devout as they, and more scientific, as progress certainly demands, your plant is immortal. Let us rejoice that chill vicissitudes have not withheld the timely shelter of this house, which descended like day-spring from on high.

Divine presence, breathe Thou Thy blessing on every heart in this house. Speak out, O soul! This is the new-born of Spirit, this is His redeemed; this, His beloved. May the kingdom of God within you, — with you alway, —

reascending, bear you outward, upward, heavenward. May the sweet song of silver-throated singers, making melody more real, and the organ's voice, as the sound of many waters, and the Word spoken in this sacred temple dedicated to the ever-present God — mingle with the joy of angels and rehearse your hearts' holy intents. May all whose means, energies, and prayers helped erect The Mother Church, find within it home, and *heaven.*

CHRISTIAN SCIENCE TEXTBOOK

The following selections from "Science and Health with Key to the Scriptures," pages 568–571, were read from the platform. The impressive stillness of the audience indicated close attention.

Revelation xii. 10–12. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain. Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as

divine Principle, — as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God.

The Scripture, "Thou hast been faithful over a few things, I will make thee ruler over many," is literally fulfilled, when we are conscious of the supremacy of Truth, by which the nothingness of error is seen; and we know that the nothingness of error is in proportion to its wickedness. He that touches the hem of Christ's robe and masters his mortal beliefs, animality, and hate, rejoices in the proof of healing, — in a sweet and certain sense that God is Love. Alas for those who break faith with divine Science and fail to strangle the serpent of sin as well as of sickness! They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not struggling to lift their heads above the drowning wave.

What must the end be? They must eventually expiate their sin through suffering. The sin, which one has made his bosom companion, comes back to him at last with accelerated force, for the devil knoweth his time is short. Here the Scriptures declare that evil is temporal, not eternal. The dragon is at last stung to death by his own malice; but how many periods of torture it may take to remove all sin, must depend upon sin's obduracy.

Revelation xii. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

The march of mind and of honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood, — into human indignation; for one extreme follows another.

Revelation xii. 15, 16. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Millions of unprejudiced minds — simple seekers for Truth, weary wanderers, athirst in the desert — are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences. What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave.

When God heals the sick or the sinning, they should know the great benefit which Mind has wrought. They should also know the great delusion of mortal mind, when it makes them sick or sinful. Many are willing to open

the eyes of the people to the power of good resident in divine Mind, but they are not so willing to point out the evil in human thought, and expose evil's hidden mental ways of accomplishing iniquity.

Why this backwardness, since exposure is necessary to ensure the avoidance of the evil? Because people like you better when you tell them their virtues than when you tell them their vices. It requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure for the sake of doing right and benefiting our race. Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning.

At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you. The cement of a higher humanity will unite all interests in the one divinity.

HYMNS

By Rev. Mary Baker Eddy

[Set to the Church Chimes and Sung on This Occasion]

Laying the Corner-stone

Laus Deo, it is done!
Rolled away from loving heart
Is a stone.
Joyous, risen, we depart
Having one.

Laus Deo, — on this rock
(Heaven chiselled squarely good)
Stands His church, —
God is Love, and understood
By His flock.

Laus Deo, night starlit
Slumbers not in God's embrace;
Then, O man!
Like this stone, be in thy place;
Stand, not sit.

Cold, silent, stately stone,
Dirge and song and shoutings low,
In thy heart
Dwell serene, — and sorrow? No,
It has none,
Laus Deo!

"Feed My Sheep"

Shepherd, show me how to go
  O'er the hillside steep,
How to gather, how to sow, —
  How to feed Thy sheep;
I will listen for Thy voice,
  Lest my footsteps stray;
I will follow and rejoice
  All the rugged way.

Thou wilt bind the stubborn will,
  Wound the callous breast,
Make self-righteousness be still,
  Break earth's stupid rest.
Strangers on a barren shore,
  Lab'ring long and lone —
We would enter by the door,
  And Thou know'st Thine own.

So, when day grows dark and cold,
  Tear or triumph harms,
Lead Thy lambkins to the fold,
  Take them in Thine arms;
Feed the hungry, heal the heart,
  Till the morning's beam;
White as wool, ere they depart —
  Shepherd, wash them clean.

Christ My Refuge

O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain.

And wake a white-winged angel throng
Of thoughts, illumed
By faith, and breathed in raptured song,
With love perfumed.

Then his unveiled, sweet mercies show
Life's burdens light.
I kiss the cross, and wake to know
A world more bright.

And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

Thus Truth engrounds me on the rock,
Upon Life's shore;
'Gainst which the winds and waves can shock,
Oh, nevermore!

From tired joy and grief afar,
And nearer Thee, —
Father, where Thine own children are,
I love to be.

My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

NOTE

By Rev. Mary Baker Eddy

The land whereon stands The First Church of Christ, Scientist, in Boston, was first purchased by the church and society. Owing to a heavy loss, they were unable to pay the mortgage; therefore I paid it, and through trustees gave back the land to the church.

In 1892 I had to recover the land from the trustees, reorganize the church, and reobtain its charter — not, however, through the State Commissioner, who refused to grant it, but by means of a statute of the State, and through Directors regive the land to the church. In 1895 I reconstructed my original system of ministry and church government. Thus committed to the providence of God, the prosperity of this church is unsurpassed.

From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth. In the words of the prophet: "The shadow of a great rock in a weary land."

This church was dedicated on January 6, anciently one of the many dates selected and observed in the East as the day of the birth and baptism of our master Metaphysician, Jesus of Nazareth.

Christian Scientists, their children and grandchildren to the latest generations, inevitably love one another with that love wherewith Christ loveth us; a love unselfish, unambitious, impartial, universal, — that loves only because it *is* Love. Moreover, they love their enemies, even those that hate them. This we all must do to be Christian Scientists in spirit and in truth. I long, and live, to see this love demonstrated. I am seeking and praying for it to inhabit my own heart and to be made manifest in my life. Who will unite with me in this pure purpose, and faithfully struggle till it be accomplished? Let this be our Christian endeavor society, which Christ organizes and blesses.

While we entertain due respect and fellowship for what is good and doing good in all denominations of religion, and shun whatever would isolate us from a true sense of goodness in others, we cannot serve mammon.

Christian Scientists are really united to only that which is Christlike, but they are not indifferent to the welfare of any one. To perpetuate a cold distance between our denomination and other sects, and close the door on church or individuals — however much this is done to us — is not Christian Science. Go not into the way of the unchristly, but wheresoever you recognize a clear expression of God's likeness, there abide in confidence and hope.

Our unity with churches of other denominations must rest on the spirit of Christ calling us together. It cannot come from any other source. Popularity, self-aggrandizement, aught that can darken in any degree our spirituality, must be set aside. Only what feeds and fills the sentiment

with unworldliness, can give peace and good will towards men.

All Christian churches have one bond of unity, one nucleus or point of convergence, one prayer, — the Lord's Prayer. It is matter for rejoicing that we unite in love, and in this sacred petition with every praying assembly on earth, — "Thy kingdom come. Thy will be done in earth, as it is in heaven."

If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists.

When the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail. Then shall Zion have put on her most beautiful garments, and her waste places budded and blossomed as the rose.

CLIPPINGS FROM NEWSPAPERS

[*Daily Inter-Ocean*, Chicago, December 31, 1894]

Mary Baker Eddy

Completion of The First Church of Christ, Scientist, Boston — "Our Prayer in Stone" — Description of the Most Unique Structure in Any City — A Beautiful Temple and Its Furnishings — Mrs. Eddy's Work and Her Influence

Boston, Mass., December 28. — *Special Correspondence.* — The "great awakening" of the time of Jonathan Edwards has been paralleled during the last decade by a wave of idealism that has swept over the country, manifesting itself under several different aspects and under various names, but each having the common identity of spiritual demand. This movement, under the guise of Christian Science, and ingenuously calling out a closer inquiry into Oriental philosophy, prefigures itself to us as one of the most potent factors in the social evolution of the last quarter of the nineteenth century. History shows the curious fact that the closing years of every century are years of more intense life, manifested in unrest or in aspiration, and scholars of special research, like Prof. Max Muller, assert that the end of a cycle, as is the latter part of the present century, is marked by peculiar intimations of man's immortal life.

The completion of the first Christian Science church erected in Boston strikes a keynote of definite attention. This church is in the fashionable Back Bay, between Commonwealth and Huntington Avenues. It is one of the most beautiful, and is certainly the most unique structure in any city. The First Church of Christ, Scientist, as it is officially called, is termed by its Founder, "Our prayer in stone." It is located at the intersection of Norway and Falmouth Streets, on a triangular plot of ground, the design a Romanesque tower with a circular front and an octagonal form, accented by stone porticos and turreted corners. On the front is a marble tablet, with the following inscription carved in bold relief: —

"The First Church of Christ, Scientist, erected Anno Domini 1894. A testimonial to our beloved teacher, the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science; author of "Science and Health with Key to the Scriptures;" president of the Massachusetts Metaphysical College, and the first pastor of this denomination."

THE CHURCH EDIFICE

The church is built of Concord granite in light gray, with trimmings of the pink granite of New Hampshire, Mrs. Eddy's native State. The architecture is Romanesque throughout. The tower is one hundred and twenty feet in height and twenty-one and one half feet square. The entrances are of marble, with doors of antique oak richly carved. The windows of stained glass are very rich in

pictorial effect. The lighting and cooling of the church — for cooling is a recognized feature as well as heating — are done by electricity, and the heat generated by two large boilers in the basement is distributed by the four systems with motor electric power. The partitions are of iron; the floors of marble in mosaic work, and the edifice is therefore as literally fire-proof as is conceivable. The principal features are the auditorium, seating eleven hundred people and capable of holding fifteen hundred; the "Mother's Room," designed for the exclusive use of Mrs. Eddy; the "directors' room," and the vestry. The girders are all of iron, the roof is of terra cotta tiles, the galleries are in plaster relief, the window frames are of iron, coated with plaster; the staircases are of iron, with marble stairs of rose pink, and marble approaches.

The vestibule is a fitting entrance to this magnificent temple. In the ceiling is a sunburst with a seven-pointed star, which illuminates it. From this are the entrances leading to the auditorium, the "Mother's Room," and the directors' room.

The auditorium is seated with pews of curly birch, upholstered in old rose plush. The floor is in white Italian mosaic, with frieze of the old rose, and the wainscoting repeats the same tints. The base and cap are of pink Tennessee marble. On the walls are bracketed oxidized silver lamps of Roman design, and there are frequent illuminated texts from the Bible and from Mrs. Eddy's "Science and Health with Key to the Scriptures" impanelled. A sunburst in the centre of the ceiling takes the place of chandeliers. There is a disc of cut glass in

decorative designs, covering one hundred and forty-four electric lights in the form of a star, which is twenty-one inches from point to point, the centre being of pure white light, and each ray under prisms which reflect the rainbow tints. The galleries are richly panelled in relief work. The organ and choir gallery is spacious and rich beyond the power of words to depict. The platform — corresponding to the chancel of an Episcopal church — is a mosaic work, with richly carved seats following the sweep of its curve, with a lamp stand of the Renaissance period on either end, bearing six richly wrought oxidized silver lamps, eight feet in height. The great organ comes from Detroit. It is one of vast compass, with Æolian attachment, and cost eleven thousand dollars. It is the gift of a single individual — a votive offering of gratitude for the healing of the wife of the donor.

The chime of bells includes fifteen, of fine range and perfect tone.

THE "MOTHER'S ROOM"

The "Mother's Room" is approached by an entrance of Italian marble, and over the door, in large golden letters on a marble tablet, is the word "Love." In this room the mosaic marble floor of white has a Romanesque border and is decorated with sprays of fig leaves bearing fruit. The room is toned in pale green with relief in old rose. The mantel is of onyx and gold. Before the great bay window hangs an Athenian lamp over two hundred years old, which will be kept always burning day and night. Lead-

ing off the "Mother's Room" are toilet apartments, with full-length French mirrors and every convenience.

The directors' room is very beautiful in marble approaches and rich carving, and off this is a vault for the safe preservation of papers.

The vestry seats eight hundred people, and opening from it are three large class-rooms and the pastor's study.

The windows are a remarkable feature of this temple. There are no "memorial" windows; the entire church is a testimonial, not a memorial — a point that the members strongly insist upon.

In the auditorium are two rose windows — one representing the heavenly city which "cometh down from God out of heaven," with six small windows beneath, emblematic of the six water-pots referred to in John ii. 6. The other rose window represents the raising of the daughter of Jairus. Beneath are two small windows bearing palms of victory, and others with lamps, typical of Science and Health.

Another great window tells its pictorial story of the four Marys — the mother of Jesus, Mary anointing the head of Jesus, Mary washing the feet of Jesus, Mary at the resurrection; and the woman spoken of in the Apocalypse, chapter 12, God-crowned.

One more window in the auditorium represents the raising of Lazarus.

In the gallery are windows representing John on the Isle of Patmos, and others of pictorial significance. In the "Mother's Room" the windows are of still more unique interest. A large bay window, composed of three separate

panels, is designed to be wholly typical of the work of Mrs. Eddy. The central panel represents her in solitude and meditation, searching the Scriptures by the light of a single candle, while the star of Bethlehem shines down from above. Above this is a panel containing the Christian Science seal, and other panels are decorated with emblematic designs, with the legends, "Heal the Sick," "Raise the Dead," "Cleanse the Lepers," and "Cast out Demons."

The cross and the crown and the star are presented in appropriate decorative effect. The cost of this church is two hundred and twenty-one thousand dollars, exclusive of the land — a gift from Mrs. Eddy — which is valued at some forty thousand dollars.

THE ORDER OF SERVICE

The order of service in the Christian Science Church does not differ widely from that of any other sect, save that its service includes the use of Mrs. Eddy's book, entitled "Science and Health with Key to the Scriptures," in perhaps equal measure to its use of the Bible. The reading is from the two alternately; the singing is from a compilation called the "Christian Science Hymnal," but its songs are for the most part those devotional hymns from Herbert, Faber, Robertson, Wesley, Bowring, and other recognized devotional poets, with selections from Whittier and Lowell, as are found in the hymn-books of the Unitarian churches. For the past year or two Judge Hanna, formerly of Chicago, has filled the office of pastor to the church in this city, which held its meetings in Chickering

Hall, and later in Copley Hall, in the new Grundmann Studio Building on Copley Square. Preceding Judge Hanna were Rev. D. A. Easton and Rev. L. P. Norcross, both of whom had formerly been Congregational clergymen. The organizer and first pastor of the church here was Mrs. Eddy herself, of whose work I shall venture to speak, a little later, in this article.

Last Sunday I gave myself the pleasure of attending the service held in Copley Hall. The spacious apartment was thronged with a congregation whose remarkable earnestness impressed the observer. There was no straggling of late-comers. Before the appointed hour every seat in the hall was filled and a large number of chairs pressed into service for the overflowing throng. The music was spirited, and the selections from the Bible and from Science and Health were finely read by Judge Hanna. Then came his sermon, which dealt directly with the command of Christ to "heal the sick, raise the dead, cleanse the lepers, cast out demons." In his admirable discourse Judge Hanna said that while all these injunctions could, under certain conditions, be interpreted and fulfilled literally, the special lesson was to be taken spiritually — to cleanse the leprosy of sin, to cast out the demons of evil thought. The discourse was able, and helpful in its suggestive interpretation.

THE CHURCH MEMBERS

Later I was told that almost the entire congregation was composed of persons who had either been themselves, or

had seen members of their own families, healed by Christian Science treatment; and I was further told that once when a Boston clergyman remonstrated with Judge Hanna for enticing a separate congregation rather than offering their strength to unite with churches already established — I was told he replied that the Christian Science Church did not recruit itself from other churches, but from the graveyards! The church numbers now four thousand members; but this estimate, as I understand, is not limited to the Boston adherents, but includes those all over the country. The ceremonial of uniting is to sign a brief "confession of faith," written by Mrs. Eddy, and to unite in communion, which is not celebrated by outward symbols of bread and wine, but by uniting in silent prayer.

The "confession of faith" includes the declaration that the Scriptures are the guide to eternal Life; that there is a Supreme Being, and His Son, and the Holy Ghost, and that man is made in His image. It affirms the atonement; it recognizes Jesus as the teacher and guide to salvation; the forgiveness of sin by God, and affirms the power of Truth over error, and the need of living faith at the moment to realize the possibilities of the divine Life. The entire membership of Christian Scientists throughout the world now exceeds two hundred thousand people. The church in Boston was organized by Mrs. Eddy, and the first meeting held on April 19, 1879. It opened with twenty-six members, and within fifteen years it has grown to its present impressive proportions, and has now its own magnificent church building, costing over two hundred thousand dollars, and entirely paid for when its consecra-

tion service on January 6 shall be celebrated. This is certainly a very remarkable retrospect.

Rev. Mary Baker Eddy, the Founder of this denomination and Discoverer of Christian Science, as they term her work in affirming the present application of the principles asserted by Jesus, is a most interesting personality. At the risk of colloquialism, I am tempted to "begin at the beginning" of my own knowledge of Mrs. Eddy, and take, as the point of departure, my first meeting with her and the subsequent development of some degree of familiarity with the work of her life which that meeting inaugurated for me.

MRS. EDDY

It was during some year in the early '80's that I became aware — from that close contact with public feeling resulting from editorial work in daily journalism — that the Boston atmosphere was largely thrilled and pervaded by a new and increasing interest in the dominance of mind over matter, and that the central figure in all this agitation was Mrs. Eddy. To a note which I wrote her, begging the favor of an interview for press use, she most kindly replied, naming an evening on which she would receive me. At the hour named I rang the bell at a spacious house on Columbus Avenue, and I was hardly more than seated before Mrs. Eddy entered the room. She impressed me as singularly graceful and winning in bearing and manner, and with great claim to personal beauty. Her figure was tall, slender, and as flexible in movement as that of a Del-

sarte disciple; her face, framed in dark hair and lighted by luminous blue eyes, had the transparency and rose-flush of tint so often seen in New England, and she was magnetic, earnest, impassioned. No photographs can do the least justice to Mrs. Eddy, as her beautiful complexion and changeful expression cannot thus be reproduced. At once one would perceive that she had the temperament to dominate, to lead, to control, not by any crude self-assertion, but a spiritual animus. Of course such a personality, with the wonderful tumult in the air that her large and enthusiastic following excited, fascinated the imagination. What had she originated? I mentally questioned this modern St. Catherine, who was dominating her followers like any abbess of old. She told me the story of her life, so far as outward events may translate those inner experiences which alone are significant.

Mary Baker was the daughter of Mark and Abigail (Ambrose) Baker, and was born in Concord, N. H., somewhere in the early decade of 1820–'30. At the time I met her she must have been some sixty years of age, yet she had the coloring and the elastic bearing of a woman of thirty, and this, she told me, was due to the principles of Christian Science. On her father's side Mrs. Eddy came from Scotch and English ancestry, and Hannah More was a relative of her grandmother. Deacon Ambrose, her maternal grandfather, was known as a "godly man," and her mother was a religious enthusiast, a saintly and consecrated character. One of her brothers, Albert Baker, graduated at Dartmouth and achieved eminence as a lawyer.

MRS. EDDY AS A CHILD

As a child Mary Baker saw visions and dreamed dreams. When eight years of age she began, like Jeanne d'Arc, to hear "voices," and for a year she heard her name called distinctly, and would often run to her mother questioning if she were wanted. One night the mother related to her the story of Samuel, and bade her, if she heard the voice again to reply as he did: "Speak, Lord, for Thy servant heareth." The call came, but the little maid was afraid and did not reply. This caused her tears of remorse and she prayed for forgiveness, and promised to reply if the call came again. It came, and she answered as her mother had bidden her, and after that it ceased.

These experiences, of which Catholic biographies are full, and which history not infrequently emphasizes, certainly offer food for meditation. Theodore Parker related that when he was a lad, at work in a field one day on his father's farm at Lexington, an old man with a snowy beard suddenly appeared at his side, and walked with him as he worked, giving him high counsel and serious thought. All inquiry in the neighborhood as to whence the stranger came or whither he went was fruitless; no one else had seen him, and Mr. Parker always believed, so a friend has told me, that his visitor was a spiritual form from another world. It is certainly true that many and many persons, whose life has been destined to more than ordinary achievement, have had experiences of voices or visions in their early youth.

At an early age Miss Baker was married to Colonel Glover, of Charleston, S. C., who lived only a year. She returned to her father's home — in 1844 — and from that time until 1866 no special record is to be made.

In 1866, while living in Lynn, Mass., Mrs. Eddy (then Mrs. Glover) met with a severe accident, and her case was pronounced hopeless by the physicians. There came a Sunday morning when her pastor came to bid her good-by before proceeding to his morning service, as there was no probability that she would be alive at its close. During this time she suddenly became aware of a divine illumination and ministration. She requested those with her to withdraw, and reluctantly they did so, believing her delirious. Soon, to their bewilderment and fright, she walked into the adjoining room, "and they thought I had died, and that it was my apparition," she said.

THE PRINCIPLE OF DIVINE HEALING

From that hour dated her conviction of the Principle of divine healing, and that it is as true to-day as it was in the days when Jesus of Nazareth walked the earth. "I felt that the divine Spirit had wrought a miracle," she said, in reference to this experience. "How, I could not tell, but later I found it to be in perfect scientific accord with the divine law." From 1866–'69 Mrs. Eddy withdrew from the world to meditate, to pray, to search the Scriptures.

"During this time," she said, in reply to my questions, "the Bible was my only textbook. It answered my questions as to the process by which I was restored to health;

it came to me with a new meaning, and suddenly I apprehended the spiritual meaning of the teaching of Jesus and the Principle and the law involved in spiritual Science and metaphysical healing — in a word — Christian Science."

Mrs. Eddy came to perceive that Christ's healing was not miraculous, but was simply a natural fulfilment of divine law — a law as operative in the world to-day as it was nineteen hundred years ago. "Divine Science is begotten of spirituality," she says, "since only the 'pure in heart' can see God."

In writing of this experience, Mrs. Eddy has said: —

"I had learned that thought must be spiritualized in order to apprehend Spirit. It must become honest, unselfish, and pure, in order to have the least understanding of God in divine Science. The first must become last. Our reliance upon material things must be transferred to a perception of and dependence on spiritual things. For Spirit to be supreme in demonstration, it must be supreme in our affections, and we must be clad with divine power. I had learned that Mind reconstructed the body, and that nothing else could. All Science is a revelation."

Through homœopathy, too, Mrs. Eddy became convinced of the Principle of Mind-healing, discovering that the more attenuated the drug, the more potent was its effects.

In 1877 Mrs. Glover married Dr. Asa Gilbert Eddy, of Londonderry, Vermont, a physician who had come into sympathy with her own views, and who was the first to place "Christian Scientist" on the sign at his door. Dr.

Eddy died in 1882, a year after her founding of the Metaphysical College in Boston, in which he taught.

The work in the Metaphysical College lasted nine years, and it was closed (in 1889) in the very zenith of its prosperity, as Mrs. Eddy felt it essential to the deeper foundation of her religious work to retire from active contact with the world. To this College came hundreds and hundreds of students, from Europe as well as this country. I was present at the class lectures now and then, by Mrs. Eddy's kind invitation, and such earnestness of attention as was given to her morning talks by the men and women present I never saw equalled.

MRS. EDDY'S PERSONALITY

On the evening that I first met Mrs. Eddy by her hospitable courtesy, I went to her peculiarly fatigued. I came away in a state of exhilaration and energy that made me feel I could have walked any conceivable distance. I have met Mrs. Eddy many times since then, and always with this experience repeated.

Several years ago Mrs. Eddy removed from Columbus to Commonwealth Avenue, where, just beyond Massachusetts Avenue, at the entrance to the Back Bay Park, she bought one of the most beautiful residences in Boston. The interior is one of the utmost taste and luxury, and the house is now occupied by Judge and Mrs. Hanna, who are the editors of *The Christian Science Journal*, a monthly publication, and to whose courtesy I am much indebted for some of the data of this paper. "It is a pleasure to

give any information for *The Inter-Ocean*," remarked Mrs. Hanna, "for it is the great daily that is so fair and so just in its attitude toward all questions."

The increasing demands of the public on Mrs. Eddy have been, it may be, one factor in her removal to Concord, N. H., where she has a beautiful residence, called Pleasant View. Her health is excellent, and although her hair is white, she retains in a great degree her energy and power; she takes a daily walk and drives in the afternoon. She personally attends to a vast correspondence; superintends the church in Boston, and is engaged on further writings on Christian Science. In every sense she is the recognized head of the Christian Science Church. At the same time it is her most earnest aim to eliminate the element of personality from the faith. "On this point, Mrs. Eddy feels very strongly," said a gentleman to me on Christmas eve, as I sat in the beautiful drawing-room, where Judge and Mrs. Hanna, Miss Elsie Lincoln, the soprano for the choir of the new church, and one or two other friends were gathered.

"Mother feels very strongly," he continued, "the danger and the misfortune of a church depending on any one personality. It is difficult not to centre too closely around a highly gifted personality."

THE FIRST ASSOCIATION

The first Christian Scientist Association was organized on July 4, 1876, by seven persons, including Mrs. Eddy. In April, 1879, the church was founded with twenty-six

members, and its charter obtained the following June.* Mrs. Eddy had preached in other parishes for five years before being ordained in this church, which ceremony took place in 1881.

The first edition of Mrs. Eddy's book, Science and Health, was issued in 1875. During these succeeding twenty years it has been greatly revised and enlarged, and it is now in its ninety-first edition. It consists of fourteen chapters, whose titles are as follows: "Science, Theology, Medicine," "Physiology," "Footsteps of Truth," "Creation," "Science of Being," "Christian Science and Spiritualism," "Marriage," "Animal Magnetism," "Some Objections Answered," "Prayer," "Atonement and Eucharist," "Christian Science Practice," "Teaching Christian Science," "Recapitulation." Key to the Scriptures, Genesis, Apocalypse, and Glossary.

The Christian Scientists do not accept the belief we call spiritualism. They believe those who have passed the change of death are in so entirely different a plane of consciousness that between the embodied and disembodied there is no possibility of communication.

They are diametrically opposed to the philosophy of Karma and of reincarnation, which are the tenets of theosophy. They hold with strict fidelity to what they believe to be the literal teachings of Christ.

Yet each and all these movements, however they may differ among themselves, are phases of idealism and manifestations of a higher spirituality seeking expression.

It is good that each and all shall prosper, serving those who find in one form of belief or another their best aid

* Steps were taken to promote the Church of Christ, Scientist, in April, May and June; formal organization was accomplished and the charter obtained in August, 1879.

and guidance, and that all meet on common ground in the great essentials of love to God and love to man as a signal proof of the divine origin of humanity which finds no rest until it finds the peace of the Lord in spirituality. They all teach that one great truth, that

> God's greatness flows around our incompleteness,
> Round our restlessness, His rest.
>
> ELIZABETH BARRETT BROWNING.

I add on the following page a little poem that I consider superbly sweet — from my friend, Miss Whiting, the talented author of "The World Beautiful." — M. B. EDDY.

AT THE WINDOW

[Written for the *Traveller*]

The sunset, burning low,
  Throws o'er the Charles its flood of golden light.
Dimly, as in a dream, I watch the flow
  Of waves of light.

The splendor of the sky
  Repeats its glory in the river's flow;
And sculptured angels, on the gray church tower,
  Gaze on the world below.

Dimly, as in a dream,
  I see the hurrying throng before me pass,
But 'mid them all I only see *one* face,
  Under the meadow grass.

Ah, love! I only know
How thoughts of you forever cling to me:
I wonder how the seasons come and go
Beyond the sapphire sea?

LILIAN WHITING.

April 15, 1888.

[*Boston Herald*, January 7, 1895]

[Extract]

A TEMPLE GIVEN TO GOD — DEDICATION OF THE MOTHER CHURCH OF CHRISTIAN SCIENCE

NOVEL METHOD OF ENABLING SIX THOUSAND BELIEVERS TO ATTEND THE EXERCISES — THE SERVICE REPEATED FOUR TIMES — SERMON BY REV. MARY BAKER EDDY, FOUNDER OF THE DENOMINATION — BEAUTIFUL ROOM WHICH THE CHILDREN BUILT

With simple ceremonies, four times repeated, in the presence of four different congregations, aggregating nearly six thousand persons, the unique and costly edifice erected in Boston at Norway and Falmouth Streets as a home for The First Church of Christ, Scientist, and a testimonial to the Discoverer and Founder of Christian Science, Rev. Mary Baker Eddy, was yesterday dedicated to the worship of God.

The structure came forth from the hands of the artisans with every stone paid for — with an appeal, not for more money, but for a cessation of the tide of contributions which continued to flow in after the full amount needed was received. From every State in the Union, and from many lands, the love-offerings of the disciples of Christian Science came to help erect this beautiful structure, and more than four thousand of these contributors came to Boston, from the far-off Pacific coast and the Gulf States and all the territory that lies between, to view the new-built temple and to listen to the Message sent them by the teacher they revere.

From all New England the members of the denomination gathered; New York sent its hundreds, and even from the distant States came parties of forty and fifty. The large auditorium, with its capacity for holding from fourteen hundred to fifteen hundred persons, was hopelessly incapable of receiving this vast throng, to say nothing of nearly a thousand local believers. Hence the service was repeated until all who wished had heard and seen; and each of the four vast congregations filled the church to repletion.

At 7:30 a. m. the chimes in the great stone tower, which rises one hundred and twenty-six feet above the earth, rung out their message of "On earth peace, good will toward men."

Old familiar hymns — "All hail the power of Jesus' name," and others such — were chimed until the hour for the dedication service had come.

At 9 a. m. the first congregation gathered. Before this

service had closed the large vestry room and the spacious lobbies and the sidewalks around the church were all filled with a waiting multitude. At 10:30 o'clock another service began, and at noon still another. Then there was an intermission, and at 3 p. m. the service was repeated for the last time.

There was scarcely even a minor variation in the exercises at any one of these services. At 10:30 a. m., however, the scene was rendered particularly interesting by the presence of several hundred children in the central pews. These were the little contributors to the building fund, whose money was devoted to the "Mother's Room," a superb apartment intended for the sole use of Mrs. Eddy. These children are known in the church as the "Busy Bees," and each of them wore a white satin badge with a golden beehive stamped upon it, and beneath the beehive the words, "Mother's Room," in gilt letters.

The pulpit end of the auditorium was rich with the adornment of flowers. On the wall of the choir gallery above the platform, where the organ is to be hereafter placed, a huge seven-pointed star was hung — a star of lilies resting on palms, with a centre of white immortelles, upon which in letters of red were the words: "Love-Children's Offering — 1894."

In the choir and the steps of the platform were potted palms and ferns and Easter lilies. The desk was wreathed with ferns and pure white roses fastened with a broad ribbon bow. On its right was a large basket of white carnations resting on a mat of palms, and on its left a vase filled with beautiful pink roses.

Two combined choirs — that of First Church of Christ, Scientist, of New York, and the choir of the home church, numbering thirty-five singers in all — led the singing, under the direction, respectively, of Mr. Henry Lincoln Case and Miss Elsie Lincoln.

Judge S. J. Hanna, editor of *The Christian Science Journal*, presided over the exercises. On the platform with him were Messrs. Ira O. Knapp, Joseph Armstrong, Stephen A. Chase, and William B. Johnson, who compose the Board of Directors, and Mrs. Henrietta Clark Bemis, a distinguished elocutionist, and a native of Concord, New Hampshire.

The utmost simplicity marked the exercises. After an organ voluntary, the hymn, "*Laus Deo*, it is done!" written by Mrs. Eddy for the corner-stone laying last spring, was sung by the congregation. Selections from the Scriptures and from "Science and Health with Key to the Scriptures," were read by Judge Hanna and Dr. Eddy.

A few minutes of silent prayer came next, followed by the recitation of the Lord's Prayer, with its spiritual interpretation as given in the Christian Science textbook.

The sermon prepared for the occasion by Mrs. Eddy, which was looked forward to as the chief feature of the dedication, was then read by Mrs. Bemis. Mrs. Eddy remained at her home in Concord, N. H., during the day, because, as heretofore stated in *The Herald*, it is her custom to discourage among her followers that sort of personal worship which religious teachers so often receive.

Before presenting the sermon, Mrs. Bemis read the following letter from a former pastor of the church: —

"To Rev. Mary Baker Eddy.

"*Dear Teacher, Leader, Guide:* — '*Laus Deo*, it is done!' At last you begin to see the fruition of that you have worked, toiled, prayed for. The 'prayer in stone' is accomplished. Across two thousand miles of space, as mortal sense puts it, I send my hearty congratulations. You are fully occupied, but I thought you would willingly pause for an instant to receive this brief message of congratulation. Surely it marks an era in the blessed onward work of Christian Science. It is a most auspicious hour in your eventful career. While we all rejoice, yet the mother in Israel, alone of us all, comprehends its full significance.

"Yours lovingly,

"Lanson P. Norcross."

[*Boston Sunday Globe*, January 6, 1895]

[Extract]

Stately Home for Believers in Gospel Healing — A Woman of Wealth Who Devotes All to Her Church Work

Christian Science has shown its power over its students, as they are called, by building a church by voluntary contributions, the first of its kind; a church which will be dedicated to-day with a quarter of a million dollars expended and free of debt.

The money has flowed in from all parts of the United States and Canada without any special appeal, and it kept coming until the custodian of funds cried "enough" and refused to accept any further checks by mail or otherwise.

Men, women, and children lent a helping hand, some giving a mite and some substantial sums. Sacrifices were made in many an instance which will never be known in this world.

Christian Scientists not only say that they can effect cures of disease and erect churches, but add that they can get their buildings finished on time, even when the feat seems impossible to mortal senses. Read the following, from a publication of the new denomination: —

"One of the grandest and most helpful features of this glorious consummation is this: that one month before the close of the year every evidence of material sense declared that the church's completion within the year 1894 transcended human possibility. The predictions of workman and onlooker alike were that it could not be completed before April or May of 1895. Much was the ridicule heaped upon the hopeful, trustful ones, who declared and repeatedly asseverated to the contrary. This is indeed, then, a scientific demonstration. It has proved, in most striking manner, the oft-repeated declarations of our textbooks, that the evidence of the mortal senses is unreliable."

A week ago Judge Hanna withdrew from the pastorate of the church, saying he gladly laid down his responsibilities to be succeeded by the grandest of ministers — the Bible and "Science and Health with Key to the Scriptures." This action, it appears, was the result of rules made by Mrs. Eddy. The sermons hereafter will consist of passages read from the two books by Readers, who will be elected each year by the congregation.

A story has been abroad that Judge Hanna was so eloquent and magnetic that he was attracting listeners who came to hear him preach, rather than in search of the truth as taught. Consequently the new rules were formulated. But at Christian Science headquarters this is denied; Mrs. Eddy says the words of the judge speak to the point, and that no such inference is to be drawn therefrom.

In Mrs. Eddy's personal reminiscences, which are published under the title of "Retrospection and Introspection," much is told of herself in detail that can only be touched upon in this brief sketch.

Aristocratic to the backbone, Mrs. Eddy takes delight in going back to the ancestral tree and in tracing those branches which are identified with good and great names both in Scotland and England.

Her family came to this country not long before the Revolution. Among the many souvenirs that Mrs. Eddy remembers as belonging to her grandparents was a heavy sword, encased in a brass scabbard, upon which had been inscribed the name of the kinsman upon whom the sword had been bestowed by Sir William Wallace of mighty Scottish fame.

Mrs. Eddy applied herself, like other girls, to her studies, though perhaps with an unusual zest, delighting in philosophy, logic, and moral science, as well as looking into the ancient languages, Hebrew, Greek, and Latin.

Her last marriage was in the spring of 1877, when, at Lynn, Mass., she became the wife of Asa Gilbert Eddy. He was the first organizer of a Christian Science Sunday School, of which he was the superintendent, and later he

attracted the attention of many clergymen of other denominations by his able lectures upon Scriptural topics. He died in 1882.

Mrs. Eddy is known to her circle of pupils and admirers as the editor and publisher of the first official organ of this sect. It was called the *Journal of Christian Science,* and has had great circulation with the members of this fast-increasing faith.

In recounting her experiences as the pioneer of Christian Science, she states that she sought knowledge concerning the physical side in this research through the different schools of allopathy, homœopathy, and so forth, without receiving any real satisfaction. No ancient or modern philosophy gave her any distinct statement of the Science of Mind-healing. She claims that no human reason has been equal to the question. And she also defines carefully the difference in the theories between faith-cure and Christian Science, dwelling particularly upon the terms belief and understanding, which are the key words respectively used in the definitions of these two healing arts.

Besides her Boston home, Mrs. Eddy has a delightful country home one mile from the State House of New Hampshire's quiet capital, an easy driving distance for her when she wishes to catch a glimpse of the world. But for the most part she lives very much retired, driving rather into the country, which is so picturesque all about Concord and its surrounding villages.

The big house, so delightfully remodelled and modernized from a primitive homestead that nothing is left excepting the angles and pitch of the roof, is remarkably

well placed upon a terrace that slopes behind the buildings, while they themselves are in the midst of green stretches of lawns, dotted with beds of flowering shrubs, with here and there a fountain or summer-house.

Mrs. Eddy took the writer straight to her beloved "lookout" — a broad piazza on the south side of the second story of the house, where she can sit in her swinging chair, revelling in the lights and shades of spring and summer greenness. Or, as just then, in the gorgeous October coloring of the whole landscape that lies below, across the farm, which stretches on through an intervale of beautiful meadows and pastures to the woods that skirt the valley of the little truant river, as it wanders eastward.

It pleased her to point out her own birthplace. Straight as the crow flies, from her piazza, does it lie on the brow of Bow hill, and then she paused and reminded the reporter that Congressman Baker from New Hampshire, her cousin, was born and bred in that same neighborhood. The photograph of Hon. Hoke Smith, another distinguished relative, adorned the mantel.

Then my eye caught her family coat of arms and the diploma given her by the Society of the Daughters of the Revolution.

The natural and lawful pride that comes with a tincture of blue and brave blood, is perhaps one of her characteristics, as is many another well-born woman's. She had a long list of worthy ancestors in Colonial and Revolutionary days, and the McNeils and General Knox figure largely in her genealogy, as well as the hero who killed the ill-starred Paugus.

This big, sunny room which Mrs. Eddy calls her den — or sometimes "Mother's room," when speaking of her many followers who consider her their spiritual Leader — has the air of hospitality that marks its hostess herself. Mrs. Eddy has hung its walls with reproductions of some of Europe's masterpieces, a few of which had been the gifts of her loving pupils.

Looking down from the windows upon the tree-tops on the lower terrace, the reporter exclaimed: "You have lived here only four years, and yet from a barren waste of most unpromising ground has come forth all this beauty!"

"Four years!" she ejaculated; "two and a half, only two and a half years." Then, touching my sleeve and pointing, she continued: "Look at those big elms! I had them brought here in warm weather, almost as big as they are now, and not one died."

Mrs. Eddy talked earnestly of her friendships. . . . She told something of her domestic arrangements, of how she had long wished to get away from her busy career in Boston, and return to her native granite hills, there to build a substantial home that should do honor to that precinct of Concord.

She chose the stubbly old farm on the road from Concord, within one mile of the "Eton of America," St. Paul's School. Once bought, the will of the woman set at work, and to-day a strikingly well-kept estate is the first impression given to the visitor as he approaches Pleasant View.

She employs a number of men to keep the grounds and farm in perfect order, and it was pleasing to learn that this

rich woman is using her money to promote the welfare of industrious workmen, in whom she takes a vital interest. Mrs. Eddy believes that "the laborer is worthy of his hire," and, moreover, that he deserves to have a home and family of his own. Indeed, one of her motives in buying so large an estate was that she might do something for the toilers, and thus add her influence toward the advancement of better home life and citizenship.

[*Boston Transcript*, December 31, 1894]

[Extract]

The growth of Christian Science is properly marked by the erection of a visible house of worship in this city, which will be dedicated to-morrow. It has cost two hundred thousand dollars, and no additional sums outside of the subscriptions are asked for. This particular phase of religious belief has impressed itself upon a large and increasing number of Christian people, who have been tempted to examine its principles, and doubtless have been comforted and strengthened by them. Any new movement will awaken some sort of interest. There are many who have worn off the novelty and are thoroughly carried away with the requirements, simple and direct as they are, of Christian Science. The opposition against it from the so-called orthodox religious bodies keeps up a while, but after a little skirmishing, finally subsides. No one religious body holds the whole of truth, and whatever is likely to show even some one side of it will gain followers and live down any attempted repression.

Christian Science does not strike all as a system of truth. If it did, it would be a prodigy. Neither does the Christian faith produce the same impressions upon all. Freedom to believe or to dissent is a great privilege in these days. So when a number of conscientious followers apply themselves to a matter like Christian Science, they are enjoying that liberty which is their inherent right as human beings, and though they cannot escape censure, yet they are to be numbered among the many pioneers who are searching after religious truth. There is really nothing settled. Every truth is more or less in a state of agitation. The many who have worked in the mine of knowledge are glad to welcome others who have different methods, and with them bring different ideas.

It is too early to predict where this movement will go, and how greatly it will affect the well-established methods. That it has produced a sensation in religious circles, and called forth the implements of theological warfare, is very well known. While it has done this, it may, on the other hand, have brought a benefit. Ere this many a new project in religious belief has stirred up feeling, but as time has gone on, compromises have been welcomed.

The erection of this temple will doubtless help on the growth of its principles. Pilgrims from everywhere will go there in search of truth, and some may be satisfied and some will not. Christian Science cannot absorb the world's thought. It may get the share of attention it deserves, but it can only aspire to take its place alongside other great demonstrations of religious belief which have done something good for the sake of humanity.

Wonders will never cease. Here is a church whose treasurer has to send out word that no sums except those already subscribed can be received! The Christian Scientists have a faith of the mustard-seed variety. What a pity some of our practical Christian folk have not a faith approximate to that of these "impractical" Christian Scientists.

[*Jackson Patriot*, Jackson, Mich., January 20, 1895]

[Extract]

Christian Science

The erection of a massive temple in Boston by Christian Scientists, at a cost of over two hundred thousand dollars, love-offerings of the disciples of Mary Baker Eddy, reviver of the ancient faith and author of the textbook from which, with the New Testament at the foundation, believers receive light, health, and strength, is evidence of the rapid growth of the new movement. We call it new. It is not. The name Christian Science alone is new. At the beginning of Christianity it was taught and practised by Jesus and his disciples. The Master was the great healer. But the wave of materialism and bigotry that swept over the world for fifteen centuries, covering it with the blackness of the Dark Ages, nearly obliterated all vital belief in his teachings. The Bible was a sealed book. Recently a revived belief in what he taught is manifest, and Christian Science is one result. No new doctrine is proclaimed, but

there is the fresh development of a Principle that was put into practice by the Founder of Christianity nineteen hundred years ago, though practised in other countries at an earlier date. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."

The condition which Jesus of Nazareth, on various occasions during the three years of his ministry on earth, declared to be essential, in the mind of both healer and patient, is contained in the one word — *faith.* Can drugs suddenly cure leprosy? When the ten lepers were cleansed and one returned to give thanks in Oriental phrase, Jesus said to him: "Arise, go thy way: thy faith hath made thee whole." That was Christian Science. In his "Law of Psychic Phenomena" Hudson says: "That word, more than any other, expresses the whole law of human felicity and power in this world, and of salvation in the world to come. It is that attribute of mind which elevates man above the level of the brute, and gives dominion over the physical world. It is the essential element of success in every field of human endeavor. It constitutes the power of the human soul. When Jesus of Nazareth proclaimed its potency from the hilltops of Palestine, he gave to mankind the key to health and heaven, and earned the title of Saviour of the World." Whittier, grandest of mystic poets, saw the truth: —

That healing gift he lends to them
Who use it in his name;
The power that filled his garment's hem
Is evermore the same.

Again, in a poem entitled "The Master," he wrote: —

> The healing of his seamless dress
> Is by our beds of pain;
> We touch him in life's throng and press,
> And we are whole again.[1]

That Jesus operated in perfect harmony with natural law, not in defiance, suppression, or violation of it, we cannot doubt. The perfectly natural is the perfectly spiritual. Jesus enunciated and exemplified the Principle; and, obviously, the conditions requisite in psychic healing to-day are the same as were necessary in apostolic times. We accept the statement of Hudson: "There was no law of nature violated or transcended. On the contrary, the whole transaction was in perfect obedience to the laws of nature. He understood the law perfectly, as no one before him understood it; and in the plenitude of his power he applied it where the greatest good could be accomplished." A careful reading of the accounts of his healings, in the light of modern science, shows that he observed, in his practice of mental therapeutics, the conditions of environment and harmonious influence that are essential to success. In the case of Jairus' daughter they are fully set forth. He kept the unbelievers away, "put them all out," and permitting only the father and mother, with his closest friends and followers, Peter, James, and John, in the chamber with him, and having thus the most perfect obtainable environment, he raised the daughter to life.

[1] NOTE: — About 1868, the author of Science and Health healed Mr. Whittier with one visit, at his home in Amesbury, of incipient pulmonary consumption. — M. B. EDDY.

"Not in blind caprice of will,
Not in cunning sleight of skill,
Not for show of power, was wrought
Nature's marvel in thy thought."

In a previous article we have referred to cyclic changes that came during the last quarter of preceding centuries. Of our remarkable nineteenth century not the least eventful circumstance is the advent of Christian Science. That it should be the work of a woman is the natural outcome of a period notable for her emancipation from many of the thraldoms, prejudices, and oppressions of the past. We do not, therefore, regard it as a mere coincidence that the first edition of Mrs. Eddy's Science and Health should have been published in 1875. Since then she has revised it many times, and the ninety-first edition is announced. Her discovery was first called, "The Science of Divine Metaphysical Healing." Afterward she selected the name Christian Science. It is based upon what is held to be scientific certainty, namely, — that all causation is of Mind, every effect has its origin in desire and thought. The theology — if we may use the word — of Christian Science is contained in the volume entitled "Science and Health with Key to the Scriptures."

The present Boston congregation was organized April 19, 1879, and has now over four thousand members. It is regarded as the parent organization, all others being branches, though each is entirely independent in the management of its own affairs. Truth is the sole recognized authority. Of actual members of different congregations there are between one hundred thousand and two hundred

thousand. One or more organized societies have sprung up in New York, Chicago, Buffalo, Cleveland, Cincinnati, Philadelphia, Detroit, Toledo, Milwaukee, Madison, Scranton, Peoria, Atlanta, Toronto, and nearly every other centre of population, besides a large and growing number of receivers of the faith among the members of all the churches and non-church-going people. In some churches a majority of the members are Christian Scientists, and, as a rule, are the most intelligent.

Space does not admit of an elaborate presentation on the occasion of the erection of the temple, in Boston, the dedication taking place on the 6th of January, of one of the most remarkable, helpful, and powerful movements of the last quarter of the century. Christian Science has brought hope and comfort to many weary souls. It makes people better and happier. Welding Christianity and Science, hitherto divorced because dogma and truth could not unite, was a happy inspiration.

"And still we love the evil cause,
And of the just effect complain;
We tread upon life's broken laws,
And mourn our self-inflicted pain."

[*The Outlook*, New York, January 19, 1895]

A Christian Science Church

A great Christian Science church was dedicated in Boston on Sunday, the 6th inst. It is located at Norway and Falmouth Streets, and is intended to be a testimonial to

the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy. The building is fire-proof, and cost over two hundred thousand dollars. It is entirely paid for, and contributions for its erection came from every State in the Union, and from many lands. The auditorium is said to seat between fourteen and fifteen hundred, and was thronged at the four services on the day of dedication. The sermon, prepared by Mrs. Eddy, was read by Mrs. Bemis. It rehearsed the significance of the building, and reenunciated the truths which will find emphasis there. From the description we judge that it is one of the most beautiful buildings in Boston, and, indeed, in all New England. Whatever may be thought of the peculiar tenets of the Christian Scientists, and whatever difference of opinion there may be concerning the organization of such a church, there can be no question but that the adherents of this church have proved their faith by their works.

[*American Art Journal*, New York, January 26, 1895]

"Our Prayer in Stone"

Such is the excellent name given to a new Boston church. Few people outside its own circles realize how extensive is the belief in Christian Science. There are several sects of mental healers, but this new edifice on Back Bay, just off Huntington Avenue, not far from the big Mechanics Building and the proposed site of the new Music Hall, belongs to the followers of Rev. Mary Baker Glover Eddy, a lady born of an old New Hampshire family, who, after

many vicissitudes, found herself in Lynn, Mass., healed by the power of divine Mind, and thereupon devoted herself to imparting this faith to her fellow-beings. Coming to Boston about 1880, she began teaching, gathered an association of students, and organized a church. For several years past she has lived in Concord, N. H., near her birthplace, owning a beautiful estate called Pleasant View; but thousands of believers throughout this country have joined The Mother Church in Boston, and have now erected this edifice at a cost of over two hundred thousand dollars, every bill being paid.

Its appearance is shown in the pictures we are permitted to publish. In the belfry is a set of tubular chimes. Inside is a basement room, capable of division into seven excellent class-rooms, by the use of movable partitions. The main auditorium has wide galleries, and will seat over a thousand in its exceedingly comfortable pews. Scarcely any wood-work is to be found. The floors are all mosaic, the steps marble, and the walls stone. It is rather dark, often too much so for comfortable reading, as all the windows are of colored glass, with pictures symbolic of the tenets of the organization. In the ceiling is a beautiful sunburst window. Adjoining the chancel is a pastor's study; but for an indefinite time their prime instructor has ordained that the only pastor shall be the Bible, with her book, called "Science and Health with Key to the Scriptures." In the tower is a room devoted to her, and called "Mother's Room," furnished with all conveniences for living, should she wish to make it a home by day or night. Therein is a portrait of her in stained glass; and an electric light,

behind an antique lamp, kept perpetually burning[1] in her honor; though she has not yet visited her temple, which was dedicated on New Year's Sunday in a somewhat novel way.

There was no special sentence or prayer of consecration, but continuous services were held from nine to four o'clock, every hour and a half, so long as there were attendants; and some people heard these exercises four times repeated. The printed program was for some reason not followed, certain hymns and psalms being omitted. There was singing by a choir and congregation. The *Pater Noster* was repeated in the way peculiar to Christian Scientists, the congregation repeating one sentence and the leader responding with its parallel interpretation by Mrs. Eddy. Antiphonal paragraphs were read from the book of Revelation and her work respectively. The sermon, prepared by Mrs. Eddy, was well adapted for its purpose, and read by a professional elocutionist, not an adherent of the order, Mrs. Henrietta Clark Bemis, in a clear emphatic style. The solo singer, however, was a Scientist, Miss Elsie Lincoln; and on the platform sat Joseph Armstrong, formerly of Kansas, and now the business manager of the Publishing Society, with the other members of the Christian Science Board of Directors — Ira O. Knapp, Edward P. Bates, Stephen A. Chase, — gentlemen officially connected with the movement. The children of believing families collected the money for the Mother's Room, and seats were especially set apart for them at the second dedicatory service. Before one service was over and the auditors left by the rear doors, the front vestibule and street (despite

[1] At Mrs. Eddy's request the lamp was not kept burning.

the snowstorm) were crowded with others, waiting for admission.

On the next Sunday the new order of service went into operation. There was no address of any sort, no notices, no explanation of Bible or their textbook. Judge Hanna, who was a Colorado lawyer before coming into this work, presided, reading in clear, manly, and intelligent tones, the *Quarterly* Bible Lesson, which happened that day to be on Jesus' miracle of loaves and fishes. Each paragraph he supplemented first with illustrative Scripture parallels, as set down for him, and then by passages selected for him from Mrs. Eddy's book. The place was again crowded, many having remained over a week from among the thousands of adherents who had come to Boston for this auspicious occasion from all parts of the country. The organ, made by Farrand & Votey in Detroit, at a cost of eleven thousand dollars, is the gift of a wealthy Universalist gentleman, but was not ready for the opening. It is to fill the recess behind the spacious platform, and is described as containing pneumatic wind-chests throughout, and having an Æolian attachment. It is of three-manual compass, C. C. C. to C. 4, 61 notes; and pedal compass, C. C. C. to F. 30. The great organ has double open diapason (stopped bass), open diapason, dulciana, viola di gamba, doppel flute, hohl flute, octave, octave quint, superoctave, and trumpet, — 61 pipes each. The swell organ has bourdon, open diapason, salicional, æoline, stopped diapason, gemshorn, flute harmonique, flageolet, cornet — 3 ranks, 183, — cornopean, oboe, vox humana — 61 pipes each. The choir organ, enclosed in

separate swell-box, has geigen principal, dolce, concert flute, quintadena, fugara, flute d'amour, piccolo harmonique, clarinet, — 61 pipes each. The pedal organ has open diapason, bourdon, lieblich gedeckt (from stop 10), violoncello-wood, — 30 pipes each. Couplers: swell to great; choir to great; swell to choir; swell to great octaves, swell to great sub-octaves; choir to great sub-octaves; swell octaves; swell to pedal; great to pedal; choir to pedal. Mechanical accessories: swell tremulant, choir tremulant, bellows signal; wind indicator. Pedal movements: three affecting great and pedal stops, three affecting swell and pedal stops; great to pedal reversing pedal; crescendo and full organ pedal; balanced great and choir pedal; balanced swell pedal.

Beautiful suggestions greet you in every part of this unique church, which is practical as well as poetic, and justifies the name given by Mrs. Eddy, which stands at the head of this sketch. J. H. W.

[*Boston Journal*, January 7, 1895]

Chimes Rang Sweetly

Much admiration was expressed by all those fortunate enough to listen to the first peal of the chimes in the tower of The First Church of Christ, Scientist, corner of Falmouth and Norway Streets, dedicated yesterday. The sweet, musical tones attracted quite a throng of people, who listened with delight.

The chimes were made by the United States Tubular

Bell Company, of Methuen, Mass., and are something of a novelty in this country, though for some time well and favorably known in the Old Country, especially in England.

They are a substitution of tubes of drawn brass for the heavy cast bells of old-fashioned chimes. They have the advantage of great economy of space, as well as of cost, a chime of fifteen bells occupying a space not more than five by eight feet.

Where the old-fashioned chimes required a strong man to ring them, these can be rung from an electric keyboard, and even when rung by hand require but little muscular power to manipulate them and call forth all the purity and sweetness of their tones. The quality of tone is something superb, being rich and mellow. The tubes are carefully tuned, so that the harmony is perfect. They have all the beauties of a great cathedral chime, with infinitely less expense.

There is practically no limit to the uses to which these bells may be put. They can be called into requisition in theatres, concert halls, and public buildings, as they range in all sizes, from those described down to little sets of silver bells that might be placed on a small centre table.

[*The Republic*, Washington, D. C., February 2, 1895]

[Extract]

Christian Science

Mary Baker Eddy the "Mother" of the Idea — She Has an Immense Following Throughout the United States, and a Church Costing $250,000 Was Recently Built in Her Honor at Boston

"My faith has the strength to nourish trees as well as souls," was the remark Rev. Mary Baker Eddy, the "Mother" of Christian Science, made recently as she pointed to a number of large elms that shade her delightful country home in Concord, N. H. "I had them brought here in warm weather, almost as big as they are now, and not one died." This is a remarkable statement, but it is made by a remarkable woman, who has originated a new phase of religious belief, and who numbers over one hundred thousand intelligent people among her devoted followers.

The great hold she has upon this army was demonstrated in a very tangible and material manner recently, when "The First Church of Christ, Scientist," erected at a cost of two hundred and fifty thousand dollars, was dedicated in Boston. This handsome edifice was paid for before it was begun, by the voluntary contributions of Christian Scientists all over the country, and a tablet imbedded in its wall declares that it was built as "a testimonial to our beloved teacher, Rev. Mary Baker Eddy,

Discoverer and Founder of Christian Science, author of its textbook, 'Science and Health with Key to the Scriptures,' president of the Massachusetts Metaphysical College, and the first pastor of this denomination."

There is usually considerable difficulty in securing sufficient funds for the building of a new church, but such was not the experience of Rev. Mary Baker Eddy. Money came freely from all parts of the United States. Men, women, and children contributed, some giving a pittance, others donating large sums. When the necessary amount was raised, the custodian of the funds was compelled to refuse further contributions, in order to stop the continued inflow of money from enthusiastic Christian Scientists.

Mrs. Eddy says she discovered Christian Science in 1866. She studied the Scriptures and the sciences, she declares, in a search for the great curative Principle. She investigated allopathy, homœopathy, and electricity, without finding a clew; and modern philosophy gave her no distinct statement of the Science of Mind-healing. After careful study she became convinced that the curative Principle was the Deity.

[*New York Tribune*, February 7, 1895]

[Extract]

Boston has just dedicated the first church of the Christian Scientists, in commemoration of the Founder of that sect, the Rev. Mary Baker Eddy, drawing together six thousand people to participate in the ceremonies, showing

that belief in that curious creed is not confined to its original apostles and promulgators, but that it has penetrated what is called the New England mind to an unlooked-for extent. In inviting the Eastern churches and the Anglican fold to unity with Rome, the Holy Father should not overlook the Boston sect of Christian Scientists, which is rather small and new, to be sure, but is undoubtedly an interesting faith and may have a future before it, whatever attitude Rome may assume toward it.

[*Journal*, Kansas City, Mo., January 10, 1895]

[Extract]

Growth of a Faith

Attention is directed to the progress which has been made by what is called Christian Science by the dedication at Boston of "The First Church of Christ, Scientist." It is a most beautiful structure of gray granite, and its builders call it their "prayer in stone," which suggests to recollection the story of the cathedral of Amiens, whose architectural construction and arrangement of statuary and paintings made it to be called the Bible of that city. The Frankish church was reared upon the spot where, in pagan times, one bitter winter day, a Roman soldier parted his mantle with his sword and gave half of the garment to a naked beggar; and so was memorialized in art and stone what was called the divine spirit of giving, whose unbelieving exemplar afterward became a saint. The Boston church similarly expresses the faith of those who believe

in what they term the divine art of healing, which, to their minds, exists as much to-day as it did when Christ healed the sick.

The first church organization of this faith was founded fifteen years ago with a membership of only twenty-six, and since then the number of believers has grown with remarkable rapidity, until now there are societies in every part of the country. This growth, it is said, proceeds more from the graveyards than from conversions from other churches, for most of those who embrace the faith claim to have been rescued from death miraculously under the injunction to "heal the sick, cleanse the lepers, raise the dead, cast out demons." They hold with strict fidelity to what they conceive to be the literal teachings of the Bible as expressed in its poetical and highly figurative language.

Altogether the belief and service are well suited to satisfy a taste for the mystical which, along many lines, has shown an uncommon development in this country during the last decade, and which is largely Oriental in its choice. Such a rapid departure from long respected views as is marked by the dedication of this church, and others of kindred meaning, may reasonably excite wonder as to how radical is to be this encroachment upon prevailing faiths, and whether some of the pre-Christian ideas of the Asiatics are eventually to supplant those in company with which our civilization has developed.

[*Montreal Daily Herald*, Saturday, February 2, 1895]

[Extract]

Christian Science

Sketch of Its Origin and Growth — The Montreal Branch

"If you would found a new faith, go to Boston," has been said by a great American writer. This is no idle word, but a fact borne out by circumstances. Boston can fairly claim to be the hub of the logical universe, and an accurate census of the religious faiths which are to be found there to-day would probably show a greater number of them than even Max O'Rell's famous enumeration of John Bull's creeds.

Christian Science, or the Principle of divine healing, is one of those movements which seek to give expression to a higher spirituality. Founded twenty-five years ago, it was still practically unknown a decade since, but to-day it numbers over a quarter of a million of believers, the majority of whom are in the United States, and is rapidly growing. In Canada, also, there is a large number of members. Toronto and Montreal have strong churches, comparatively, while in many towns and villages single believers or little knots of them are to be found.

It was exactly one hundred years from the date of the Declaration of Independence, when on July 4, 1876, the first Christian Scientist Association was organized by seven persons, of whom the foremost was Mrs. Eddy. The church was founded in April, 1879, with twenty-six members, and a charter was obtained two months later.

Mrs. Eddy assumed the pastorship of the church during its early years, and in 1881 was ordained, being now known as the Rev. Mary Baker Eddy.

The Massachusetts Metaphysical College was founded by Mrs. Eddy in 1881, and here she taught the principles of the faith for nine years. Students came to it in hundreds from all parts of the world, and many are now pastors or in practice. The college was closed in 1889, as Mrs. Eddy felt it necessary for the interests of her religious work to retire from active contact with the world. She now lives in a beautiful country residence in her native State.

[*The American*, Baltimore, Md., January 14, 1895]

[Extract]

Mrs. Eddy's Disciples

It is not generally known that a Christian Science congregation was organized in this city about a year ago. It now holds regular services in the parlor of the residence of the pastor, at 1414 Linden Avenue. The dedication in Boston last Sunday of the Christian Science church, called The Mother Church, which cost over two hundred thousand dollars, adds interest to the Baltimore organization. There are many other church edifices in the United States owned by Christian Scientists. Christian Science was founded by Mrs. Mary Baker Eddy. The Baltimore congregation was organized at a meeting held at the present location on February 27, 1894.

Dr. Hammond, the pastor, came to Baltimore about three years ago to organize this movement. Miss Cross came from Syracuse, N. Y., about eighteen months ago. Both were under the instruction of Mrs. Mary Baker Eddy, the Founder of the movement.

Dr. Hammond says he was converted to Christian Science by being cured by Mrs. Eddy of a physical ailment some twelve years ago, after several doctors had pronounced his case incurable. He says they use no medicines, but rely on Mind for cure, believing that disease comes from evil and sick-producing thoughts, and that, if they can so fill the mind with good thoughts as to leave no room there for the bad, they can work a cure. He distinguishes Christian Science from the faith-cure, and added: "This Christian Science really is a return to the ideas of primitive Christianity. It would take a small book to explain fully all about it, but I may say that the fundamental idea is that God is Mind, and we interpret the Scriptures wholly from the spiritual or metaphysical standpoint. We find in this view of the Bible the power fully developed to heal the sick. It is not faith-cure, but it is an acknowledgment of certain Christian and scientific laws, and to work a cure the practitioner must understand these laws aright. The patient may gain a better understanding than the Church has had in the past. All churches have prayed for the cure of disease, but they have not done so in an intelligent manner, understanding and demonstrating the Christ-healing."

[*The Reporter*, Lebanon, Ind., January 18, 1895]

[Extract]

Discovered Christian Science

Remarkable Career of Rev. Mary Baker Eddy, Who Has Over One Hundred Thousand Followers

Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, author of its textbook, "Science and Health with Key to the Scriptures," president of the Massachusetts Metaphysical College, and first pastor of the Christian Science denomination, is without doubt one of the most remarkable women in America. She has within a few years founded a sect that has over one hundred thousand converts, and very recently saw completed in Boston, as a testimonial to her labors, a handsome fire-proof church that cost two hundred and fifty thousand dollars and was paid for by Christian Scientists all over the country.

Mrs. Eddy asserts that in 1866 she became certain that "all causation was Mind, and every effect a mental phenomenon." Taking her text from the Bible, she endeavored in vain to find the great curative Principle — the Deity — in philosophy and schools of medicine, and she concluded that the way of salvation demonstrated by Jesus was the power of Truth over all error, sin, sickness, and death. Thus originated the divine or spiritual Science of Mind-healing, which she termed Christian Science. She has a palatial home in Boston and a country-seat in Concord, N. H. The Christian Science Church has a

membership of four thousand, and eight hundred of the members are Bostonians.

[*N. Y. Commercial Advertiser*, January 9, 1895]

The idea that Christian Science has declined in popularity is not borne out by the voluntary contribution of a quarter of a million dollars for a memorial church for Mrs. Eddy, the inventor of this cure. The money comes from Christian Science believers exclusively.

[*The Post*, Syracuse, New York, February 1, 1895]

Do Not Believe She Was Deified

Christian Scientists of Syracuse Surprised at the News About Mrs. Mary Baker Eddy, Founder of the Faith

Christian Scientists in this city, and in fact all over the country, have been startled and greatly discomfited over the announcements in New York papers that Mrs. Mary Baker G. Eddy, the acknowledged Christian Science Leader, has been exalted by various dignitaries of the faith. . . .

It is well known that Mrs. Eddy has resigned herself completely to the study and foundation of the faith to which many thousands throughout the United States are now so entirely devoted. By her followers and cobelievers she is unquestionably looked upon as having a divine mission to

fulfil, and as though inspired in her great task by supernatural power.

For the purpose of learning the feeling of Scientists in this city toward the reported deification of Mrs. Eddy, a *Post* reporter called upon a few of the leading members of the faith yesterday and had a number of very interesting conversations upon the subject.

Mrs. D. W. Copeland of University Avenue was one of the first to be seen. Mrs. Copeland is a very pleasant and agreeable lady, ready to converse, and evidently very much absorbed in the work to which she has given so much of her attention. Mrs. Copeland claims to have been healed a number of years ago by Christian Scientists, after she had practically been given up by a number of well-known physicians.

"And for the past eleven years," said Mrs. Copeland, "I have not taken any medicine or drugs of any kind, and yet have been perfectly well."

In regard to Mrs. Eddy, Mrs. Copeland said that she was the Founder of the faith, but that she had never claimed, nor did she believe that Mrs. Lathrop had, that Mrs. Eddy had any power other than that which came from God and through faith in Him and His teachings.

"The power of Christ has been dormant in mankind for ages," added the speaker, "and it was Mrs. Eddy's mission to revive it. In our labors we take Christ as an example, going about doing good and healing the sick. Christ has told us to do his work, naming as one great essential that we have faith in him.

"Did you ever hear of Jesus' taking medicine himself, or

giving it to others?" inquired the speaker. "Then why should we worry ourselves about sickness and disease? If we become sick, God will care for us, and will send to us those who have faith, who believe in His unlimited and divine power. Mrs. Eddy was strictly an ardent follower after God. She had faith in Him, and she cured herself of a deathly disease through the mediation of her God. Then she secluded herself from the world for three years and studied and meditated over His divine Word. She delved deep into the Biblical passages, and at the end of the period came from her seclusion one of the greatest Biblical scholars of the age. Her mission was then the mission of a Christian, to do good and heal the sick, and this duty she faithfully performed. She of herself had no power. But God has fulfilled His promises to her and to the world. If you have faith, you can move mountains."

Mrs. Henrietta N. Cole is also a very prominent member of the church. When seen yesterday she emphasized herself as being of the same theory as Mrs. Copeland. Mrs. Cole has made a careful and searching study in the beliefs of Scientists, and is perfectly versed in all their beliefs and doctrines. She stated that man of himself has no power, but that all comes from God. She placed no credit whatever in the reports from New York that Mrs. Eddy has been accredited as having been deified. She referred the reporter to the large volume which Mrs. Eddy had herself written, and said that no more complete and yet concise idea of her belief could be obtained than by a perusal of it.

[*New York Herald*, February 6, 1895]

Mrs. Eddy Shocked

[By Telegraph to the *Herald*]

Concord, N. H., February 4, 1895. — The article published in the *Herald* on January 29, regarding a statement made by Mrs. Laura Lathrop, pastor of the Christian Science congregation that meets every Sunday in Hodgson Hall, New York, was shown to Mrs. Mary Baker Eddy, the Christian Science "Discoverer," to-day.

Mrs. Eddy preferred to prepare a written answer to the interrogatory, which she did in this letter, addressed to the editor of the *Herald:* —

"A despatch is given me, calling for an interview to answer for myself, 'Am I the second Christ?'

"Even the question shocks me. What I am is for God to declare in His infinite mercy. As it is, I claim nothing more than what I am, the Discoverer and Founder of Christian Science, and the blessing it has been to mankind which eternity enfolds.

"I think Mrs. Lathrop was not understood. If she said aught with intention to be thus understood, it is not what I have taught her, and not at all as I have heard her talk.

"My books and teachings maintain but one conclusion and statement of the Christ and the deification of mortals.

"Christ is individual, and one with God, in the sense of divine Love and its compound divine ideal.

"There was, is, and never can be but one God, one

Christ, one Jesus of Nazareth. Whoever in any age expresses most of the spirit of Truth and Love, the Principle of God's idea, has most of the spirit of Christ, of that Mind which was in Christ Jesus.

"If Christian Scientists find in my writings, teachings, and example a greater degree of this spirit than in others, they can justly declare it. But to think or speak of me in any manner as a Christ, is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and would savor more of heathenism than of my doctrines.

"Mary Baker Eddy."

[*The Globe*, Toronto, Canada, January 12, 1895]

[Extract]

Christian Scientists

Dedication to the Founder of the Order of a Beautiful Church at Boston — Many Toronto Scientists Present

The Christian Scientists of Toronto, to the number of thirty, took part in the ceremonies at Boston last Sunday and for the day or two following, by which the members of that faith all over North America celebrated the dedication of the church constructed in the great New England capital as a testimonial to the Discoverer and Founder of Christian Science, Rev. Mary Baker Eddy.

The temple is believed to be the most nearly fire-proof church structure on the continent, the only combustible

material used in its construction being that used in the doors and pews. A striking feature of the church is a beautiful apartment known as the "Mother's Room," which is approached through a superb archway of Italian marble set in the wall. The furnishing of the "Mother's Room" is described as "particularly beautiful, and blends harmoniously with the pale green and gold decoration of the walls. The floor is of mosaic in elegant designs, and two alcoves are separated from the apartment by rich hangings of deep green plush, which in certain lights has a shimmer of silver. The furniture frames are of white mahogany in special designs, elaborately carved, and the upholstery is in white and gold tapestry. A superb mantel of Mexican onyx with gold decoration adorns the south wall, and before the hearth is a large rug composed entirely of skins of the eider-down duck, brought from the Arctic regions. Pictures and bric-a-brac everywhere suggest the tribute of loving friends. One of the two alcoves is a retiring-room and the other a lavatory in which the plumbing is all heavily plated with gold."

[*Evening Monitor*, Concord, N. H., February 27, 1895]

An Elegant Souvenir

Rev. Mary Baker Eddy Memorialized By a Christian Science Church

Rev. Mary Baker Eddy, Discoverer of Christian Science, has received from the members of The First Church of Christ, Scientist, Boston, an invitation formally to accept

the magnificent new edifice of worship which the church has just erected.

The invitation itself is one of the most chastely elegant memorials ever prepared, and is a scroll of solid gold, suitably engraved, and encased in a handsome plush casket with white silk linings. Attached to the scroll is a golden key of the church structure.

The inscription reads thus: —

Dear Mother: —During the year eighteen hundred and ninety-four a church edifice was erected at the intersection of Falmouth and Norway Streets, in the city of Boston, by the loving hands of four thousand members. This edifice is built as a testimonial to Truth, as revealed by divine Love through you to this age. You are hereby most lovingly invited to visit and formally accept this testimonial on the twentieth day of February, eighteen hundred and ninety-five, at high noon.

"The First Church of Christ, Scientist, at Boston, Mass.

"By Edward P. Bates,

"Caroline S. Bates.

"To the Reverend Mary Baker Eddy,

"Boston, January 6th, 1895."

[*People and Patriot*, Concord, N. H., February 27, 1895]

Magnificent Testimonial

Members of The First Church of Christ, Scientist, at Boston, have forwarded to Mrs. Mary Baker Eddy of

this city, the Founder of Christian Science, a testimonial which is probably one of the most magnificent examples of the goldsmith's art ever wrought in this country. It is in the form of a gold scroll, twenty-six inches long, nine inches wide, and an eighth of an inch thick.

It bears upon its face the following inscription, cut in script letters: —

"*Dear Mother:* — During the year 1894 a church edifice was erected at the intersection of Falmouth and Norway Streets, in the city of Boston, by the loving hands of four thousand members. This edifice is built as a testimonial to Truth, as revealed by divine Love through you to this age. You are hereby most lovingly invited to visit and formally accept this testimonial on the 20th day of February, 1895, at high noon.

"The First Church of Christ, Scientist, at Boston, Mass.

"By Edward P. Bates,

"Caroline S. Bates.

"To the Rev. Mary Baker Eddy,

"Boston, January 6, 1895."

Attached by a white ribbon to the scroll is a gold key to the church door.

The testimonial is encased in a white satin-lined box of rich green velvet.

The scroll is on exhibition in the window of J. C. Derby's jewelry store.

[*The Union Signal*, Chicago]

[Extract]

The New Woman and the New Church

The dedication, in Boston, of a Christian Science temple costing over two hundred thousand dollars, and for which the money was all paid in so that no debt had to be taken care of on dedication day, is a notable event. While we are not, and never have been, devotees of Christian Science, it becomes us as students of public questions not to ignore a movement which, starting fifteen years ago, has already gained to itself adherents in every part of the civilized world, for it is a significant fact that one cannot take up a daily paper in town or village—to say nothing of cities—without seeing notices of Christian Science meetings, and in most instances they are held at "headquarters."

We believe there are two reasons for this remarkable development, which has shown a vitality so unexpected. The first is that a revolt was inevitable from the crass materialism of the cruder science that had taken possession of men's minds, for as a wicked but witty writer has said, "If there were no God, we should be obliged to invent one." There is something in the constitution of man that requires the religious sentiment as much as his lungs call for breath; indeed, the breath of his soul is a belief in God.

But when Christian Science arose, the thought of the world's scientific leaders had become materialistically "lopsided," and this condition can never long continue.

There must be a righting-up of the mind as surely as of a ship when under stress of storm it is ready to capsize. The pendulum that has swung to one extreme will surely find the other. The religious sentiment in women is so strong that the revolt was headed by them; this was inevitable in the nature of the case. It began in the most intellectual city of the freest country in the world — that is to say, it sought the line of least resistance. Boston is emphatically the women's paradise, — numerically, socially, indeed every way. Here they have the largest individuality, the most recognition, the widest outlook. Mrs. Eddy we have never seen; her book has many a time been sent us by interested friends, and out of respect to them we have fairly broken our mental teeth over its granitic pebbles. That we could not understand it might be rather to the credit of the book than otherwise. On this subject we have no opinion to pronounce, but simply state the fact.

We do not, therefore, speak of the system it sets forth, either to praise or blame, but this much is true: the spirit of Christian Science ideas has caused an army of well-meaning people to believe in God and the power of faith, who did not believe in them before. It has made a myriad of women more thoughtful and devout; it has brought a hopeful spirit into the homes of unnumbered invalids. The belief that "thoughts are things," that the invisible is the only real world, that we are here to be trained into harmony with the laws of God, and that what we are here determines where we shall be hereafter — all these ideas are Christian.

The chimes on the Christian Science temple in Boston played "All hail the power of Jesus' name," on the morning of the dedication. We did not attend, but we learn that the name of Christ is nowhere spoken with more reverence than it was during those services, and that he is set forth as the power of God for righteousness and the express image of God for love.

[*The New Century*, Boston, February, 1895]

One Point of View — The New Woman

We all know her — she is simply the woman of the past with an added grace — a newer charm. Some of her dearest ones call her "selfish" because she thinks so much of herself she spends her whole time helping others. She represents the composite beauty, sweetness, and nobility of all those who scorn self for the sake of love and her handmaiden duty — of all those who seek the brightness of truth not as the moth to be destroyed thereby, but as the lark who soars and sings to the great sun. She is of those who have so much to give they want no time to take, and their name is legion. She is as full of beautiful possibilities as a perfect harp, and she realizes that all the harmonies of the universe are in herself, while her own soul plays upon magic strings the unwritten anthems of love. She is the apostle of the true, the beautiful, the good, commissioned to complete all that the twelve have left undone. Hers is the mission of missions — the highest of all — to

make the body not the prison, but the palace of the soul, with the brain for its great white throne.

When she comes like the south wind into the cold haunts of sin and sorrow, her words are smiles and her smiles are the sunlight which heals the stricken soul. Her hand is tender — but steel tempered with holy resolve, and as one whom her love had glorified once said — she is soft and gentle, but you could no more turn her from her course than winter could stop the coming of spring. She has long learned with patience, and to-day she knows many things dear to the soul far better than her teachers. In olden times the Jews claimed to be the conservators of the world's morals — they treated woman as a chattel, and said that because she was created after man, she was created solely for man. Too many still are Jews who never called Abraham "Father," while the Jews themselves have long acknowledged woman as man's proper helpmeet. In those days women had few lawful claims and no one to urge them. True, there were Miriam and Esther, but they sang and sacrificed for their people, not for their sex.

To-day there are ten thousand Esthers, and Miriams by the million, who sing best by singing most for their own sex. They are demanding the right to help make the laws, or at least to help enforce the laws upon which depends the welfare of their husbands, their children, and themselves. Why should our selfish self longer remain deaf to their cry? The date is no longer B. C. Might no longer makes right, and in this fair land at least fear has ceased to kiss the iron heel of wrong. Why then

should we continue to demand woman's love and woman's help while we recklessly promise as lover and candidate what we never fulfil as husband and office-holder? In our secret heart our better self is shamed and dishonored, and appeals from Philip drunk to Philip sober, but has not yet the moral strength and courage to prosecute the appeal. But the east is rosy, and the sunlight cannot long be delayed. Woman must not and will not be disheartened by a thousand denials or a million of broken pledges. With the assurance of faith she prays, with the certainty of inspiration she works, and with the patience of genius she waits. At last she is becoming "as fair as the morn, as bright as the sun, and as terrible as an army with banners" to those who march under the black flag of oppression and wield the ruthless sword of injustice.

In olden times it was the Amazons who conquered the invincibles, and we must look now to their daughters to overcome our own allied armies of evil and to save us from ourselves. She must and will succeed, for as David sang — "God shall help her, and that right early." When we try to praise her later works it is as if we would pour incense upon the rose. It is the proudest boast of many of us that we are "bound to her by bonds dearer than freedom," and that we live in the reflected royalty which shines from her brow. We rejoice with her that at last we begin to know what John on Patmos meant — "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." She brought to warring men the Prince of Peace, and he, departing, left his scepter

not in her hand, but in her soul. "The time of times" is near when "the new woman" shall subdue the whole earth with the weapons of peace. Then shall wrong be robbed of her bitterness and ingratitude of her sting, revenge shall clasp hands with pity, and love shall dwell in the tents of hate; while side by side, equal partners in all that is worth living for, shall stand the new man with the new woman.

[*Christian Science Journal*, January, 1895]

[Extract]

The Mother Church

The Mother Church edifice — The First Church of Christ, Scientist, in Boston, is erected. The close of the year, Anno Domini 1894, witnessed the completion of "our prayer in stone," all predictions and prognostications to the contrary notwithstanding.

Of the significance of this achievement we shall not undertake to speak in this article. It can be better felt than expressed. All who are awake thereto have some measure of understanding of what it means. But only the future will tell the story of its mighty meaning or unfold it to the comprehension of mankind. It is enough for us now to know that all obstacles to its completion have been met and overcome, and that our temple is completed as God intended it should be.

This achievement is the result of long years of untiring, unselfish, and zealous effort on the part of our beloved teacher and Leader, the Reverend Mary Baker Eddy, the Discoverer and Founder of Christian Science, who

nearly thirty years ago began to lay the foundation of this temple, and whose devotion and consecration to God and humanity during the intervening years have made its erection possible.

Those who now, in part, understand her mission, turn their hearts in gratitude to her for her great work, and those who do not understand it will, in the fulness of time, see and acknowledge it. In the measure in which she has unfolded and demonstrated divine Love, and built up in human consciousness a better and higher conception of God as Life, Truth, and Love, — as the divine Principle of all things which really exist, — and in the degree in which she has demonstrated the system of healing of Jesus and the apostles, surely she, as the one chosen of God to this end, is entitled to the gratitude and love of all who desire a better and grander humanity, and who believe it to be possible to establish the kingdom of heaven upon earth in accordance with the prayer and teachings of Jesus Christ.

[*Concord Evening Monitor*, March 23, 1895]

Testimonial and Gift

To Rev. Mary Baker Eddy, from The First Church of Christ, Scientist, in Boston

Rev. Mary Baker Eddy received Friday, from the Christian Science Board of Directors, Boston, a beautiful and unique testimonial of the appreciation of her labors and loving generosity in the Cause of their common faith. It was a facsimile of the corner-stone of the new church of

the Christian Scientists, just completed, being of granite, about six inches in each dimension, and contains a solid gold box, upon the cover of which is this inscription: —

"To our Beloved Teacher, the Reverend Mary Baker Eddy, Discoverer and Founder of Christian Science, from her affectionate Students, the Christian Science Board of Directors."

On the under side of the cover are the facsimile signatures of the Directors, — Ira O. Knapp, William B. Johnson, Joseph Armstrong, and Stephen A. Chase, with the date, "1895." The beautiful souvenir is encased in an elegant plush box.

Accompanying the stone testimonial was the following address from the Board of Directors: —

Boston, March 20, 1895.

To the Reverend Mary Baker Eddy, our Beloved Teacher and Leader: — We are happy to announce to you the completion of The First Church of Christ, Scientist, in Boston.

In behalf of your loving students and all contributors wherever they may be, we hereby present this church to you as a testimonial of love and gratitude for your labors and loving sacrifice, as the Discoverer and Founder of Christian Science, and the author of its textbook, "Science and Health with Key to the Scriptures."

We therefore respectfully extend to you the invitation to become the permanent pastor of this church, in connection with the Bible and the book alluded to above, which you have already ordained as our pastor. And we

most cordially invite you to be present and take charge of any services that may be held therein. We especially desire you to be present on the twenty-fourth day of March, eighteen hundred and ninety-five, to accept this offering, with our humble benediction.

Lovingly yours,

IRA O. KNAPP, JOSEPH ARMSTRONG,
WILLIAM B. JOHNSON, STEPHEN A. CHASE,
The Christian Science Board of Directors.

REV. MRS. EDDY'S REPLY

Beloved Directors and Brethren: — For your costly offering, and kind call to the pastorate of "The First Church of Christ, Scientist," in Boston — accept my profound thanks. But permit me, respectfully, to decline their acceptance, while I fully appreciate your kind intentions. If it will comfort you in the least, make me your *Pastor Emeritus*, nominally. Through my book, your textbook, I already speak to you each Sunday. You ask too much when asking me to accept your grand church edifice. I have more of earth now, than I desire, and less of heaven; so pardon my refusal of that as a material offering. More effectual than the forum are our states of mind, to bless mankind. This wish stops not with my pen — God give you grace. As our church's tall tower detains the sun, so may luminous lines from your lives linger, a legacy to our race.

MARY BAKER EDDY.

March 25, 1895.

List of Leading Newspapers Whose Articles Are Omitted

From Canada to New Orleans, and from the Atlantic to the Pacific ocean, the author has received leading newspapers with uniformly kind and interesting articles on the dedication of The Mother Church. They were, however, too voluminous for these pages. To those which are copied she can append only a few of the names of other prominent newspapers whose articles are reluctantly omitted.

EASTERN STATES

Advertiser, Calais, Me.
Advertiser, Boston, Mass.
Farmer, Bridgeport, Conn.
Independent, Rockland, Mass.
Kennebec Journal, Augusta, Me.
News, New Haven, Conn.
News, Newport, R. I.
Post, Boston, Mass.
Post, Hartford, Conn.
Republican, Springfield, Mass.
Sentinel, Eastport, Me.
Sun, Attleboro, Mass.

MIDDLE STATES

Advertiser, New York City.
Bulletin, Auburn, N. Y.
Daily, York, Pa.
Evening Reporter, Lebanon, Pa.
Farmer, Bridgeport, Conn.
Herald, Rochester, N. Y.
Independent, Harrisburg, Pa.
Inquirer, Philadelphia, Pa.

Independent, New York City. 1
Journal, Lockport, N. Y.
Knickerbocker, Albany, N. Y. 3
News, Buffalo, N. Y.
News, Newark, N. J.
Once A Week, New York City. 6
Post, Pittsburgh, Pa.
Press, Albany, N. Y.
Press, New York City. 9
Press, Philadelphia, Pa.
Saratogian, Saratoga Springs, N. Y.
Sun, New York City. 12
Telegram, Philadelphia, Pa.
Telegram, Troy, N. Y.
Times, Trenton, N. J. 15

SOUTHERN STATES

Commercial, Louisville, Ky.
Journal, Atlanta, Ga. 18
Post, Washington, D. C.
Telegram, New Orleans, La.
Times, New Orleans, La. 21
Times-Herald, Dallas, Tex.

WESTERN STATES

Bee, Omaha, Neb. 24
Bulletin, San Francisco, Cal.
Chronicle, San Francisco, Cal.
Elite, Chicago, Ill. 27
Enquirer, Oakland, Cal.
Free Press, Detroit, Mich.
Gazette, Burlington, Iowa. 30
Herald, Grand Rapids, Mich.
Herald, St. Joseph, Mo.
Journal, Columbus, Ohio. 33
Journal, Topeka, Kans.
Leader, Bloomington, Ill.
Leader, Cleveland, Ohio. 36
News, St. Joseph, Mo.

News-Tribune, Duluth, Minn.
Pioneer-Press, St. Paul, Minn.
Post-Intelligencer, Seattle, Wash.
Salt Lake Herald, Salt Lake City, Utah.
Sentinel, Indianapolis, Ind.
Sentinel, Milwaukee, Wis.
Star, Kansas City, Mo.
Telegram, Portland, Ore.
Times, Chicago, Ill.
Times, Minneapolis, Minn.
Tribune, Minneapolis, Minn.
Tribune, Salt Lake City, Utah.

Free Press, London, Can.

RUDIMENTAL DIVINE SCIENCE

RUDIMENTAL DIVINE SCIENCE

BY

MARY BAKER EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

Published by The

Trustees under the Will of Mary Baker G. Eddy

BOSTON, U. S. A.

Authorized Literature of
THE FIRST CHURCH OF CHRIST, SCIENTIST
in Boston, Massachusetts

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BY MARY BAKER G. EDDY
Copyright renewed, 1919

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THIS LITTLE BOOK

IS

TENDERLY AND RESPECTFULLY DEDICATED

TO ALL

LOYAL STUDENTS, WORKING AND WAITING

FOR THE ESTABLISHMENT OF THE

SCIENCE OF MIND-HEALING

MARY BAKER EDDY

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RUDIMENTAL DIVINE SCIENCE

How would you define Christian Science?

AS the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony.

What is the Principle of Christian Science?

It is God, the Supreme Being, infinite and immortal Mind, the Soul of man and the universe. It is our Father which is in heaven. It is substance, Spirit, Life, Truth, and Love, — these are the deific Principle.

Do you mean by this that God is a person?

The word *person* affords a large margin for misapprehension, as well as definition. In French the equivalent word is *personne*. In Spanish, Italian, and Latin, it is *persona*. The Latin verb *personare* is compounded of the prefix *per* (through) and *sonare* (to sound).

In law, Blackstone applies the word *personal* to *bodily presence*, in distinction from one's appearance (in court, for example) by deputy or proxy.

Other definitions of *person,* as given by Webster, are "a living soul; a self-conscious being; a moral agent; especially, a living human being, a corporeal man, woman, or child; an individual of the human race." He adds, that among Trinitarian Christians the word stands for one of the three subjects, or agents, constituting the Godhead.

In Christian Science we learn that God is definitely individual, and not a *person,* as that word is used by the best authorities, if our lexicographers are right in defining *person* as especially a finite *human being;* but God is personal, if by *person* is meant infinite Spirit.

We do not conceive rightly of God, if we think of Him as less than infinite. The human person is finite; and therefore I prefer to retain the proper sense of Deity by using the phrase *an individual* God, rather than *a personal* God; for there is and can be but one infinite individual Spirit, whom mortals have named God.

Science defines the individuality of God as supreme good, Life, Truth, Love. This term enlarges our sense of Deity, takes away the trammels assigned to God by finite thought, and introduces us to higher definitions.

Is healing the sick the whole of Science?

Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the

cure of disease; because, while mortals love to sin, they do not love to be sick. Hence their comparative acquiescence in your endeavors to heal them of bodily ills, and their obstinate resistance to all efforts to save them from sin through Christ, spiritual Truth and Love, which redeem them, and become their Saviour, through the flesh, from the flesh, — the material world and evil.

This Life, Truth, and Love — this trinity of good — was individualized, to the perception of mortal sense, in the man Jesus. His history is emphatic in our hearts, and it lives more because of his spiritual than his physical healing. His example is, to Christian Scientists, what the models of the masters in music and painting are to artists.

Genuine Christian Scientists will no more deviate morally from that divine digest of Science called the Sermon on the Mount, than they will manipulate invalids, prescribe drugs, or deny God. Jesus' healing was spiritual in its nature, method, and design. He wrought the cure of disease through the divine Mind, which gives all true volition, impulse, and action; and destroys the mental error made manifest physically, and establishes the opposite manifestation of Truth upon the body in harmony and health.

By the individuality of God, do you mean that God has a finite form?

No. I mean the infinite and divine Principle of all being, the ever-present I AM, filling all space, including

in itself all Mind, the one Father-Mother God. Life, Truth, and Love are this trinity in unity, and their universe is spiritual, peopled with perfect beings, harmonious and eternal, of which our material universe and men are the counterfeits.

Is God the Principle of all science, or only of Divine or Christian Science?

Science is Mind manifested. It is not material; neither is it of human origin.

All true Science represents a moral and spiritual force, which holds the earth in its orbit. This force is Spirit, that can "bind the sweet influences of the Pleiades," and "loose the bands of Orion."

There is no material science, if by that term you mean material intelligence. God is infinite Mind, hence there is no other Mind. Good is Mind, but evil is not Mind. Good is not in evil, but in God only. Spirit is not in matter, but in Spirit only. Law is not in matter, but in Mind only.

Is there no matter?

All is Mind. According to the Scriptures and Christian Science, all is God, and there is naught beside Him. "God is Spirit;" and we can only learn and love Him through His spirit, which brings out the fruits of Spirit and extinguishes forever the works of darkness by His marvellous light.

The five material senses testify to the existence of

matter. The spiritual senses afford no such evidence, but deny the testimony of the material senses. Which testimony is correct? The Bible says: "Let God be true, and every man a liar." If, as the Scriptures imply, God is All-in-all, then all must be Mind, since God is Mind. Therefore in divine Science there is no material mortal man, for man is spiritual and eternal, he being made in the image of Spirit, or God.

There is no material sense. Matter is inert, inanimate, and sensationless, — considered apart from Mind. Lives there a man who has ever found Soul in the body or in matter, who has ever seen spiritual substance with the eye, who has found sight in matter, hearing in the material ear, or intelligence in non-intelligence? If there is any such thing as matter, it must be either mind which is called matter, or matter without Mind.

Matter without Mind is a moral impossibility. Mind in matter is pantheism. Soul is the only real consciousness which cognizes being. The body does not see, hear, smell, or taste. Human belief says that it does; but destroy this belief of seeing with the eye, and we could not see materially; and so it is with each of the physical senses.

Accepting the verdict of these material senses, we should believe man and the universe to be the football of chance and sinking into oblivion. Destroy the five senses as organized matter, and you must either become non-existent, or exist in Mind only; and this latter conclusion is

the simple solution of the problem of being, and leads to the equal inference that there is no matter.

The sweet sounds and glories of earth and sky, assuming manifold forms and colors, — are they not tangible and material?

As Mind they are real, but not as matter. All beauty and goodness are in and of Mind, emanating from God; but when we change the nature of beauty and goodness from Mind to matter, the beauty is marred, through a false conception, and, to the material senses, evil takes the place of good.

Has not the truth in Christian Science met a response from Prof. S. P. Langley, the young American astronomer? He says that "color is in *us*," not "in the rose;" and he adds that this is not "any metaphysical subtlety," but a fact "almost universally accepted, within the *last few years*, by physicists."

Is not the basis of Mind-healing a destruction of the evidence of the material senses, and restoration of the true evidence of spiritual sense?

It is, so far as you perceive and understand this predicate and postulate of Mind-healing; but the Science of Mind-healing is best understood in practical demonstration. The proof of what you apprehend, in the simplest definite and absolute form of healing, can alone answer this question of how much you understand of Christian

Science Mind-healing. Not that all healing is Science, by any means; but that the simplest case, healed in Science, is as demonstrably scientific, in a small degree, as the most difficult case so treated.

The infinite and subtler conceptions and consistencies of Christian Science are set forth in my work Science and Health.

Is man material or spiritual?

In Science, man is the manifest reflection of God, perfect and immortal Mind. He is the likeness of God; and His likeness would be lost if inverted or perverted.

According to the evidence of the so-called physical senses, man is material, fallen, sick, depraved, mortal. Science and spiritual sense contradict this, and they afford the only true evidence of the being of God and man, the material evidence being wholly false.

Jesus said of personal evil, that "the truth abode not in him," because there is no material sense. Matter, as matter, has neither sensation nor personal intelligence. As a pretension to be Mind, matter is a lie, and "the father of lies;" Mind is not in matter, and Spirit cannot originate its opposite, named matter.

According to divine Science, Spirit no more changes its species, by evolving matter from Spirit, than natural science, so-called, or material laws, bring about alteration of species by transforming minerals into vegetables or plants into animals, — thus confusing and confounding

the three great kingdoms. No rock brings forth an apple; no pine-tree produces a mammal or provides breast-milk for babes.

To sense, the lion of to-day is the lion of six thousand years ago; but in Science, Spirit sends forth its own harmless likeness.

How should I undertake to demonstrate Christian Science in healing the sick?

As I have given you only an epitome of the Principle, so I can give you here nothing but an outline of the practice. Be honest, be true to thyself, and true to others; then it follows thou wilt be strong in God, the eternal good. Heal through Truth and Love; there is no other healer.

In all moral revolutions, from a lower to a higher condition of thought and action, Truth is in the minority and error has the majority. It is not otherwise in the field of Mind-healing. The man who calls himself a Christian Scientist, yet is false to God and man, is also uttering falsehood about good. This falsity shuts against him the Truth and the Principle of Science, but opens a way whereby, through will-power, sense may say the unchristian practitioner can heal; but Science shows that he makes morally worse the invalid whom he is supposed to cure.

By this I mean that mortal mind should not be falsely impregnated. If by such lower means the health is seemingly restored, the restoration is not lasting, and the patient

is liable to a relapse, — "The last state of that man is worse than the first."

The teacher of Mind-healing who is not a Christian, in the highest sense, is constantly sowing the seeds of discord and disease. Even the truth he speaks is more or less blended with error; and this error will spring up in the mind of his pupil. The pupil's imperfect knowledge will lead to weakness in practice, and he will be a poor practitioner, if not a malpractitioner.

The basis of malpractice is in erring human will, and this will is an outcome of what I call *mortal mind*, — a false and temporal sense of Truth, Life, and Love. To heal, in Christian Science, is to base your practice on immortal Mind, the divine Principle of man's being; and this requires a preparation of the heart and an answer of the lips from the Lord.

The Science of healing is the Truth of healing. If one is untruthful, his mental state weighs against his healing power; and similar effects come from pride, envy, lust, and all fleshly vices.

The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases.

The thoughts of the practitioner should be imbued with a clear conviction of the omnipotence and omnipresence of God; that He is All, and that there can be none beside Him; that God is good, and the producer only of good; and hence, that whatever militates against health, har-

mony, or holiness, is an unjust usurper of the throne of the controller of all mankind. Note this, that if you have power in error, you forfeit the power that Truth bestows, and its salutary influence on yourself and others.

You must feel and know that God alone governs man; that His government is harmonious; that He is too pure to behold iniquity, and divides His power with nothing evil or material; that material laws are only human beliefs, which govern mortals wrongfully. These beliefs arise from the subjective states of thought, producing the beliefs of a mortal material universe, — so-called, and of material disease and mortality. Mortal ills are but errors of thought, — diseases of mortal mind, and not of matter; for matter cannot feel, see, or report pain or disease.

Disease is a thing of thought manifested on the body; and fear is the procurator of the thought which causes sickness and suffering. Remove this fear by the true sense that God is Love, — and that Love punishes nothing but sin, — and the patient can then look up to the loving God, and know that He afflicteth not willingly the children of men, who are punished because of disobedience to His spiritual law. His law of Truth, when obeyed, removes every erroneous physical and mental state. The belief that matter can master Mind, and make you ill, is an error which Truth will destroy.

You must learn to acknowledge God in all His ways. It is only a lack of understanding of the allness of God, which leads you to believe in the existence of matter, or

that matter can frame its own conditions, contrary to the law of Spirit.

Sickness is the schoolmaster, leading you to Christ; first to faith in Christ; next to belief in God as omnipotent; and finally to the *understanding* of God and man in Christian Science, whereby you learn that God is good, and in Science man is His likeness, the forever reflection of goodness. Therefore good is one and All.

This brings forward the next proposition in Christian Science, — namely, that there are no sickness, sin, and death in the divine Mind. What seem to be disease, vice, and mortality are illusions of the physical senses. These illusions are not real, but unreal. Health is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else. In a moment you may awake from a night-dream; just so you can awake from the dream of sickness; but the demonstration of the Science of Mind-healing by no means rests on the strength of human belief. This demonstration is based on a true understanding of God and divine Science, which takes away every human belief, and, through the illumination of spiritual understanding, reveals the all-power and ever-presence of good, whence emanate health, harmony, and Life eternal.

The lecturer, teacher, or healer who is indeed a Christian Scientist, never introduces the subject of human anatomy; never depicts the muscular, vascular, or nervous operations of the human frame. He never talks about the

structure of the material body. He never lays his hands on the patient, nor manipulates the parts of the body supposed to be ailing. Above all, he keeps unbroken the Ten Commandments, and practises Christ's Sermon on the Mount.

Wrong thoughts and methods strengthen the sense of disease, instead of cure it; or else quiet the fear of the sick on false grounds, encouraging them in the belief of error until they hold stronger than before the belief that they are first made sick by matter, and then restored through its agency. This fosters infidelity, and is mental quackery, that denies the Principle of Mind-healing. If the sick are aided in this mistaken fashion, their ailments will return, and be more stubborn because the relief is unchristian and unscientific.

Christian Science erases from the minds of invalids their mistaken belief that they live in or because of matter, or that a so-called material organism controls the health or existence of mankind, and induces rest in God, divine Love, as caring for all the conditions requisite for the well-being of man. As power divine is the healer, why should mortals concern themselves with the chemistry of food? Jesus said: "Take no thought what ye shall eat."

The practitioner should also endeavor to free the minds of the healthy from any sense of subordination to their bodies, and teach them that the divine Mind, not material law, maintains human health and life.

A Christian Scientist knows that, in Science, disease

is unreal; that Mind is not in matter; that Life is God, good; hence Life is not functional, and is neither matter nor mortal mind; knows that pantheism and theosophy are not Science. Whatever saps, with human belief, this basis of Christian Science, renders it impossible to demonstrate the Principle of this Science, even in the smallest degree.

A mortal and material body is not the actual individuality of man made in the divine and spiritual image of God. The material body is not the likeness of Spirit; hence it is not the truth of being, but the likeness of error — the human belief which saith there is more than one God, — there is more than one Life and one Mind.

In Deuteronomy (iv. 35) we read: "The Lord, He is God; there is none else beside Him." In John (iv. 24) we may read: "God is Spirit." These propositions, understood in their Science, elucidate my meaning.

When treating a patient, it is not Science to treat every organ in the body. To aver that harmony is the real and discord is the unreal, and then give special attention to what according to their own belief is diseased, is scientific; and if the *healer realizes* the truth, it will free his patient.

What are the means and methods of trustworthy Christian Scientists?

These people should not be expected, more than others, to give all their time to Christian Science work, receiving no wages in return, but left to be fed, clothed, and sheltered

by charity. Neither can they serve two masters, giving only a portion of their time to God, and still be Christian Scientists. They must give Him all their services, and "owe no man." To do this, they must at present ask a suitable price for their services, and then *conscientiously earn their wages*, strictly practising Divine Science, and healing the sick.

The author never sought charitable support, but gave fully seven-eighths of her time without remuneration, except the bliss of doing good. The only pay taken for her labors was from classes, and often those were put off for months, in order to do gratuitous work. She has never taught a Primary class without several, and sometimes seventeen, free students in it; and has endeavored to take the full price of tuition only from those who were able to pay. The student who pays must of necessity do better than he who does not pay, and yet will expect and require others to pay him. No discount on tuition was made on higher classes, because their first classes furnished students with the means of paying for their tuition in the higher instruction, and of doing charity work besides. If the Primary students are still impecunious, it is their own fault, and this ill-success of itself leaves them unprepared to enter higher classes.

People are being healed by means of my instructions, both in and out of class. Many students, who have passed through a regular course of instruction from me, have been invalids and were healed in the class; but ex-

perience has shown that this defrauds the scholar, though it heals the sick.

It is seldom that a student, if healed in a class, has left it understanding sufficiently the Science of healing to immediately enter upon its practice. Why? Because the glad surprise of suddenly regained health is a shock to the mind; and this holds and satisfies the thought with exuberant joy.

This renders the mind less inquisitive, plastic, and tractable; and deep systematic thinking is impracticable until this impulse subsides.

This was the principal reason for advising diseased people not to enter a class. Few were taken besides invalids for students, until there were enough practitioners to fill in the best possible manner the department of healing. Teaching and healing should have separate departments, and these should be fortified on all sides with suitable and thorough guardianship and grace.

Only a very limited number of students can advantageously enter a class, grapple with this subject, and well assimilate what has been taught them. It is impossible to teach thorough Christian Science to promiscuous and large assemblies, or to persons who cannot be addressed individually, so that the mind of the pupil may be dissected more critically than the body of a subject laid bare for anatomical examination. Public lectures cannot be such lessons in Christian Science as are required to empty and to fill anew the individual mind.

If publicity and material control are the motives for teaching, then public lectures can take the place of private lessons; but the former can never give a thorough knowledge of Christian Science, and a Christian Scientist will never undertake to fit students for practice by such means. Lectures in public are needed, but they must be subordinate to thorough class instruction in any branch of education.

None with an imperfect sense of the spiritual signification of the Bible, and its scientific relation to Mind-healing, should attempt overmuch in their translation of the Scriptures into the "new tongue;" but I see that some novices, in the truth of Science, and some impostors are committing this error.

Is there more than one school of scientific healing?

In reality there is, and can be, but one school of the Science of Mind-healing. Any departure from Science is an irreparable loss of Science. Whatever is said and written correctly on this Science originates from the Principle and practice laid down in Science and Health, a work which I published in 1875. This was the first book, recorded in history, which elucidates a pathological Science purely mental.

Minor shades of difference in Mind-healing have originated with certain opposing factions, springing up among unchristian students, who, fusing with a class of aspirants which snatch at whatever is progressive, call it their first-fruits, or else *post mortem* evidence.

A slight divergence is fatal in Science. Like certain Jews whom St. Paul had hoped to convert from mere motives of self-aggrandizement to the love of Christ, these so-called schools are clogging the wheels of progress by blinding the people to the true character of Christian Science, — its moral power, and its divine efficacy to heal.

The true understanding of Christian Science Mind-healing never originated in pride, rivalry, or the deification of self. The Discoverer of this Science could tell you of timidity, of self-distrust, of friendlessness, toil, agonies, and victories under which she needed miraculous vision to sustain her, when taking the first footsteps in this Science.

The ways of Christianity have not changed. Meekness, selflessness, and love are the paths of His testimony and the footsteps of His flock.

NO AND YES

NO AND YES

BY

MARY BAKER EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

Published by The

Trustees under the Will of Mary Baker G. Eddy

BOSTON, U. S. A.

Authorized Literature of
THE FIRST CHURCH OF CHRIST, SCIENTIST
in Boston, Massachusetts

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PREFACE

IT was the purpose of each edition of this pamphlet to benefit no favored class, but, according to the apostle's admonition, to "reprove, rebuke, exhort," and with the power and self-sacrificing spirit of Love to correct involuntary as well as voluntary error.

By a modification of the language, the import of this edition is, we trust, transparent to the hearts of all conscientious laborers in the realm of Mind-healing. To those who are athirst for the life-giving waters of a true divinity, it saith tenderly, "Come and drink;" and if you are babes in Christ, leave the meat and take the unadulterated milk of the Word, until you grow to apprehend the pure spirituality of Truth.

MARY BAKER EDDY

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NO AND YES

INTRODUCTION

TO kindle in all minds a common sentiment of regard for the spiritual idea emanating from the infinite, is a most needful work; but this must be done gradually, for Truth is as "the still, small voice," which comes to our recognition only as our natures are changed by its silent influence.

Small streams are noisy and rush precipitately; and babbling brooks fill the rivers till they rise in floods, demolishing bridges and overwhelming cities. So men, when thrilled by a new idea, are sometimes impatient; and, when public sentiment is aroused, are liable to be borne on by the current of feeling. They should then turn temporarily from the tumult, for the silent cultivation of the true idea and the quiet practice of its virtues. When the noise and stir of contending sentiments cease, and the flames die away on the mount of revelation, we can read more clearly the tablets of Truth.

The theology and medicine of Jesus were one, — in the divine oneness of the trinity, Life, Truth, and Love, which healed the sick and cleansed the sinful. This trinity in unity, correcting the individual thought, is the only Mind-

healing I vindicate; and on its standard have emblazoned that crystallized expression, CHRISTIAN SCIENCE.

A spurious and hydra-headed mind-healing is naturally glared at by the pulpit, ostracized by the medical faculty, and scorned by people of common sense. To aver that disease is normal, a God-bestowed and stubborn reality, but that you can heal it, leaves you to work against that which is natural and a law of being. It is scientific to rob disease of all reality; and to accomplish this, you cannot begin by admitting its reality. Our Master taught his students to deny self, sense, and take up the cross. Mental healers who admit that disease is real should be made to test the feasibility of what they say by healing one case audibly, through such an admission, — if this is possible. I have healed more disease by the spoken than the unspoken word.

The honest student of Christian Science is modest in his claims and conscientious in duty, waiting and working to mature what he has been taught. Institutes furnished with such teachers are becoming beacon-lights along the shores of erudition; and many who are not teachers have large practices and some marked success in healing the most defiant forms of disease.

Dishonesty destroys one's ability to heal mentally. Conceit cannot avert the effects of deceit. Taking advantage of the present ignorance in relation to Christian Science Mind-healing, many are flooding our land with conflicting theories and practice. We should not spread abroad

patchwork ideas that in some vital points lack Science. How sad it is that envy will bend its bow and shoot its arrow at the idea which claims only its inheritance, is naturally modest, generous, and sincere! while the trespassing error murders either friend or foe who stands in its way. Truly it is better to fall into the hands of God, than of man.

When I revised "Science and Health with Key to the Scriptures," in 1878, some irresponsible people insisted that my manual of the practice of Christian Science Mind-healing should not be made public; but I obeyed a diviner rule. People dependent on the rules of this practice for their healing, not having lost the Spirit which sustains the genuine practice, will put that book in the hands of their patients, whom it will heal, and recommend it to their students, whom it would enlighten. Every teacher must pore over it in secret, to keep himself well informed. The Nemesis of the history of Mind-healing notes this hour.

Dishonesty necessarily stultifies the spiritual sense which Mind-healers specially need; and which they must possess, in order to be safe members of the community. How good and pleasant a thing it is to seek not so much thine own as another's good, to sow by the wayside for the way-weary, and trust Love's recompense of love.

Plagiarism from my writings is so common it is becoming odious to honest people; and such compilations, instead of possessing the essentials of Christian Science, are tempting and misleading.

Reading Science and Health has restored the sick to health; but the task of learning thoroughly the Science of Mind-healing and demonstrating it understandingly had better be undertaken in health than sickness.

Disease Unreal

Disease is more than *imagination;* it is a human error, a constituent part of what comprise the whole of mortal existence, — namely, material sensation and mental delusion. But an erring sense of existence, or the error of belief, named disease, never made sickness a stubborn reality. On the ground that harmony is the truth of being, the Science of Mind-healing destroys the feasibility of disease; hence error of thought becomes fable instead of fact. Science demonstrates the reality of Truth and the unreality of the error. A self-evident proposition, in the Science of Mind-healing, is that disease is unreal; and the efficacy of my system, beyond other systems of medicine, vouches for the validity of that statement. Sin and disease are not scientific, because they embody not the idea of divine Principle, and are not the phenomena of the immutable laws of God; and they do not arise from the divine consciousness and true constituency of being.

The unreality of sin, disease, and death, rests on the exclusive truth that being, to be eternal, must be harmonious. All disease must be — and can only be — healed

on this basis. All true Christian Scientists are vindicating, fearlessly and honestly, the Principle of this grand verity of Mind-healing.

In erring mortal thought the reality of Truth has an antipode, — the reality of error; and disease is one of the severe realities of this error. God has no opposite in Science. To Truth there is no error. As Truth alone is real, then it follows that to declare error real would be to make it Truth. Disease arises from a false and material sense, from the belief that matter has sensation. Therefore this material sense, which is untrue, is of necessity unreal. Moreover, this unreal sense substitutes for Truth an unreal belief, — namely, that life and health are independent of God, and dependent on material conditions. Material sense also avers that Spirit, or Truth, cannot restore health and perpetuate life, but that material conditions can and do destroy both human health and life.

If disease is as real as health, and is itself a state of being, and yet is arrayed against being, then Mind, or God, does not meddle with it. Disease becomes indeed a stubborn reality, and man is mortal. A "kingdom divided against itself is brought to desolation;" therefore the mind that attacks a normal and real condition of man, is profanely tampering with the realities of God and His laws. Metaphysical healing is a lost jewel in this misconception of reality. Any contradictory fusion of Truth with error, in both theory and practice, prevents one from healing scientifically, and makes the last state of one's patients

worse than the first. If disease is real it is not illusive, and it certainly would contradict the Science of Mind-healing to attempt to destroy the realities of Mind in order to heal the sick.

On the theory that God's formations are spiritual, harmonious, and eternal, and that God is the only creator, Christian Science refutes the validity of the testimony of the senses, which take cognizance of their own phenomena, — sickness, disease, and death. This refutation is indispensable to the destruction of false evidence, and the consequent cure of the sick, — as all understand who practise the true Science of Mind-healing. If, as the error indicates, the evidence of disease is not false, then disease cannot be healed by denying its validity; and this is why the mistaken healer is not successful, trying to heal on a material basis.

The evidence that the earth is motionless and the sun revolves around our planet, is as sensible and real as the evidence for disease; but Science determines the evidence in both cases to be unreal. To material sense it is plain also that the error of the revolution of the sun around the earth is more apparent than the adverse but true Science of the stellar universe. Copernicus has shown that what appears real, to material sense and feeling, is absolutely unreal. Astronomy, optics, acoustics, and hydraulics are all at war with the testimony of the physical senses. This fact intimates that the laws of Science are mental, not material; and Christian Science demonstrates this.

The rule of divinity is golden; to be wise and true rejoices every heart. But evil influences waver the scales of justice and mercy. No personal considerations should allow any root of bitterness to spring up between Christian Scientists, nor cause any misapprehension as to the motives of others. We must love our enemies, and continue to do so unto the end. By the love of God we can cancel error in our own hearts, and blot it out of others.

Sooner or later the eyes of sinful mortals must be opened to see every error they possess, and the way out of it; and they will "flee as a bird to your mountain," away from the enemy of sinning sense, stubborn will, and every imperfection in the land of Sodom, and find rescue and refuge in Truth and Love.

Every loving sacrifice for the good of others is known to God, and the wrath of man cannot hide it from Him. God has appointed for Christian Scientists high tasks, and will not release them from the strict performance of each one of them. The students must now fight their own battles. I recommend that Scientists draw no lines whatever between one person and another, but think, speak, teach, and write the truth of Christian Science without reference to right or wrong personality in this field of labor. Leave the distinctions of individual character and the discriminations and guidance thereof to

the Father, whose wisdom is unerring and whose love is universal.

We should endeavor to be long-suffering, faithful, and charitable with all. To this small effort let us add one more privilege — namely, silence whenever it can substitute censure. Avoid voicing error; but utter the truth of God and the beauty of holiness, the joy of Love and "the peace of God, that passeth all understanding," recommending to all men fellowship in the bonds of Christ. Advise students to rebuke each other always in love, as I have rebuked them. Having discharged this duty, counsel each other to work out his own salvation, without fear or doubt, knowing that God will make the wrath of man to praise Him, and that the remainder thereof He will restrain. We can rejoice that every germ of goodness will at last struggle into freedom and greatness, and every sin will so punish itself that it will bow down to the commandments of Christ, — Truth and Love.

I enjoin it upon my students to hold no controversy or enmity over doctrines and traditions, or over the misconceptions of Christian Science, but to work, watch, and pray for the amelioration of sin, sickness, and death. If one be found who is too blind for instruction, no longer cast your pearls before this state of mortal mind, lest it turn and rend you; but quietly, with benediction and hope, let the unwise pass by, while you walk on in equanimity, and with increased power, patience, and understanding, gained from your forbearance. This counsel is not new,

as my Christian students can testify; and if it had been heeded in times past it would have prevented, to a great extent, the factions which have sprung up among Scientists to the hindrance of the Cause of Truth. It is true that the mistakes, prejudices, and errors of one class of thinkers must not be introduced or established among another class who are clearer and more conscientious in their convictions; but this one thing can be done, and should be: let your opponents alone, and use no influence to prevent their legitimate action from their own standpoint of experience, knowing, as you should, that God will well regenerate and separate wisely and finally; whereas you may err in effort, and lose your fruition.

Hoping to pacify repeated complaints and murmurings against too great leniency, on my part, towards some of my students who fall into error, I have opposed occasionally and strongly — especially in the first edition of this little work — existing wrongs of the nature referred to. But I now point steadfastly to the power of grace to overcome evil with good. God will "furnish a table in the wilderness" and show the power of Love.

Science is not the shibboleth of a sect or the cabalistic insignia of philosophy; it excludes all error and includes all Truth. More mistakes are made in its name than this period comprehends. Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is "knowledge, duly arranged and referred to general truths and principles on which it is

founded, and from which it is derived." I employ this awe-filled word in both a divine and human sense; but I insist that Christian Science is demonstrably as true, relative to the unseen verities of being, as any proof that can be given of the completeness of Science.

The two largest words in the vocabulary of thought are "Christian" and "Science." The former is the highest style of man; the latter reveals and interprets God and man; it aggregates, amplifies, unfolds, and expresses the All-God. The life of Christ is the predicate and postulate of all that I teach, and there is but one standard statement, one rule, and one Principle for all scientific truth.

My hygienic system rests on Mind, the eternal Truth. What is termed matter, or relates to its so-called attributes, is a self-destroying error. When a so-called material sense is lost, and Truth restores that lost sense, — on the basis that all consciousness is Mind and eternal, — the former position, that sense is organic and material, is proven erroneous.

The feasibility and immobility of Christian Science unveil the true idea, — namely, that earth's discords have not the reality of Mind in the Science of being; and this idea — dematerializing and spiritualizing mortals — turns like the needle to the pole all hope and faith to God, based as it is on His omnipotence and omnipresence.

Eternal harmony, perpetuity, and perfection, constitute the phenomena of being, governed by the immutable and

eternal laws of God; whereas matter and human will, intellect, desire, and fear, are not the creators, controllers, nor destroyers of life or its harmonies. Man has an immortal Soul, a divine Principle, and an eternal being. Man has perpetual individuality; and God's laws, and their intelligent and harmonious action, constitute his individuality in the Science of Soul.

In its literary expression, my system of Christian metaphysics is hampered by material terms, which must be used to indicate thoughts that are to be understood metaphysically. As a Science, this system is held back by the common ignorance of what it is and what it does, and (worse still) by those who come falsely in its name. To be appreciated, Science must be understood and conscientiously introduced. If the Bible and Science and Health had the place in schools of learning that physiology occupies, they would revolutionize and reform the world, through the power of Christ. It is true that it requires more study to understand and demonstrate what these works teach, than to learn theology, physiology, or physics; because they teach divine Science, with fixed Principle, given rule, and unmistakable proof.

Ancient and modern human philosophy are inadequate to grasp the Principle of Christian Science, or to demonstrate it. Revelation shows this Principle, and will rescue reason from the thrall of error. Revelation must subdue the sophistry of intellect, and spiritualize consciousness with the dictum and the demonstration of Truth and Love.

Christian Science Mind-healing can only be gained by working from a purely Christian standpoint. Then it heals the sick and exalts the race. The essence of this Science is right thinking and right acting — leading us to see spirituality and to be spiritual, to understand and to demonstrate God.

The Massachusetts Metaphysical College and Church of Christ, Scientist, in Boston, were the outgrowth of the author's religious experience. After a lifetime of orthodoxy on the platform of doctrines, rites, and ceremonies, it became a sacred duty for her to impart to others this new-old knowledge of God.

The same affection, desire, and motives which have stimulated true Christianity in all ages, and given impulse to goodness, in or out of the Church, have nerved her purpose to build on the new-born conception of the Christ, as Jesus declared himself, — namely, "the way, the truth, and the life." Living a true life, casting out evil, healing the sick, and preaching the gospel of Truth, — these are the ends of Christianity. This divine way impels a spiritualization of thought and method, beyond doctrine and ritual; and in nothing else has she departed from the old landmarks.

The unveiled spiritual signification of the Word so enlarges our sense of God that it makes both sense and Soul, man and Life, immaterial, though still individual. It removes all limits from divine power. God must be found all instead of a part of being, and man the reflection of

His power and goodness. This Science rebukes sin with its own nothingness, and thus destroys sin quickly and utterly. It makes disease unreal, and this heals it.

The demonstration of moral and physical growth, and a scientific deduction from the Principle of all harmony, declare both the Principle and idea to be divine. If this be true, then death must be swallowed up in Life, and the prophecy of Jesus fulfilled, "Whosoever liveth and believeth in me shall never die." Though centuries passed after those words were originally uttered, before this reappearing of Truth, and though the hiatus be longer still before that saying is demonstrated in Life that knows no death, the declaration is nevertheless true, and remains a clear and profound deduction from Christian Science.

Is Christian Science of the Same Lineage as Spiritualism or Theosophy?

Science is not susceptible of being held as a mere theory. It is hoary with time. It takes hold of eternity, voices the infinite, and governs the universe. No greater opposites can be conceived of, physically, morally, and spiritually, than Christian Science, spiritualism, and theosophy.

Science and Health has effected a revolution in the minds of thinkers on the subject of mediumship, and given impulse to reason and revelation, goodness and virtue. A theory may be sound in spots, and sparkle like a diamond, while other parts of it have no lustre. Christian Science

is sound in every part. It is neither warped nor misconceived, when properly demonstrated. If a spiritualist medium understood the Science of Mind-healing, he would know that between those who have and those who have not passed the transition called death, there can be no interchange of consciousness, and that all sensible phenomena are merely subjective states of mortal mind.

Theosophy is a corruption of Judaism. This corruption had a renewal in the Neoplatonic philosophy; but it sprang from the Oriental philosophy of Brahmanism, and blends with its magic and enchantments. Theosophy is no more allied to Christian Science than the odor of the upas-tree is to the sweet breath of springtide, or the brilliant coruscations of the northern sky are to solar heat and light.

Is Christian Science from Beneath, and not from Above?

Hear the words of our Master: "Go ye into all the world"! "Heal the sick, cast out devils"! Christian Scientists, perhaps more than any other religious sect, are obeying these commands; and the injunctions are not confined to Jesus' students in that age, but they extend to this age, — to as many as shall believe on him. The demand and example of Jesus were not from beneath. Are frozen dogmas, persistent persecution, and the doctrine of eternal damnation, from above? Are the dews

of divine Truth, falling on the sick and sinner, to heal them, from beneath? "By their fruits ye shall know them."

Reading my books, without prejudice, would convince all that their purpose is right. The comprehension of my teachings would enable any one to prove these books to be filled with blessings for the whole human family. Fatiguing Bible translations and voluminous commentaries are employed to explain and prop old creeds, and they have the civil and religious arms in their defense; then why should not these be equally extended to support the Christianity that heals the sick? The notions of personality to be found in creeds are far more mystic than Mind-healing. It is no easy matter to believe there are three persons in one person, and that one person is cast out of another person. These conceptions of Deity and devil presuppose an impotent God and an incredible Satan.

Is Christian Science Pantheistic?

Christian Science refutes pantheism, finds Spirit neither in matter nor in the modes of mortal mind. It shows that matter and mortal mind have neither origin nor existence in the eternal Mind. Thinking otherwise is what estranges mortals from divine Life and Love. God is All-in-all. He is Spirit; and in nothing is He unlike Himself. Nothing that "worketh or maketh a lie" is to be

found in the divine consciousness. For God to know, is to be; that is, what He knows must truly and eternally exist. If He knows matter, and matter can exist in Mind, then mortality and discord must be eternal. He is Mind; and whatever He knows is made manifest, and must be Truth.

If God knows evil even as a false claim, this knowledge would manifest evil in Him and proceeding from Him. Christian Science shows that matter, evil, sin, sickness, and death are but negations of Spirit, Truth, and Life, which are positives that cannot be gainsaid. The subjective states of evil, called mortal mind or matter, are negatives destitute of time and space; for there is none beside God or Spirit and the idea of Spirit.

This infinite logic is the infinite light, — uncomprehended, yet forever giving forth more light, because it has no darkness to emit. Mortals do not understand the All; hence their inference of some other existence beside God and His true likeness, — of something unlike Him. He who is All, understands all. He can have no knowledge or inference but His own consciousness, and can take in no more than all.

The mists of matter — sin, sickness, and death — disappear in proportion as mortals approach Spirit, which is the reality of being. It is not enough to say that matter is the substratum of evil, and that its highest attenuation is mortal mind; for there is, strictly speaking, *no* mortal mind. Mind is immortal. Death is the consequent of an

antecedent false assumption of the realness of something unreal, material, and mortal. If God knows the antecedent, He must produce its consequences. From this logic there is no escape. Matter, or evil, is the absence of Spirit or good. Their nothingness is thus proven; for God is good, ever-present, and All.

"In Him we live, and move, and have our being;" consequently it is impossible for the true man — who is a spiritual and individual being, created in the eternal Science of being — to be conscious of aught but good. God's image and likeness can never be less than a good man; and for man to be more than God's likeness is impossible. Man is the climax of creation; and God is not without an ever-present witness, testifying of Himself. Matter, or any mode of mortal mind, is neither part nor parcel of divine consciousness and God's verity.

In Science there is no fallen state of being; for therein is no inverted image of God, no escape from the focal radiation of the infinite. Hence the unreality of error, and the truth of the Scripture, that there is "none beside Him." If mortals could grasp these two words *all* and *nothing*, this mystery of a God who has no knowledge of sin would disappear, and the eternal, infinite harmony would be fathomed. If God could know a false claim, false knowledge would be a part of His consciousness. Then evil would be as real as good, sickness as real as health, death as real as Life; and sickness, sin, and death would be as eternal as God.

Is Christian Science Blasphemous?

Blasphemy has never diminished sin and sickness, nor acknowledged God in all His ways. Blasphemy rebukes not the godless lie that denies Him as All-in-all, nor does it ascribe to Him all presence, power, and glory. Christian Science does this. If Science lacked the proof of its origin in God, it would be self-destructive, for it rests alone on the demonstration of God's supremacy and omnipotence. Right thinking and right acting, physical and moral harmony, come with Science, and the secret of its presence lies in the universal need of better health and morals.

Human theories, when weighed in the balance, are found unequal to the demonstration of divine Life and Love; and their highest endeavors are, to divine Science, what a child's love of pictures is to art. A child, in his ignorance, may imagine the face of Dante to be the rapt face of Jesus. Thus falsely may the human conceive of the Divine. If the schoolmaster is not Christ, the school gets things wrong, and knows it not; but the teacher is morally responsible.

Good health and a more spiritual religion are the common wants; and these wants have wrought this moral result, — that the so-called mortal mind asks for what Mind alone can supply. This demand militates against the so-called demands of matter, and regulates the present

high premium on Mind-healing. If the uniform moral and spiritual, as well as physical, effects of Christian Science were lacking, the premium would go down. That it continues to rise, and the demand to increase, shows its real value to the race. Even doctors will agree that infidelity, ignorance, and quackery have never met the growing wants of humanity. Christian Science is no "Boston craze;" it is the sober second thought of advancing humanity.

Is There a Personal Deity?

God is infinite. He is neither a limited mind nor a limited body. God is Love; and Love is Principle, not person. What the person of the infinite is, we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being. God is individual, and man is His individualized idea. While material man and the physical senses receive no spiritual idea, and feel no sensation of divine Love, spiritual man and his spiritual senses are drinking in the nature and essence of the individual infinite. A sinful sense is incompetent to understand the realities of being, — that Life is God, and that man is in His image and likeness. A sinner can take no cognizance of the noumenon or the phenomena of Spirit; but leaving sin, sense rises to the fulness of the stature of man in Christ.

Person is formed after the manner of mortal man, so

far as he can conceive of personality. Limitless personality is inconceivable. His person and perfection are neither self-created, nor discerned through imperfection; and of God as a person, human reason, imagination, and revelation give us no knowledge. Error would fashion Deity in a manlike mould, while Truth is moulding a Godlike man.

When the term divine Principle is used to signify Deity it may seem distant or cold, until better apprehended. This Principle is Mind, substance, Life, Truth, Love. When understood, Principle is found to be the only term that fully conveys the ideas of God, — one Mind, a perfect man, and divine Science. As the divine Principle is comprehended, God's omnipotence and omnipresence will dawn on mortals, and the notion of an everywhere-present body — or of an infinite Mind starting from a finite body, and returning to it — will disappear.

Ever-present Love must seem ever absent to ever-present selfishness or material sense. Hence this asking amiss and receiving not, and the common idolatry of man-worship. In divine Science, God is recognized as the only power, presence, and glory.

Adam's mistiness and Satan's reasoning, ever since the flood, — when specimens of every kind emerged from the ark, — have run through the veins of all human philosophy. Human reason is a blind guide, a continued series of mortal hypotheses, antagonistic to Revelation and Science. It is continually straying into forbidden by-paths

of sensualism, contrary to the life and teachings of Jesus and Paul, and the vision of the Apocalypse. Human philosophy has ninety-nine parts of error to the one-hundredth part of Truth, — an unsafe decoction for the race. The Science that Jesus demonstrated, whose views of Truth Confucius and Plato but dimly discerned, Science and Health interprets. It was not a search after wisdom; it was wisdom, and it grasped in spiritual law the universe, — all time, space, immortality, thought, extension. This Science demonstrated the Principle of all phenomena, identity, individuality, law; and showed man as reflecting God and the divine capacity. Human philosophy would dethrone perfection, and substitute matter and evil for divine means and ends.

Human philosophy has an undeveloped God, who unfolds Himself through material modes, wherein the human and divine mingle in the same realm and consciousness. This is rank infidelity; because by it we lose God's ways and perpetuate the supposed power and reality of evil *ad infinitum*. Christian Science rends this veil in the pantheon of many gods, and reproduces the teachings of Jesus, whose philosophy is incontestable, bears the strain of time, and brings in the glories of eternity; "for other foundation can no man lay than that is laid, which is Jesus Christ."

Divine philosophy is demonstrably the true idea of the Christ, wherein Principle heals and saves. A philosophy which cannot heal the sick has little resemblance to Science, and is, to say the least, like a cloud without rain,

"driven about by every wind of doctrine." Such philosophy has certainly not touched the hem of the Christ garment.

Leibnitz, Descartes, Fichte, Hegel, Spinoza, Bishop Berkeley, were once clothed with a "brief authority;" but Berkeley ended his metaphysical theory with a treatise on the healing properties of tar-water, and Hegel was an inveterate snuff-taker. The circumlocution and cold categories of Kant fail to improve the conditions of mortals, morally, spiritually, or physically. Such miscalled metaphysical systems are reeds shaken by the wind. Compared with the inspired wisdom and infinite meaning of the Word of Truth, they are as moonbeams to the sun, or as Stygian night to the kindling dawn.

Is There a Personal Devil?

No man hath seen the person of good or of evil. Each is greater than the corporeality we behold.

"He cast out *devils*." This record shows that the term devil is generic, being used in the plural number. From this it follows that there is more than one devil. That Jesus cast several persons out of another person, is not stated, and is impossible. Hence the passage must refer to the *evils* which were cast out.

Jesus defined devil as a mortal who is full of evil. "Have I not chosen you twelve, and one of you *is a devil?*" His definition of evil indicated his ability to cast it out. An

incorrect concept of the nature of evil hinders the destruction of evil. To conceive of God as resembling — in personality, or form — the personality that Jesus condemned as devilish, is fraught with spiritual danger. Evil can neither grasp the prerogative of God nor make evil omnipotent and omnipresent.

Jesus said to Peter, "Get thee behind me, Satan;" but he to whom our Lord gave the keys of the kingdom could not have been wholly evil, and therefore was not a *devil*, after the accepted definition. Out of the Magdalen, Jesus cast seven devils; but not one person was named among them. According to Crabtre, these devils were the diseases Jesus cast out.

The most eminent divines, in Europe and America, concede that the Scriptures have both a literal and a moral meaning. Which of the two is the more important to gain, — the literal or the moral sense of the word *devil*, — in order to cast out this devil? Evil is a quality, not an individual.

As mortals, we need to discern the claims of evil, and to fight these claims, not as realities, but as illusions; but Deity can have no such warfare against Himself. Knowledge of a man's physical personality is not sufficient to inform us as to the amount of good or evil he possesses. Hence we cannot understand God or man, through the person of either. God is All-in-all; but He is definite and individual, the omnipresent and omniscient Mind; and man's individuality is God's own image and likeness, —

even the immeasurable idea of divine Mind. In the Science of good, evil loses all place, person, and power.

According to Spinoza's philosophy God is amplification. He is in all things, and therefore He is in evil in human thought. He is extension, of whatever character. Also, according to Spinoza, man is an animal vegetable, developed through the lower orders of matter and mortal mind. All these vagaries are at variance with my system of metaphysics, which rests on God as One and All, and denies the actual existence of both matter and evil. According to false philosophy and scholastic theology, God is three persons in one person. By the same token, evil is not only as real as good, but much more real, since evil subordinates good in personality.

The claims of evil become both less and more in Christian Science, than in human philosophies or creeds: *more,* because the evil that is hidden by dogma and human reason is uncovered by Science; and *less,* because evil, being thus uncovered, is found out, and exposure is nine points of destruction. Then appears the grand verity of Christian Science: namely, that evil has no claims and was never a claimant; for behold evil (or devil) is, as Jesus said, "a murderer from the beginning, and the truth abode not in him."

There was never a moment in which evil was real. This great fact concerning all error brings with it another and more glorious truth, that good is supreme. As there is none beside Him, and He is all good, there can be no evil.

Simply uttering this great thought is not enough! We must live it, until God becomes the All and Only of our being. Having won through great tribulation this cardinal point of divine Science, St. Paul said, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

Is Man a Person?

Man is more than physical personality, or what we cognize through the material senses. Mind is more than matter, even as the infinite idea of Truth is beyond a finite belief. Man outlives finite mortal definitions of himself, according to a law of "the survival of the fittest." Man is the eternal idea of his divine Principle, or Father. He is neither matter nor a mode of mortal mind, for he is spiritual and eternal, an immortal mode of the divine Mind. Man is the image and likeness of God, coexistent and coeternal with Him.

Man is not absorbed in Deity; for he is forever individual; but what this everlasting individuality is, remains to be learned. Mortals have not seen it. That which is born of the flesh is not man's eternal identity. Spiritual and immortal man alone is God's likeness, and that which is mortal is not man in a spiritually scientific sense. A material, sinful mortal is but the counterfeit of immortal man.

The mind-quacks believe that mortal man is identical with immortal man, and that the immortal is inside the mortal; that good and evil blend; that matter and Spirit are one; and that Soul, or Spirit, is subdivided into spirits, or souls, — *alias* gods. This infantile talk about Mind-healing is no more identical with Christian Science than the babe is identical with the adult, or the human belief resembles the divine idea. Hence it is impossible for those holding such material and mortal views to demonstrate my metaphysics. Theirs is the sensuous thought, which brings forth its own sensuous conception. Mine is the spiritual idea which transfigures thought.

All real being represents God, and is in Him. In this Science of being, man can no more relapse or collapse from perfection, than his divine Principle, or Father, can fall out of Himself into something below infinitude. Man's real ego, or selfhood, is goodness. If man's individuality were evil, he would be annihilated, for evil is self-destroying.

Man's individual being must reflect the supreme individual Being, to be His image and likeness; and this individuality never originated in molecule, corpuscle, materiality, or mortality. God holds man in the eternal bonds of Science, — in the immutable harmony of divine law. Man is a celestial; and in the spiritual universe he is forever individual and forever harmonious. "If God so clothe the grass of the field, . . . shall He not much more clothe you, O ye of little faith?"

Sin must be obsolete, — dust returning to dust, noth-

ingness to nothingness. Sin is not Mind; it is but the supposition that there is more than one Mind. It issues a false claim; and the claim, being worthless, is in reality no claim whatever. Matter is not Mind, to claim aught; but Mind is God, and evil finds no place in good. When we get near enough to God to see this, the springtide of Truth in Christian Science will burst upon us in the similitude of the Apocalyptic pictures. No night will be there, and there will be no more sea. There will be no need of the sun, for Spirit will be the light of the city, and matter will be proved a myth. Until centuries pass, and this vision of Truth is fully interpreted by divine Science, this prophecy will be scoffed at; but it is just as veritable now as it can be then. Science, divine Science, presents the grand and eternal verities of God and man as the divine Mind and that Mind's idea.

Mortal man is the antipode of immortal man, and the two should not be confounded. Bishop Foster said, in a lecture in Boston, "No man living hath yet seen man." This material sinful personality, which we misname man, is what St. Paul terms "the old man and his deeds," to be "put off."

Who can say what the absolute personality of God or man is? Who living hath seen God or a perfect man? In presence of such thoughts take off thy shoes and tread lightly, for this is holy ground. Surely the probation of mortals must go on after the change called death, that they may learn the definition of immortal being; or else

their present mistakes would extinguish human existence. How long this false sense remains after the transition called death, no mortal knoweth; but this is sure, that the mists of error, sooner or later, will melt in the fervent heat of suffering, mortality will burst the barriers of sense, and man be found perfect and eternal. Of his intermediate conditions — the purifying processes and terrible revolutions necessary to effect this end — I am ignorant.

Inasmuch as these momentous facts in the Science of being must be learned some time, now is the most acceptable time for beginning the lesson. If Science is pointing the way, and is found to bring with it health, holiness, and immortality, then to-day is none too soon for entering this path. The proof that Christian Science is the way of salvation given by Christ, I consider well established. The present, as well as the future, reveals the fact that Truth is never understood too soon.

Has Truth, as demonstrated by Jesus, reappeared? Study Christian Science and practise it, and you will know that Truth has reappeared. What is demonstrably true cannot be gainsaid; but getting the letter and omitting the spirit of this Science is neither the comprehension of its Principle nor the practice of its Life.

Has Man a Soul?

The Scriptures inform us that "the soul that sinneth, it shall die." Here *soul* means sense and organic life; and

this passage refers to the Jewish law, that a mortal should be put to death for his own sin, but not for another's. Not Soul, but mortal sense, sins and dies. Immortal man has immortal Soul and a deathless sense of being. Mortal man has but a false sense of Soul and body. He believes that Spirit, or Soul, exists in matter. This is pantheism, and is not the Science of Soul. The mind-quacks have so slight a knowledge of Soul that they believe material and sinning sense to be soul; and then they doctor this soul as if it were not even a material sense.

In Dr. Gordon's sermon on The Ministry of Healing, he said, "The forgiven soul in a sick body is not half a man." Is this pantheistic statement sound theology, — that Soul is in matter, and the immortal part of man a sinner? Is not this a disparagement of the person of man and a denial of God's power? Better far that we impute such doctrines to mortal opinion than to the divine Word.

To my sense, such a statement is a shocking reflection on the divine power. A mortal pardoned by God is not sick, he is made whole. He in whom sin, disease, and death are destroyed, is more than a fraction of himself. Such sermons, though clad in soft raiment, are spiritless waifs, literary driftwood on the ocean of thought; while Truth walks triumphantly over the waves of sin, sickness, and death.

Is Sin Forgiven?

The law of Life and Truth is the law of Christ, destroying all sense of sin and death. It does more than forgive the false sense named sin, for it pursues and punishes it, and will not let sin go until it is destroyed, — until nothing is left to be forgiven, to suffer, or to be punished. Forgiven thus, sickness and sin have no relapse. God's law reaches and destroys evil by virtue of the allness of God.

He need not know the evil He destroys, any more than the legislator need know the criminal who is punished by the law enacted. God's law is in three words, "I am All;" and this perfect law is ever present to rebuke any claim of another law. God pities our woes with the love of a Father for His child, — not by becoming human, and knowing sin, or naught, but by removing our knowledge of what is not. He could not destroy our woes totally if He possessed any knowledge of them. His sympathy is divine, not human. It is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error. This knowledge is light wherein there is no darkness, — not light holding darkness within itself. The consciousness of light is like the eternal law of God, revealing Him and nothing else.

Sympathy with sin, sorrow, and sickness would dethrone God as Truth, for Truth has no sympathy for error. In Science, the cure of the sick demonstrates this grand

verity of Christian Science, that you cannot eradicate disease if you admit that God sends it or sees it. Material and mortal mind-healing (so-called) has for ages been a pretender, but has not healed mortals; and they are yet sick and sinful.

Disease and sin appear to-day in subtler forms than they did yesterday. They progress and will multiply into worse forms, until it is understood that disease and sin are unreal, *unknown* to Truth, and never actual persons or real facts.

Our phraseology varies. To me *divine pardon* is that divine presence which is the sure destruction of sin; and I insist on the destruction of sin as the only full proof of its pardon. "For this purpose the Son of God was manifested, that he might *destroy* the works of the devil" (1 John iii. 8).

Jesus cast out evils, mediating between what is and is not, until a perfect consciousness is attained. He healed disease as he healed sin; but he treated them both, not as in or of matter, but as mortal beliefs to be exterminated. Physical and mental healing were one and the same with this master Metaphysician. If the evils called sin, sickness, and death had been forgiven in the generally accepted sense, they would have returned, to be again forgiven; but Jesus said to disease: "Come out of him, and enter no more into him." He said also: "If a man keep my saying, he shall never see death;" and "Whatsoever thou shalt bind on earth shall be bound

in heaven." The misinterpretation of such passages has retarded the progress of Christianity and the spiritualization of the race.

A magistrate's pardon may encourage a criminal to repeat the offense; because *forgiveness*, in the popular sense of the word, can neither extinguish a crime nor the motives leading to it. The belief in sin — its pleasure, pain, or power — must suffer, until it is self-destroyed. "Whatsoever a man soweth, that shall he also reap."

Is There any such Thing as Sin?

Frequently when I touch this subject my meaning is ignorantly or maliciously misconstrued. Christian Science Mind-healing lifts with a steady arm, and cleaves sin with a broad battle-axe. It gives the lie to sin, in the spirit of Truth; but other theories make sin true. Jesus declared that the devil was "a liar, and the father of it." A lie is negation, — *alias* nothing, or the opposite of something. Good is great and real. Hence its opposite, named *evil*, must be small and unreal. When this sense is attained, we shall no longer be the servants of sin, and shall cease to love it.

The domination of good destroys the sense of evil. To illustrate: It seems a great evil to belie and belittle Christian Science, and persecute a Cause which is healing its thousands and rapidly diminishing the percentage of sin. But reduce this evil to its lowest terms, *nothing*, and slander

loses its power to harm; for even the wrath of man shall praise Him. The reduction of evil, in Science, gives the dominance to God, and must lead us to bless those who curse, that thus we may overcome evil with good.

If the Bible and my work Science and Health had their rightful place in schools of learning, they would revolutionize the world by advancing the kingdom of Christ. It requires sacrifice, struggle, prayer, and watchfulness to understand and demonstrate what these volumes teach, because they involve divine Science, with fixed Principle, a given rule, and unmistakable proof.

Is There no Sacrificial Atonement?

Self-sacrifice is the highway to heaven. The sacrifice of our blessed Lord is undeniable, and it was a million times greater than the brief agony of the cross; for that would have been insufficient to insure the glory his sacrifice brought and the good it wrought. The spilling of human blood was inadequate to represent the blood of Christ, the outpouring love that sustains man's at-one-ment with God; though shedding human blood brought to light the efficacy of divine Life and Love and its power over death. Jesus' sacrifice stands preeminently amidst physical suffering and human woe. The glory of human life is in overcoming sickness, sin, and death. Jesus suffered for all mortals to bring in this glory; and his purpose was to show them that the way out of the flesh, out

of the delusion of all human error, must be through the baptism of suffering, leading up to health, harmony, and heaven.

We shall leave the ceremonial law when we gain the truer sense of following Christ in spirit, and we shall no longer venture to materialize the spiritual and infinite meaning and efficacy of Truth and Love, and the sacrifice that Jesus made for us, by commemorating his death with a material rite. Jesus said: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." They drink the cup of Christ and are baptized in the purification of persecution who discern his true merit, — the unseen glory of suffering for others. Physical torture affords but a slight illustration of the pangs which come to one upon whom the world of sense falls with its leaden weight in the endeavor to crush out of a career its divine destiny.

The blood of Christ speaketh better things than that of Abel. The real atonement — so infinitely beyond the heathen conception that God requires human blood to propitiate His justice and bring His mercy — needs to be understood. The real blood or Life of Spirit is not yet discerned. Love bruised and bleeding, yet mounting to the throne of glory in purity and peace, over the steps of uplifted humanity, — this is the deep significance of the blood of Christ. Nameless woe, everlasting victories, are the blood, the vital currents of Christ Jesus' life, purchasing the freedom of mortals from sin and death.

This blood of Jesus is everything to human hope and faith. Without it, how poor the precedents of Christianity! What manner of Science were Christian Science without the power to demonstrate the Principle of such Life; and what hope have mortals but through deep humility and adoration to reach the understanding of this Principle! When human struggles cease, and mortals yield lovingly to the purpose of divine Love, there will be no more sickness, sorrow, sin, and death. He who pointed the way of Life conquered also the drear subtlety of death.

It was not to appease the wrath of God, but to show the allness of Love and the nothingness of hate, sin, and death, that Jesus suffered. He lived that we also might live. He suffered, to show mortals the awful price paid by sin, and how to avoid paying it. He atoned for the terrible unreality of a supposed existence apart from God. He suffered because of the shocking human idolatry that presupposes Life, substance, Soul, and intelligence in matter, — which is the antipode of God, and yet governs mankind. The glorious truth of being — namely, that God is the only Mind, Life, substance, Soul — needs no reconciliation with God, for it is one with Him now and forever.

Jesus came announcing Truth, and saying not only "the kingdom of God is at hand," but "the kingdom of God is within you." Hence there is no sin, for God's kingdom is everywhere and supreme, and it follows that the human kingdom is nowhere, and must be *unreal*. Jesus taught

and demonstrated the infinite as one, and not as two. He did not teach that there are two deities, — one infinite and the other finite; for that would be impossible. He knew God as infinite, and therefore as the All-in-all; and we shall know this truth when we awake in the divine likeness. Jesus' true and conscious being never left heaven for earth. It abode forever above, even while mortals believed it was here. He once spoke of himself (John iii. 13) as "the Son of man which is in heaven," — remarkable words, as wholly opposed to the popular view of Jesus' nature.

The real Christ was unconscious of matter, of sin, disease, and death, and was conscious only of God, of good, of eternal Life, and harmony. Hence the human Jesus had a resort to his higher self and relation to the Father, and there could find rest from unreal trials in the conscious reality and royalty of his being, — holding the mortal as unreal, and the divine as real. It was this retreat from material to spiritual selfhood which recuperated him for triumph over sin, sickness, and death. Had he been as conscious of these evils as he was of God, wherein there is no consciousness of human error, Jesus could not have resisted them; nor could he have conquered the malice of his foes, rolled away the stone from the sepulchre, and risen from human sense to a higher concept than that in which he appeared at his birth.

Mankind's concept of Jesus was a babe born in a manger, even while the divine and ideal Christ was the Son of God,

spiritual and eternal. In human conception God's offspring had to grow, develop; but in Science his divine nature and manhood were forever complete, and dwelt forever in the Father. Jesus said, "Ye do err, not knowing the Scriptures, nor the power of God." Mortal thought gives the eternal God and infinite consciousness the license of a short-lived sinner, to begin and end, to know both evil and good; when evil is temporal and God is eternal, — and when, as a sphere of Mind, He cannot know beginning or end.

The spiritual interpretation of the vicarious atonement of Jesus, in Christian Science, unfolds the full-orbed glory of that event; but to regard this wonder of glory, this most marvellous demonstration, as a personal and material bloodgiving — or as a proof that sin is known to the divine Mind, and that what is unlike God demands His continual presence, knowledge, and power, to meet and master it — would make the atonement to be less than the *at-one-ment*, whereby the work of Jesus would lose its efficacy and lack the "signs following."

From Genesis to Revelation the Scriptures teach an infinite God, and none beside Him; and on this basis Messiah and prophet saved the sinner and raised the dead, — uplifting the human understanding, buried in a false sense of being. Jesus rendered null and void whatever is unlike God; but he could not have done this if error and sin existed in the Mind of God. What God knows, He also predestinates; and it must be fulfilled. Jesus

proved to perfection, so far as this could be done in that age, what Christian Science is to-day proving in a small degree, — the falsity of the evidence of the material senses that sin, sickness, and death are sensible claims, and that God substantiates their evidence by knowing their claim. He established the only true idealism on the basis that God is All, and He is good, and good is Spirit; hence there is no intelligent sin, evil *mind* or matter: and this is the only true philosophy and realism. This divine mystery of godliness was the rock of Truth, on which he built his Church of the new-born, against which the gates of hell cannot prevail.

This Truth is the rock which the builders rejected; but "the same is become the head of the corner." This is the chief corner-stone, the basis and support of creation, the interpreter of one God, the infinity and unity of good.

In proportion as mortals approximate the understanding of Christian Science, they take hold of harmony, and material incumbrance disappears. Having one God, one Mind, one consciousness, — which includes only His own nature, — and loving your neighbor as yourself, constitute Christian Science, which must demonstrate the nothingness of any other state or stage of being.

Is There no Intercessory Prayer?

All prayer that is desire is intercessory; but kindling desire loses a part of its purest spirituality if the lips try to

express it. It is a truism that we can think more lucidly and profoundly than we can write or speak. The silent intercession and unvoiced imploring is an honest and potent prayer to heal and save. The audible prayer may be offered to be heard of men, though ostensibly to catch God's ear, — after the fashion of Baal's prophets, — by speaking loud enough to be heard; but when the heart prays, and not the lips, no dishonesty or vanity influences the petition.

Prophet and apostle have glorified God in secret prayer, and He has rewarded them openly. Prayer can neither change God, nor bring His designs into mortal modes; but it can and does change our modes and our false sense of Life, Love, and Truth, uplifting us to Him. Such prayer humiliates, purifies, and quickens activity, in the direction that is unerring.

True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection. Prayer is the utilization of the love wherewith He loves us. Prayer begets an awakened desire to be and do good. It makes new and scientific discoveries of God, of His goodness and power. It shows us more clearly than we saw before, what we already have and are; and most of all, it shows us what God is. Advancing in this light, we reflect it; and this light reveals the pure Mind-pictures, in silent prayer, even as photography grasps the solar light to portray the face of pleasant thought.

What but silent prayer can meet the demand, "Pray

without ceasing"? The apostle James said: "Ye ask, and receive not, because ye ask amiss, to consume it on your lusts." Because of vanity and self-righteousness, mortals seek, and expect to receive, a material sense of approval; and they expect also what is impossible, — a material and mortal sense of spiritual and immortal Truth.

It is sometimes wise to hide from dull and base ears the pure pearls of awakened consciousness, lest your pearls be trampled upon. Words may belie desire, and pour forth a hypocrite's prayer; but thoughts are our honest conviction. I have no objection to audible prayer of the right kind; but the inaudible is more effectual.

I instruct my students to pursue their mental ministrations very sacredly, and never to touch the human thought save to issues of Truth; never to trespass mentally on individual rights; never to take away the rights, but only the wrongs of mankind. Otherwise they forfeit their ability to heal in Science. Only when sickness, sin, and fear obstruct the harmony of Mind and body, is it right for one mind to meddle with another mind, and control aright the thought struggling for freedom.

It is Truth and Love that cast out fear and heal the sick, and mankind are better because of this. If a change in the religious views of the patient comes with the change to health, our Father has done this; for the human mind and body are made better only by divine influence.

Should Christians Beware of Christian Science?

History repeats itself. The Pharisees of old warned the people to beware of Jesus, and contemptuously called him "this fellow." Jesus said, "For which of these works do ye stone me?" as much as to ask, Is it the work most derided and envied that is most acceptable to God? Not that he would cease to do the will of his Father on account of persecution, but he would repeat his work to the best advantage for mankind and the glory of his Father.

There are sinners in all societies, and it is vain to look for perfection in churches or associations. The life of Christ is the perfect example; and to compare mortal lives with this model is to subject them to severe scrutiny. Without question, the subtlest forms of sin are trying to force the doors of Science and enter in; but this white sanctuary will never admit such as come to steal and to rob. Through long ages people have slumbered over Christ's commands, "Go ye into all the world, and preach the gospel;" "Heal the sick, cast out devils;" and now the Church seems almost chagrined that by new discoveries of Truth sin is losing prestige and power.

The Rev. Dr. A. J. Gordon, a Boston Baptist clergyman, said in a sermon: "The prayer of faith shall save the sick, and it is doing it to-day; and as the faith of the Church

increases, and Christians more and more learn their duty to believe all things written in the Scriptures, will such manifestations of God's power increase among us." Such sentiments are wholesome avowals of Christian Science. God is not unable or unwilling to heal, and mortals are not compelled to have other gods before Him, and employ material forms to meet a mental want. The divine Spirit supplies all human needs. Jesus said to the sick, "Thy sins are forgiven thee; rise up and walk!" God's pardon is the destruction of all "the ills that flesh is heir to."

All power belongs to God; and it is not in all the vain power of dogma and philosophy to dispossess the divine Mind of healing power, or to cast out error with error, even in the name and for the sake of Christ, and so heal the sick. While Science is engulfing error in bottomless oblivion, the material senses would enthrone error as omnipotent and omnipresent, with power to determine the fact and fate to being. It is said that the devil is the ape of God. The lie of evil holds its own by declaring itself both true and good. The path of Christian Science is beset with false claimants, aping its virtues, but cleaving to their own vices. Denial of the authorship of "Science and Health with Key to the Scriptures" would make a lie the author of Truth, and so make Truth itself a lie.

A distinguished clergyman came to be healed. He said: "I am suffering from nervous prostration, and have to eat beefsteak and drink strong coffee to support me through a sermon." Here a skeptic might well ask if the atone-

ment had lost its efficacy for him, and if Christ's power to heal was not equal to the power of daily meat and drink. The power of Truth is not contingent on matter. Our Master said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Truth rebukes error; and whether stall-fed or famishing, theology needs Truth to stimulate and sustain a good sermon.

A lady said: "Only He who knows all things can estimate the good your books are doing."

A distinguished Doctor of Divinity said: "Your book leavens my sermons."

The following extract from a letter is a specimen of those received daily: "Your book Science and Health is healing the sick, binding up the broken-hearted, preaching deliverance to the captive, convicting the infidel, alarming the hypocrite, and quickening the Christian."

Christian Science Mind-healing is dishonored by those who take it up from mercenary motives, for wealth and fame, or think to build a baseless fabric of their own on another's foundation. They cannot put the "new wine into old bottles;" they can never engraft Truth into error. Such students come to my College to learn a system which they go away to disgrace. Stealing or garbling my statements of Mind-science will never prevent or reconstruct the wrecks of "*isms*" and help humanity.

Science often suffers blame through the sheer ignorance of people, while envy and hatred bark and bite at its heels. A man's inability to heal, on the Principle of Christian

Science, substantiates his ignorance of its Principle and practice, and incapacitates him for correct comment. This failure should make him modest.

Christian Science involves a new language, and a higher demonstration of medicine and religion. It is the "new tongue" of Truth, having its best interpretation in the power of Christianity to heal. My system of Mind-healing swerves not from the highest ethics and from the spiritual goal. To climb up by some other way than Truth is to fall. Error has no hobby, however boldly ridden or brilliantly caparisoned, that can leap into the sanctum of Christian Science.

In Queen Elizabeth's time Protestantism could sentence men to the dungeon or stake for their religion, and so abrogate the rights of conscience and choke the channels of God. Ecclesiastical tyranny muzzled the mouth lisping God's praise; and instead of healing, it palsied the weak hand outstretched to God. Progress, legitimate to the human race, pours the healing balm of Truth and Love into every wound. It reassures us that no Reign of Terror or rule of error will again unite Church and State, or reenact, through the civil arm of government, the horrors of religious persecution.

The Rev. S. E. Herrick, a Congregational clergyman of Boston, says: "Heretics of yesterday are martyrs to-day." In every age and clime, "On earth peace, good will toward men" must be the watchword of Christianity.

Jesus said: "I thank Thee, O Father, Lord of heaven

and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

St. Paul said that without charity we are "as sounding brass, or a tinkling cymbal;" and he added: "Charity suffereth long, and is kind; . . . doth not behave itself unseemly, . . . thinketh no evil, . . . but rejoiceth in the truth."

To hinder the unfolding truth, to ostracize whatever uplifts mankind, is of course out of the question. Such an attempt indicates weakness, fear, or malice; and such efforts arise from a spiritual lack, felt, though unacknowledged.

Let it not be heard in Boston that woman, "last at the cross and first at the sepulchre," has no rights which man is bound to respect. In natural law and in religion the right of woman to fill the highest measure of enlightened understanding and the highest places in government, is inalienable, and these rights are ably vindicated by the noblest of both sexes. This is woman's hour, with all its sweet amenities and its moral and religious reforms.

Drifting into intellectual wrestlings, we should agree to disagree; and this harmony would anchor the Church in more spiritual latitudes, and so fulfil her destiny.

Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close. Truth cannot be stereotyped; it unfoldeth forever. "One on God's

side is a majority;" and "Lo, I am with you alway," is the pledge of the Master.

The question now at issue is: Shall we have a practical, spiritual Christianity, with its healing power, or shall we have material medicine and superficial religion? The advancing hope of the race, craving health and holiness, halts for a reply; and the reappearing Christ, whose life-giving understanding Christian Science imparts, must answer the constant inquiry: "Art thou he that should come?" Woman should not be ordered to the rear, or laid on the rack, for joining the overture of angels. Theologians descant pleasantly upon free moral agency; but they should begin by admitting individual rights.

The author's ancestors were among the first settlers of New Hampshire. They reared there the Puritan standard of undefiled religion. As dutiful descendants of Puritans, let us lift their standard higher, rejoicing, as Paul did, that we are *free born.*

Man has a noble destiny; and the full-orbed significance of this destiny has dawned on the sick-bound and sin-enslaved. For the unfolding of this upward tendency to health, greatness, and goodness, I shall continue to labor and wait.

CHRISTIAN SCIENCE
VERSUS
PANTHEISM

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BY

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WITH KEY TO THE SCRIPTURES

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CHRISTIAN SCIENCE VERSUS PANTHEISM

PASTOR'S MESSAGE TO THE MOTHER CHURCH, ON THE OCCASION OF THE JUNE COMMUNION, 1898 1 3

SUBJECT: *Not Pantheism, but Christian Science.*

BELOVED brethren, since last you gathered at the feast of our Passover, the winter winds have come 6
and gone; the rushing winds of March have shrieked and hummed their hymns; the frown and smile of April, the laugh of May, have fled; and the roseate blush of joyous 9
June is here and ours.

In unctuous unison with nature, mortals are hoping and working, putting off outgrown, wornout, or soiled gar- 12
ments — the pleasures and pains of sensation and the sackcloth of waiting — for the springtide of Soul. For what a man seeth he hopeth not for, but hopeth for what 15
he hath not seen, and waiteth patiently the appearing thereof. The night is far spent, and day is not distant in the horizon of Truth — even the day when all people 18
shall know and acknowledge one God and one Christianity.

Christian Science not Pantheism

At this period of enlightenment, a declaration from the pulpit that Christian Science is pantheism is anomalous to those who know whereof they speak — who know that Christian Science *is* Science, and therefore is neither hypothetical nor dogmatical, but demonstrable, and looms above the mists of pantheism higher than Mt. Ararat above the deluge.

Analysis of "Pantheism"

According to Webster the word "pantheism" is derived from two Greek words meaning "all" and "god." Webster's *derivation* of the English word "pantheism" is most suggestive. His uncapitalized word "god" gives the meaning of pantheism as a human opinion of "gods many," or mind in matter. "The doctrine that the universe, conceived of as a whole, is God; that there is no God but the combined forces and laws which are manifested in the existing universe."

The Standard Dictionary has it that pantheism is the doctrine of the deification of natural causes, conceived as one personified nature, to which the religious sentiment is directed.

Pan is a Greek prefix, but it might stand, in the term pantheism, for the mythological deity of that name; and *theism* for a belief concerning Deity in theology. However, Pan in imagery is preferable to pantheism in theology.

The mythical deity may please the fancy, while pantheism suits not at all the Christian sense of religion. Pan, as a deity, is supposed to preside over sylvan solitude, and is a horned and hoofed animal, half goat and half man, that poorly presents the poetical phase of the genii of forests.[1]

My sense of nature's rich glooms is, that loneness lacks but one charm to make it half divine — a friend, with whom to whisper, "Solitude is sweet." Certain moods of mind find an indefinable pleasure in stillness, soft, silent as the storm's sudden hush; for nature's stillness is voiced with a hum of harmony, the gentle murmur of early morn, the evening's closing vespers, and lyre of bird and brooklet.

> "O sacred solitude! divine retreat!
> Choice of the prudent! envy of the great!
> By thy pure stream, or in thy evening shade,
> We court fair wisdom, that celestial maid."

Theism is the belief in the personality and infinite mind of one supreme, holy, self-existent God, who reveals Himself supernaturally to His creation, and whose laws are not reckoned as science. In religion, it is a belief in one God, or in many gods. It is opposed to atheism and

[1] In Roman mythology (one of my girlhood studies), Pan stood for "universal nature proceeding from the divine Mind and providence, of which heaven, earth, sea, the eternal fire, are so many members." Pan was the god of shepherds and hunters, leader of the nymphs, president of the mountains, patron of country life, and guardian of flocks and herds. His pipe of seven reeds denotes the celestial harmony of the seven planets; his shepherd's crook, that care and providence by which he governs the universe; his spotted skin, the stars; his goat's feet, the solidity of the earth; his man-face, the celestial world.

monotheism, but agrees with certain forms of pantheism and polytheism. It is the doctrine that the universe owes its origin and continuity to the reason, intellect, and will of a self-existent divine Being, who possesses all wisdom, goodness, and power, and is the creator and preserver of man.

A theistic theological belief may agree with physics and anatomy that reason and will are properly classified as mind, located in the brain; also, that the functions of these faculties depend on conditions of matter, or brain, for their proper exercise. But reason and will are human; God is divine. In academics and in religion it is patent that will is capable of use and of abuse, of right and wrong action, while God is incapable of evil; that brain is matter, and that there are many so-called minds; that He is the creator of man, but that man also is a creator, making two creators; but God is Mind and one.

God — not Human Devices — the Preserver of Man

God, Spirit, is indeed the preserver of man. Then, in the words of the Hebrew singer, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God. . . . Who forgiveth all thine iniquities; who healeth all thy diseases." This being the case, what need have we of drugs, hygiene, and medical therapeutics, if these are not man's preservers? By admitting self-evident affirmations and then contra-

dicting them, monotheism is lost and pantheism is found in scholastic theology. Can a single quality of God, Spirit, be discovered in matter? The Scriptures plainly declare, "The Word was God;" and "all things were made by Him," — the Word. What, then, can matter create, or how can it exist?

Jesus' Definition of Evil

Did God create evil? or is evil self-existent, and so possessed of the nature of God, good? Since evil is not self-made, who or what hath made evil? Our Master gave the proper answer for all time to this hoary query. He said of evil: "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth [God], because there is no truth [reality] in him [evil]. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it [a lie]."

Jesus' definition of devil (evil) explains evil. It shows that evil is both liar and lie, a delusion and illusion. Therefore we should neither believe the lie, nor believe that it hath embodiment or power; in other words, we should not believe that a lie, nothing, can be something, but deny it and prove its falsity. After this manner our Master cast out evil, healed the sick, and saved sinners. Knowing that evil is a lie, and, as the Scripture declares, brought sin, sickness, and death into the world, Jesus treated the lie summarily. He denied it, cast it out of mortal mind, and thus healed sickness and sin. His treatment of evil

and disease, Science will restore and establish, — first, because it was more effectual than all other means; and, second, because evil and disease will never disappear in any other way.

Finally, brethren, let us continue to denounce evil as the illusive claim that God is not supreme, and continue to fight it until it disappears, — but not as one that beateth the mist, but lifteth his head above it and putteth his foot upon a lie.

Evil, as Personified by the Serpent

Mosaic theism introduces evil, first, in the form of a talking serpent, contradicting the word of God and thereby obtaining social prestige, a large following, and changing the order and harmony of God's creation. But the higher criticism is not satisfied with this theism, and asks, If God is *infinite* good, what and where is evil? And if Spirit made all that was made, how can matter be an intelligent creator or coworker with God? Again: Did one Mind, or two minds, enter into the Scriptural allegory, in the colloquy between good and evil, God and a serpent? — and if two minds, what becomes of theism in Christianity? For if God, good, is Mind, and evil also is mind, the Christian religion has at least two Gods. If Spirit is sovereign, how can matter be force or law; and if God, good, is omnipotent, what power hath evil?

It is plain that elevating evil to the altitude of mind gives it power, and that the belief in more than one spirit, if

Spirit, God, is infinite, breaketh the First Commandment in the Decalogue.

Science shows that a plurality of minds, or intelligent matter, signifies more than one God, and thus prevents the demonstration that the healing Christ, Truth, gave and gives in proof of the omnipotence of one divine, infinite Principle.

Does not the theism or belief, that after God, Spirit, had created all things spiritually, a material creation took place, and God, the preserver of man, declared that man should die, lose the character and sovereignty of Jehovah, and hint the gods of paganism?

Theistic Religions

We know of but three theistic religions, the Mosaic, the Christian, and the Mohammedan. Does not each of these religions mystify the absolute oneness and infinity of God, Spirit?

A close study of the Old and New Testaments in connection with the original text indicates, in the third chapter of Genesis, a lapse in the Mosaic religion, wherein theism seems meaningless, or a vague apology for contradictions. It certainly gives to matter and evil reality and power, intelligence and law, which implies Mind, Spirit, God; and the logical sequence of this error is idolatry — other gods.

Again: The hypothesis of mind in matter, or more than one Mind, lapses into evil dominating good, matter governing Mind, and makes sin, disease, and death inevitable,

despite of Mind, or by the consent of Mind! Next, it follows that the disarrangement of matter causes a man to be mentally deranged; and the Babylonian sun god, moon god, and sin god find expression in sun worship, lunacy, sin, and mortality.

Does not the belief that Jesus, the man of Galilee, is God, imply two Gods, one the divine, infinite Person, the other a human finite personality? Does not the belief that Mary was the mother of God deny the self-existence of God? and does not the doctrine that Mohammed is the only prophet of God infringe the sacredness of one Christ Jesus?

Scientific Christianity Means One God

Christianity, as taught and demonstrated in the first century by our great Master, virtually annulled the so-called laws of matter, idolatry, pantheism, and polytheism. Christianity then had one God and one law, namely, divine Science. It said, "Call no man your father upon the earth, for one is your Father, which is in heaven." Speaking of himself, Jesus said, "My Father is greater than I." Christianity, as he taught and demonstrated it, must ever rest on the basis of the First Commandment and love for man.

The doctrines that embrace pantheism, polytheism, and paganism are admixtures of matter and Spirit, truth and error, sickness and sin, life and death. They make man the servant of matter, living by reason of it, suffering because of it, and dying in consequence of it. They con-

stantly reiterate the belief of pantheism, that mind "sleeps in the mineral, dreams in the animal, and wakes in man."

"Infinite Spirit" means one God and His creation, and no reality in aught else. The term "spirits" means more than one Spirit; — in paganism they stand for gods; in spiritualism they imply men and women; and in Christianity they signify a good Spirit and an evil spirit.

Is there a religion under the sun that hath demonstrated one God and the four first rules pertaining thereto, namely, "Thou shalt have no other gods before me;" "Love thy neighbor as thyself;" "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "Whosoever liveth and believeth in me shall never die." (John xi. 26.)

What mortal to-day is wise enough to do himself no harm, to hinder not the attainment of scientific Christianity? Whoever demonstrates the highest humanity, — long-suffering, self-surrender, and spiritual endeavor to bless others, — ought to be aided, not hindered, in his holy mission. I would kiss the feet of such a messenger, for to help such a one is to help one's self. The demonstration of Christianity blesses all mankind. It loves one's neighbor as one's self; it loves its enemies — and this love benefits its enemies (though they believe it not), and rewards its possessor; for, "If ye love them which love you, what reward have ye?"

Man the True Image of God

From a material standpoint, the best of people sometimes object to the philosophy of Christian Science, on the

ground that it takes away man's personality and makes man less than man. But what saith the apostle? — even this: "If a man think himself to be something, when he is nothing, he deceiveth himself." The great Nazarene Prophet said, "By their fruits ye shall know them:" then, if the effects of Christian Science on the lives of men be thus judged, we are sure the honest verdict of humanity will attest its uplifting power, and prevail over the opposite notion that Christian Science lessens man's individuality.

The students at the Massachusetts Metaphysical College, generally, were the average man and woman. But after graduation, the best students in the class averred that they were stronger and better than before it. With twelve lessons or less, the present and future of those students had wonderfully broadened and brightened before them, thus proving the utility of what they had been taught. Christian Scientists heal functional, organic, chronic, and acute diseases that M.D.'s have failed to heal; and, better still, they reform desperate cases of intemperance, tobacco using, and immorality, which, we regret to say, other religious teachers are unable to effect. All this is accomplished by the grace of God, — the effect of God *understood*. A higher manhood is manifest, and never lost, in that individual who finds the highest joy, — therefore no pleasure in loathsome habits or in sin, and no necessity for disease and death. Whatever promotes statuesque being, health, and holiness does not degrade man's personality. Sin, sickness, appetites, and passions constitute no part of man, but obscure man. Therefore i

required the divinity of our Master to perceive the real man, and to cast out the unreal or counterfeit. It caused St. Paul to write, — "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him."

Was our Master mistaken in judging a cause by its effects? Shall the opinions, systems, doctrines, and dogmas of men gauge the animus of man? or shall his stature in Christ, Truth, declare him? Governed by the divine Principle of his being, man is perfect. When will the schools allow mortals to turn from clay to Soul for the model? The Science of being, understood and obeyed, will demonstrate man to be superior to the best church-member or moralist on earth, who understands not this Science. If man is spiritually fallen, it matters not what he believes; he is not upright, and must regain his native spiritual stature in order to be in proper shape, as certainly as the man who falls physically needs to rise again.

Mortals, content with something less than perfection — the original standard of man — may believe that evil develops good, and that whatever strips off evil's disguise belittles man's personality. But God enables us to know that evil is not the medium of good, and that good supreme destroys all sense of evil, obliterates the lost image that mortals are content to call man, and demands man's unfallen spiritual perfectibility.

The grand realism that man is the true image of God, not fallen or inverted, is demonstrated by Christian Science. And because Christ's dear demand, "Be ye therefore

perfect," is valid, it will be found possible to fulfil it. Then also will it be learned that good is not educed from evil, but comes from the rejection of evil and its *modus operandi*. Our scholarly expositor of the Scriptures, Lyman Abbott, D.D., writes, "God, Spirit, is ever in universal nature." Then, we naturally ask, how can Spirit be constantly passing out of mankind by death — for the universe includes man?

The Grandeur of Christianity

This closing century, and its successors, will make strong claims on religion, and demand that the inspired Scriptural commands be fulfilled. The altitude of Christianity openeth, high above the so-called laws of matter, a door that no man can shut; it showeth to all peoples the way of escape from sin, disease, and death; it lifteth the burden of sharp experience from off the heart of humanity, and so lighteth the path that he who entereth it may run and not weary, and walk, not wait by the roadside, — yea, pass gently on without the alterative agonies whereby the way-seeker gains and points the path.

The Science of Christianity is strictly monotheism, — it has ONE GOD. And this divine infinite Principle, noumenon and phenomena, is demonstrably the self-existent Life, Truth, Love, substance, Spirit, Mind, which includes all that the term implies, and is all that is real and eternal. Christian Science is irrevocable — unpierced by bold conjecture's sharp point, by bald philosophy, or by man's inventions. It is divinely true, and every hour

in time and in eternity will witness more steadfastly to its practical truth. And Science is not pantheism, but Christian Science.

Chief among the questions herein, and nearest my heart, is this: When shall Christianity be demonstrated according to Christ, in these words: "Neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is within you"?

Exhortation

Beloved brethren, the love of our loving Lord was never more manifest than in its stern condemnation of all error, wherever found. I counsel thee, rebuke and exhort one another. Love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in heaven.

Sooner or later all shall know Him, recognize the great truth that Spirit is infinite, and find life in Him in whom we do "live, and move, and have our being" — life in Life, all in All. Then shall all nations, peoples, and tongues, in the words of St. Paul, have "one God and Father of all, who is above all, and through all, and in you all." (Ephesians iv. 6.)

Have I wearied you with the mysticism of opposites? Truly there is no rest in them, and I have only traversed my subject that you may prove for yourselves the unsub-

stantial nature of whatever is unlike good, weigh a sigh, and rise into the rest of righteousness with its triumphant train.

Once more I write, Set your affections on things above; love one another; commune at the table of our Lord in one spirit; worship in spirit and in truth; and if daily adoring, imploring, and living the divine Life, Truth, Love, thou shalt partake of the bread that cometh down from heaven, drink of the cup of salvation, and be baptized in Spirit.

Prayer for Country and Church

Pray for the prosperity of our country, and for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations. Pray that the divine presence may still guide and bless our chief magistrate, those associated with his executive trust, and our national judiciary; give to our congress wisdom, and uphold our nation with the right arm of His righteousness.

In your peaceful homes remember our brave soldiers, whether in camp or in battle.[1] Oh, may their love of country, and their faithful service thereof, be unto them life-preservers! May the divine Love succor and protect them, as at Manila, where brave men, led by the dauntless Dewey, and shielded by the power that saved them, sailed victoriously through the jaws of death and blotted out the Spanish squadron.

Great occasion have we to rejoice that our nation, which

[1] This refers to the war between United States and Spain for the liberty of Cuba.

fed her starving foe, — already murdering her peaceful seamen and destroying millions of her money, — will be as formidable in war as she has been compassionate in peace.

May our Father-Mother God, who in times past hath spread for us a table in the wilderness and "in the midst of our enemies," establish us in the most holy faith, plant our feet firmly on Truth, the rock of Christ, the "substance of things hoped for" — and fill us with the life and understanding of God, and good will towards men.

Mary Baker Eddy

MESSAGE

TO

THE MOTHER CHURCH

BOSTON, MASS.

JUNE, 1900

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BY

MARY BAKER EDDY

PASTOR EMERITUS AND AUTHOR OF SCIENCE AND HEALTH
WITH KEY TO THE SCRIPTURES

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MESSAGE FOR 1900

MY beloved brethren, methinks even I am touched with the tone of your happy hearts, and can see your glad faces, aglow with gratitude, chinked within the storied walls of The Mother Church. If, indeed, we may be absent from the body and present with the ever-present Love filling all space, time, and immortality — then I am with thee, heart answering to heart, and mine to thine in the glow of divine reflection.

I am grateful to say that in the last year of the nineteenth century this first church of our denomination, chartered in 1879, is found crowned with unprecedented prosperity; a membership of over sixteen thousand communicants in unity, with rapidly increasing numbers, rich spiritual attainments, and right convictions fast forming themselves into conduct.

Christian Science already has a hearing and following in the five grand divisions of the globe; in Australia, the Philippine Islands, Hawaiian Islands; and in most of the principal cities, such as Boston, New York, Philadelphia, Washington, Baltimore, Charleston, S. C., Atlanta, New Orleans, Chicago, St. Louis, Denver, Salt Lake City, San Francisco, Montreal, London, Edinburgh, Dublin, Paris, Berlin, Rome, Pekin. Judging from the number of the readers of my books and those interested in them, over a

million of people are already interested in Christian Science; and this interest increases. Churches of this denomination are springing up in the above-named cities, and, thanks to God, the people most interested in this old-new theme of redeeming Love are among the best people on earth and in heaven.

The song of Christian Science is, "Work — work — work — watch and pray." The close observer reports three types of human nature — the right thinker and worker, the idler, and the intermediate.

The right thinker works; he gives little time to society manners or matters, and benefits society by his example and usefulness. He takes no time for amusement, ease, frivolity; he earns his money and gives it wisely to the world.

The wicked idler earns little and is stingy; he has plenty of means, but he uses them evilly. Ask how he gets his money, and his satanic majesty is supposed to answer smilingly: "By cheating, lying, and crime; his dupes are his capital; his stock in trade, the wages of sin; your idlers are my busiest workers; they will leave a lucrative business to work for me." Here we add: The doom of such workers will come, and it will be more sudden, severe, and lasting than the adversary can hope.

The intermediate worker works at times. He says: "It is my duty to take some time for myself; however, I believe in working when it is convenient." Well, all that is good. But what of the fruits of your labors? And he answers: "I am not so successful as I could wish, but I work hard enough to be so."

Now, what saith Christian Science? "When a man is right, his thoughts are right, active, and they are fruitful; he loses self in love, and cannot hear himself, unless he loses the chord. The right thinker and worker does his best, and does the thinking for the ages. No hand that feels not his help, no heart his comfort. He improves moments; to him time is money, and he hoards this capital to distribute gain."

If the right thinker and worker's servitude is duly valued, he is not thereby worshipped. One's idol is by no means his servant, but his master. And they who love a good work or good workers are themselves workers who appreciate a life, and labor to awake the slumbering capability of man. And what the best thinker and worker has said and done, they are not far from saying and doing. As a rule the Adam-race are not apt to worship the pioneer of spiritual ideas, — but ofttimes to shun him as their tormentor. Only the good man loves the right thinker and worker, and cannot worship him, for that would destroy this man's goodness.

To-day it surprises us that during the period of captivity the Israelites in Babylon hesitated not to call the divine name Yahwah, afterwards transcribed Jehovah; also that women's names contained this divine appellative and so sanctioned idolatry, — other gods. In the heathen conception Yahwah, misnamed Jehovah, was a god of hate and of love, who repented himself, improved on his work of creation, and revenged himself upon his enemies. However, the animus of heathen religion was not the incentive of the devout Jew — but has it not tainted the reli-

gious sects? This seedling misnomer couples love and hate, good and evil, health and sickness, life and death, with man — makes His opposites as real and normal as the one God, and so unwittingly consents to many minds and many gods. This precedent that would commingle Christianity, the gospel of the New Testament and the teaching of the righteous Galilean, Christ Jesus, with the Babylonian and Neoplatonic religion, is being purged by a purer Judaism and nearer approach to monotheism and the perfect worship of one God.

To-day people are surprised at the new and forward steps in religion, which indicate a renaissance greater than in the mediæval period; but ought not this to be an agreeable surprise, inasmuch as these are progressive signs of the times?

It should seem rational that the only perfect religion is divine Science, Christianity as taught by our great Master; that which leaves the beaten path of human doctrines and is the truth of God, and of man and the universe. The divine Principle and rules of this Christianity being demonstrable, they are undeniable; and they must be found final, absolute, and eternal. The question as to religion is: Does it demonstrate its doctrines? Do religionists believe that God is *One* and *All?* Then whatever is real must proceed from God, from Mind, and is His reflection and Science. Man and the universe coexist with God in Science, and they reflect God and nothing else. In divine Science, divine Love includes and reflects all that really is, all personality and individuality. St. Paul beautifully enunciates this fundamental fact of Deity as the "Father

of all, who is above all, and through all, and in you all." This scientific statement of the origin, nature, and government of all things coincides with the First Commandment of the Decalogue, and leaves no opportunity for idolatry or aught besides God, good. It gives evil no origin, no reality. Here note the words of our Master corroborating this as self-evident. Jesus said the opposite of God — good — named devil — evil — "is a liar, and the father of it" — that is, its origin is a myth, a lie.

Applied to Deity, Father and Mother are synonymous terms; they signify one God. Father, Son, and Holy Ghost mean God, man, and divine Science. God is self-existent, the essence and source of the two latter, and their office is that of eternal, infinite individuality. I see no other way under heaven and among men whereby to have one God, and man in His image and likeness, loving another as himself. This being the divine Science of divine Love, it would enable man to escape from idolatry of every kind, to obey the First Commandment of the Decalogue: "Thou shalt have no other gods before me;" and the command of Christ: "Love thy neighbor as thyself." On this rock Christian Science is built. It may be the rock which the builders reject for a season; but it is the Science of God and His universe, and it will become the head of the corner, the foundation of all systems of religion.

The spiritual sense of the Scriptures understood enables one to utilize the power of divine Love in casting out God's opposites, called evils, and in healing the sick. Not madness, but might and majesty attend every footstep of

Christian Science. There is no imperfection, no lack in the Principle and rules which demonstrate it. Only the demonstrator can mistake or fail in proving its power and divinity. In the words of St. Paul: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" — in the true idea of God. Any mystery in Christian Science departs when dawns the spiritual meaning thereof; and the spiritual sense of the Scriptures is the scientific sense which interprets the healing Christ. A child can measurably understand Christian Science, for, through his simple faith and purity, he takes in its spiritual sense that puzzles the man. The child not only accepts Christian Science more readily than the adult, but he practises it. This notable fact proves that the so-called fog of this Science obtains not in the Science, but in the material sense which the adult entertains of it. However, to a man who uses tobacco, is profane, licentious, and breaks God's commandments, that which destroys his false appetites and lifts him from the stubborn thrall of sin to a meek and loving disciple of Christ, clothed and in his right mind, is not darkness but light.

Again, that Christian Science is the Science of God is proven when, in the degree that you accept it, understand and practise it, you are made better physically, morally, and spiritually. Some modern exegesis on the prophetic Scriptures cites 1875 as the year of the second coming of Christ. In that year the Christian Science textbook,

"Science and Health with Key to the Scriptures," was first published. From that year the United States official statistics show the annual death-rate to have gradually diminished. Likewise the religious sentiment has increased; creeds and dogmas have been sifted, and a greater love of the Scriptures manifested. In 1895 it was estimated that during the past three years there had been more Bibles sold than in all the other 1893 years. Many of our best and most scholarly men and women, distinguished members of the bar and bench, press and pulpit, and those in all the walks of life, will tell you they never loved the Bible and appreciated its worth as they did after reading "Science and Health with Key to the Scriptures." This is my great reward for having suffered, lived, and learned, in a small degree, the Science of perfectibility through Christ, the Way, the Truth, and the Life.

Is there more than one Christ, and hath Christ a second appearing? There is but one Christ. And from everlasting to everlasting this Christ is never absent. In doubt and darkness we say as did Mary of old: "I know not where they have laid him." But when we behold the Christ walking the wave of earth's troubled sea, like Peter we believe in the second coming, and would walk more closely with Christ; but find ourselves so far from the embodiment of Truth that ofttimes this attempt measurably fails, and we cry, "Save, or I perish!" Then the tender, loving Christ is found near, affords help, and we are saved from our fears. Thus it is we walk here below, and wait for the full appearing of Christ till the long night is past and the morning dawns on eternal day. Then, if sin and

flesh are put off, we shall know and behold more nearly the embodied Christ, and with saints and angels shall be satisfied to go on till we awake in his likeness.

The good man imparts knowingly and unknowingly goodness; but the evil man also exhales consciously and unconsciously his evil nature — hence, be careful of your company. As in the floral kingdom odors emit characteristics of tree and flower, a perfume or a poison, so the human character comes forth a blessing or a bane upon individuals and society. A wicked man has little real intelligence; he may steal other people's good thoughts, and wear the purloined garment as his own, till God's discipline takes it off for his poverty to appear.

Our Master saith to his followers: "Bring forth things new and old." In this struggle remember that sensitiveness is sometimes selfishness, and that mental idleness or apathy is always egotism and animality. Usefulness is doing rightly by yourself and others. We lose a percentage due to our activity when doing the work that belongs to another. When a man begins to quarrel with himself he stops quarrelling with others. We must exterminate self before we can successfully war with mankind. Then, at last, the right will boil over the brim of life and the fire that purifies sense with Soul will be extinguished. It is not Science for the wicked to wallow or the good to weep.

Learn to obey; but learn first what obedience is. When God speaks to you through one of His little ones, and you obey the mandate but retain a desire to follow your own inclinations, that is not obedience. I sometimes advise students not to do certain things which I

know it were best not to do, and they comply with my counsel; but, watching them, I discern that this obedience is contrary to their inclination. Then I sometimes withdraw that advice and say: "You may do it if you desire." But I say this not because it is the best thing to do, but because the student is not willing — therefore, not ready — to obey.

The secret of Christian Science in right thinking and acting is open to mankind, but few, comparatively, see it; or, seeing it, shut their eyes and wait for a more convenient season; or as of old cry out: "Why art thou come hither to torment me before the time?"

Strong desires bias human judgment and misguide action, else they uplift them. But the reformer continues his lightning, thunder, and sunshine till the mental atmosphere is clear. The reformer must be a hero at all points, and he must have conquered himself before he can conquer others. Sincerity is more successful than genius or talent.

The twentieth century in the ebb and flow of thought will challenge the thinkers, speakers, and workers to do their best. Whosoever attempts to ostracize Christian Science will signally fail; for no one can fight against God, and win.

My loyal students will tell you that for many years I have desired to step aside and to have some one take my place as leader of this mighty movement. Also that I strove earnestly to fit others for this great responsibility. But no one else has seemed equal to "bear the burden and heat of the day."

Success in sin is downright defeat. Hatred bites the heel of love that is treading on its head. All that worketh good is some manifestation of God asserting and developing good. Evil is illusion, that after a fight vanisheth with the new birth of the greatest and best. Conflict and persecution are the truest signs that can be given of the greatness of a cause or of an individual, provided this warfare is honest and a world-imposed struggle. Such conflict never ends till unconquerable right is begun anew, and hath gained fresh energy and final victory.

Certain elements in human nature would undermine the civic, social, and religious rights and laws of nations and peoples, striking at liberty, human rights, and self-government — and this, too, in the name of God, justice, and humanity! These elements assail even the new-old doctrines of the prophets and of Jesus and his disciples. History shows that error repeats itself until it is exterminated. Surely the wisdom of our forefathers is not added but subtracted from whatever sways the sceptre of self and pelf over individuals, weak provinces, or peoples. Here our hope anchors in God who reigns, and justice and judgment are the habitation of His throne forever.

Only last week I received a touching token of unselfed manhood from a person I never saw. But since publishing this page I have learned it was a private soldier who sent to me, in the name of a first lieutenant of the United States infantry in the Philippine Islands, ten five-dollar gold pieces snuggled in Pears' soap. Surely it is enough for a soldier serving his country in that torrid zone to part with his soap, but to send me some of his hard-earned money

cost me a tear! Yes, and it gave me more pleasure than millions of money could have given.

Beloved brethren, have no discord over music. Hold in yourselves the true sense of harmony, and this sense will harmonize, unify, and unself you. Once I was passionately fond of material music, but jarring elements among musicians weaned me from this love and wedded me to spiritual music, the music of Soul. Thus it is with whatever turns mortals away from earth to heaven; we have the promise that "all things work together for good to them that love God," — love good. The human sigh for peace and love is answered and compensated by divine love. Music is more than sound in unison. The deaf Beethoven besieges you with tones intricate, profound, commanding. Mozart rests you. To me his composition is the triumph of art, for he measures himself against deeper grief. I want not only quality, quantity, and variation in tone, but the unction of Love. Music is divine. Mind, not matter, makes music; and if the divine tone be lacking, the human tone has no melody for me. Adelaide A. Proctor breathes my thought: —

> It flooded the crimson twilight
> Like the close of an angel's psalm,
> And it lay on my fevered spirit
> With a touch of infinite calm.

In Revelation St. John refers to what "the Spirit saith unto the churches." His allegories are the highest criticism on all human action, type, and system. His symbolic ethics bravely rebuke lawlessness. His types of purity

pierce corruption beyond the power of the pen. They are bursting paraphrases projected from divinity upon humanity, the spiritual import whereof "holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks" — the radiance of glorified Being.

In Revelation, second chapter, his messages to the churches commence with the church of Ephesus. History records Ephesus as an illustrious city, the capital of Asia Minor. It especially flourished as an emporium in the time of the Roman Emperor Augustus. St. Paul's life furnished items concerning this city. Corresponding to its roads, its gates, whence the Ephesian elders travelled to meet St. Paul, led northward and southward. At the head of the harbor was the temple of Diana, the tutelary divinity of Ephesus. The earlier temple was burned on the night that Alexander the Great was born. Magical arts prevailed at Ephesus; hence the Revelator's saying: "I have somewhat against thee, because thou hast left thy first love . . . and will remove thy candlestick out of his place, except thou repent." This prophecy has been fulfilled. Under the influence of St. Paul's preaching the magical books in that city were publicly burned. It were well if we had a St. Paul to purge our cities of charlatanism. During St. Paul's stay in that city — over two years — he labored in the synagogue, in the school of Tyrannus, and also in private houses. The entire city is now in ruins.

The Revelation of St. John in the apostolic age is symbolic, rather than personal or historical. It refers to the Hebrew Balaam as the devourer of the people. Nicolaitan church presents the phase of a great controversy, ready to

destroy the unity and the purity of the church. It is said "a controversy was inevitable when the Gentiles entered the church of Christ" in that city. The Revelator commends the church at Ephesus by saying: "Thou hatest the deeds of the Nicolaitanes, which I also hate." It is written of this church that their words were brave and their deeds evil. The orgies of their idolatrous feasts and their impurities were part of a system supported by their doctrine and their so-called prophetic illumination. Their distinctive feature the apostle justly regards as heathen, and so he denounces the Nicolaitan church.

Alexander the Great founded the city of Smyrna, and after a series of wars it was taken and sacked. The Revelator writes of this church of Smyrna: "Be thou faithful unto death, and I will give thee a crown of life." A glad promise to such as wait and weep.

The city of Pergamos was devoted to a sensual worship. There Æsculapius, the god of medicine, acquired fame; and a serpent was the emblem of Æsculapius. Its medical practice included charms and incantations. The Revelator refers to the church in this city as dwelling "where Satan's seat is." The Pergamene church consisted of the school of Balaam and Æsculapius, idolatry and medicine.

The principal deity in the city of Thyatira was Apollo. Smith writes: "In this city the amalgamation of different pagan religions seems not to have been wholly discountenanced by the authorities of the Judæo-Christian church."

The Revelator speaks of the angel of the church in Philadelphia as being bidden to write the approval of this

church by our Master — he saith: "Thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan . . . to know that I have loved thee. . . . Hold that fast which thou hast, that no man take thy crown."

He goes on to portray seven churches, the full number of days named in the creation, which signifies a complete time or number of whatever is spoken of in the Scriptures.

Beloved, let him that hath an ear (that discerneth spiritually) hear what the Spirit saith unto the churches; and seek thou the divine import of the Revelator's vision — and no other. Note his inspired rebuke to all the churches except the church in Philadelphia — the name whereof signifies "brotherly love." I call your attention to this to remind you of the joy you have had in following the more perfect way, or Golden Rule: "As ye would that men should do to you, do ye." Let no root of bitterness spring up among you, but hold in your full hearts fervently the charity that seeketh not only her own, but another's good. The angel that spake unto the churches cites Jesus as "he that hath the key of David; that openeth and no man shutteth, and shutteth and no man openeth;" in other words, he that toiled for the spiritually indispensable.

At all times respect the character and philanthropy of the better class of M.D.'s — and if you are stoned from the pulpit, say in your heart as the devout St. Stephen said: "Lord, lay not this sin to their charge."

When invited to a feast you naturally ask who are to be the guests. And being told they are distinguished individuals, you prepare accordingly for the festivity. Putting

aside the old garment, you purchase, at whatever price, a new one that is up to date. To-day you have come to a sumptuous feast, to one that for many years has been awaiting you. The guests are distinguished above human title and this feast is a Passover. To sit at this table of their Lord and partake of what divine Love hath prepared for them, Christian Scientists start forward with true ambition. The Passover, spiritually discerned, is a wonderful passage over a tear-filled sea of repentance — which of all human experience is the most divine; and after this Passover cometh victory, faith, and good works.

When a supercilious consciousness that saith "there is no sin," has awakened to see through sin's disguise the claim of sin, and thence to see that sin has no claim, it yields to sharp conviction — it sits in sackcloth — it waits in the desert — and fasts in the wilderness. But all this time divine Love has been preparing a feast for this awakened consciousness. To-day you have come to Love's feast, and you kneel at its altar. May you have on a wedding garment new and old, and the touch of the hem of this garment heal the sick and the sinner!

In the words of St. John, may the angel of The Mother Church write of this church: "Thou hast not left thy first love, I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."

Watch! till the storms are o'er —
The cold blasts done,
The reign of heaven begun,
And love, the evermore.

MESSAGE

TO

THE MOTHER CHURCH

BOSTON, MASS.

JUNE, 1901

MESSAGE

TO

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BY

MARY BAKER EDDY

PASTOR EMERITUS AND AUTHOR OF SCIENCE AND HEALTH
WITH KEY TO THE SCRIPTURES

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MESSAGE FOR 1901

BELOVED brethren, to-day I extend my heart-and-hand-fellowship to the faithful, to those whose hearts have been beating through the mental avenues of mankind for God and humanity; and rest assured you can never lack God's outstretched arm so long as you are in His service. Our first communion in the new century finds Christian Science more extended, more rapidly advancing, better appreciated, than ever before, and nearer the whole world's acceptance.

To-day you meet to commemorate in unity the life of our Lord, and to rise higher and still higher in the individual consciousness most essential to your growth and usefulness; to add to your treasures of thought the great realities of being, which constitute mental and physical perfection. The baptism of the Spirit, and the refreshment and invigoration of the human in communion with the Divine, have brought you hither.

All that is true is a sort of necessity, a portion of the primal reality of things. Truth comes from a deep sincerity that must always characterize heroic hearts; it is the better side of man's nature developing itself.

As Christian Scientists you seek to define God to your own consciousness by feeling and applying the nature and practical possibilities of divine Love: to gain the absolute

and supreme certainty that Christianity is now what Christ Jesus taught and demonstrated — health, holiness, immortality. The highest spiritual Christianity in individual lives is indispensable to the acquiring of greater power in the perfected Science of healing all manner of diseases.

We know the healing standard of Christian Science was and is traduced by trying to put into the *old* garment the new-old cloth of Christian healing. To attempt to twist the fatal magnetic element of human will into harmony with divine power, or to substitute good words for good deeds, a fair seeming for right being, may suit the weak or the worldly who find the standard of Christ's healing too high for them. Absolute certainty in the practice of divine metaphysics constitutes its utility, since it has a divine and demonstrable Principle and rule — if some fall short of Truth, others will attain it, and these are they who will adhere to it. The feverish pride of sects and systems is the death's-head at the feast of Love, but Christianity is ever storming sin in its citadels, blessing the poor in spirit and keeping peace with God.

What Jesus' disciples of old experienced, his followers of to-day will prove, namely, that a departure from the direct line in Christ costs a return under difficulties; darkness, doubt, and unrequited toil will beset all their returning footsteps. Only a firm foundation in Truth can give a fearless wing and a sure reward.

The history of Christian Science explains its rapid growth. In my church of over twenty-one thousand six hundred and thirty-one communicants (two thousand four hundred and ninety-six of whom have been added since

last November) there spring spontaneously the higher hope, and increasing virtue, fervor, and fidelity. The special benediction of our Father-Mother God rests upon this hour: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

God is the Infinite Person

We hear it said the Christian Scientists have no God because their God is not a person. Let us examine this. The loyal Christian Scientists absolutely adopt Webster's definition of God, "A Supreme Being," and the Standard dictionary's definition of God, "The one Supreme Being, self-existent and eternal." Also, we accept God, emphatically, in the higher definition derived from the Bible, and this accords with the literal sense of the lexicons: "God is Spirit," "God is Love." Then, to define Love in divine Science we use this phrase for God — divine Principle. By this we mean Mind, a permanent, fundamental, intelligent, divine Being, called in Scripture, Spirit, Love.

It is sometimes said: "God is Love, but this is no argument that Love is God; for God is light, but light is not God." The first proposition is correct, and is not lost by the conclusion, for Love expresses the nature of God; but the last proposition does not illustrate the first, as light, being matter, loses the nature of God, Spirit, deserts its premise, and expresses God only in metaphor, therefore it is illogical and the conclusion is not properly drawn. It is logical that because God is Love, Love is divine Prin-

ciple; then Love as either divine Principle or Person stands for God — for both have the nature of God. In logic the major premise must be convertible to the minor.

In mathematics four times three is twelve, and three times four is twelve. To depart from the rule of mathematics destroys the proof of mathematics; just as a departure from the Principle and rule of divine Science destroys the ability to demonstrate Love according to Christ, healing the sick; and you lose its susceptibility of scientific proof.

God is the author of Science — neither man nor matter can be. The Science of God must be, is, *divine,* predicated of Principle and demonstrated as divine Love; and Christianity is divine Science, else there is no Science and no Christianity.

We understand that God is personal in a scientific sense, but is not corporeal nor anthropomorphic. We understand that God is not finite; He is the infinite Person, but not three persons in one person. Christian Scientists are theists and monotheists. Those who misjudge us because we understand that God is the infinite One instead of three, should be able to explain God's personality rationally. Christian Scientists consistently conceive of God as One because He is infinite; and as triune, because He is Life, Truth, Love, and these three are one in essence and in office.

If in calling God "divine Principle," meaning divine Love, more frequently than Person, we merit the epithet "godless," we naturally conclude that he breaks faith with

his creed, or has no possible conception of ours, who believes that three persons are defined strictly by the word Person, or as One; for if Person is God, and he believes three persons constitute the Godhead, does not Person here lose the nature of one God, lose monotheism, and become less coherent than the Christian Scientist's sense of Person as one divine infinite triune Principle, named in the Bible Life, Truth, Love? — for each of these possesses the nature of all, and God omnipotent, omnipresent, omniscient.

Man is person; therefore divine metaphysics discriminates between God and man, the creator and the created, by calling one the divine Principle of all. This suggests another query: Do Christian Scientists believe in personality? They do, but their personality is defined spiritually, not materially — by Mind, not by matter. We do not blot out the material race of Adam, but leave all sin to God's fiat — self-extinction, and to the final manifestation of the real spiritual man and universe. We believe, according to the Scriptures, that God is infinite Spirit or Person, and man is His image and likeness: therefore man reflects Spirit, not matter.

We are not transcendentalists to the extent of extinguishing anything that is real, good, or true; for God and man in divine Science, or the logic of Truth, are coexistent and eternal, and the nature of God must be seen in man, who is His eternal image and likeness.

The theological God as a Person necessitates a creed to explain both His person and nature, whereas God explains Himself in Christian Science. Is the human person,

as defined by Christian Science, more transcendental than theology's three divine persons, that live in the Father and have no separate identity? Who says the God of theology is a Person, and the God of Christian Science is not a person, hence no God? Here is the departure. Person is defined differently by theology, which reckons three as one and the infinite in a finite form, and Christian Science, which reckons one as one and this one *infinite.*

Can the infinite Mind inhabit a finite form? Is the God of theology a finite or an infinite Person? Is He one Person, or three persons? Who can conceive either of three persons as one person, or of three infinites? We hear that God is not God except He be a Person, and this Person contains three persons: yet God must be One although He is three. Is this pure, specific Christianity? and is God in Christian Science no God because He is not after this model of personality?

The logic of divine Science being faultless, its consequent Christianity is consistent with Christ's hillside sermon, which is set aside to some degree, regarded as impracticable for human use, its theory even seldom named.

God is Person in the infinite scientific sense of Him, but He can neither be one nor infinite in the corporeal or anthropomorphic sense.

Our departure from theological personality is, that God's personality must be as infinite as Mind is. We believe in God as the infinite Person; but lose all conceivable idea of Him as a finite Person with an infinite Mind. That God is either inconceivable, or is manlike, is not my sense of Him. In divine Science He is "altogether lovely," and

consistently conceivable as the personality of infinite Love, infinite Spirit, than whom there is none other.

Scholastic theology makes God manlike; Christian Science makes man Godlike. The trinity of the Godhead in Christian Science being Life, Truth, Love, constitutes the individuality of the infinite Person or divine intelligence called God.

Again, God being infinite Mind, He is the all-wise, all-knowing, all-loving Father-Mother, for God made man in His own image and likeness, and made them male and female as the Scriptures declare; then does not our heavenly Parent — the divine Mind — include within this Mind the thoughts that express the different mentalities of man and woman, whereby we may consistently say, "Our Father-Mother God"? And does not this heavenly Parent know and supply the differing needs of the individual mind even as the Scriptures declare He will?

Because Christian Scientists call their God "divine Principle," as well as infinite Person, they have not taken away their Lord, and know not where they have laid Him. They do not believe there must be something tangible to the personal material senses in order that belief may attend their petitions to divine Love. The God whom all Christians now claim to believe in and worship cannot be conceived of on that basis; He cannot be apprehended through the material senses, nor can they gain any evidence of His presence thereby. Jesus said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Christ is One and Divine

Again I reiterate this cardinal point: There is but one Christ, and Christ is divine — the Holy Ghost, or spiritual idea of the divine Principle, Love. Is this scientific statement more transcendental than the belief of our brethren, who regard Jesus as God and the Holy Ghost as the third *person* in the Godhead? When Jesus said, "I and my Father are one," and "my Father is greater than I," this was said in the sense that one ray of light is light, and it is one with light, but it is not the full-orbed sun. Therefore we have the authority of Jesus for saying Christ is not God, but an impartation of Him.

Again: Is man, according to Christian Science, more transcendental than God made him? Can he be too spiritual, since Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? Is God Spirit? He is. Then is man His image and likeness, according to Holy Writ? He is. Then can man be material, or less than spiritual? As God made man, is he not wholly spiritual? The reflex image of Spirit is not unlike Spirit. The logic of divine metaphysics makes man none too transcendental, if we follow the teachings of the Bible.

The Christ was Jesus' spiritual selfhood; therefore Christ existed prior to Jesus, who said, "Before Abraham was, I am." Jesus, the only immaculate, was born of a virgin mother, and Christian Science explains that mystic saying of the Master as to his dual personality, or the spir-

itual and material Christ Jesus, called in Scripture the Son of God and the Son of man — explains it as referring to his eternal spiritual selfhood and his temporal manhood. Christian Science shows clearly that God is the only generating or regenerating power.

The ancient worthies caught glorious glimpses of the Messiah or Christ, and their truer sense of Christ baptized them in Spirit — submerged them in a sense so pure it made seers of men, and Christian healers. This is the "Spirit of life in Christ Jesus," spoken of by St. Paul. It is also the mysticism complained of by the rabbis, who crucified Jesus and called him a "deceiver." Yea, it is the healing power of Truth that is persecuted to-day, the spirit of divine Love, and Christ Jesus possessed it, practised it, and taught his followers to do likewise. This spirit of God is made manifest in the flesh, healing and saving men, — it is the Christ, Comforter, "which taketh away the sin of the world;" and yet Christ is rejected of men!

The evil in human nature foams at the touch of good; it crieth out, "Let us alone; what have we to do with thee, . . . ? art thou come to destroy us? I know thee who thou art; the Holy One of God." The Holy Spirit takes of the things of God and showeth them unto the creature; and these things being spiritual, they disturb the carnal and destroy it; they are revolutionary, reformatory, and — now, as aforetime — they cast out evils and heal the sick. He of God's household who loveth and liveth most the things of Spirit, receiveth them most; he speaketh wisely, for the spirit of his Father speaketh through him; he worketh well and healeth quickly, for the spirit giveth him

liberty: "Ye shall know the truth, and the truth shall make you free."

Jesus said, "For all these things they will deliver you up to the councils" and "If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed."

Christ being the Son of God, a spiritual, divine emanation, Christ must be spiritual, not material. Jesus was the son of Mary, therefore the son of man only in the sense that man is the generic term for both male and female. The Christ was not human. Jesus was human, but the Christ Jesus represented both the divine and the human, God and man. The Science of divine metaphysics removes the mysticism that used to enthrall my sense of the Godhead, and of Jesus as the Son of God and the son of man. Christian Science explains the nature of God as both Father and Mother.

Theoretically and practically man's salvation comes through "the riches of His grace" in Christ Jesus. Divine Love spans the dark passage of sin, disease, and death with Christ's righteousness, — the atonement of Christ, whereby good destroys evil, — and the victory over self, sin, disease, and death, is won after the pattern of the mount. This is working out our own salvation, for God worketh with us, until there shall be nothing left to perish or to be punished, and we emerge gently into Life everlasting. This is what the Scriptures demand — faith according to works.

After Jesus had fulfilled his mission in the flesh as the

Son of man, he rose to the fulness of his stature in Christ, the eternal Son of God, that never suffered and never died. And because of Jesus' great work on earth, his demonstration over sin, disease, and death, the divine nature of Christ Jesus has risen to human apprehension, and we see the Son of man in divine Science; and he is no longer a material man, and mind is no longer in matter. Through this redemptive Christ, Truth, we are healed and saved, and that not of our selves, it is the gift of God; we are saved from the sins and sufferings of the flesh, and are the redeemed of the Lord.

The Christian Scientists' Pastor

True, I have made the Bible, and "Science and Health with Key to the Scriptures," the pastor for all the churches of the Christian Science denomination, but that does not make it impossible for this pastor of ours to preach! To my sense the Sermon on the Mount, read each Sunday without comment and obeyed throughout the week, would be enough for Christian practice. The Word of God is a powerful preacher, and it is not too spiritual to be practical, nor too transcendental to be heard and understood. Whosoever saith there is no sermon without personal preaching, forgets what Christian Scientists do not, namely, that God is a Person, and that he should be willing to hear a sermon from his personal God!

But, my brethren, the Scripture saith, "Answer not a fool according to his folly, lest thou also be like unto him." St. Paul complains of him whose god is his belly: to

such a one our mode of worship may be intangible, for it is not felt with the fingers; but the spiritual sense drinks it in, and it corrects the material sense and heals the sinning and the sick. If St. John should tell that man that Jesus came neither eating nor drinking, and that he baptized with the Holy Ghost and with fire, he would naturally reply, "That is too transcendental for me to believe, or for my worship. That is Johnism, and only Johnites would be seen in such company." But this is human: even the word Christian was anciently an opprobrium; — hence the Scripture, "When the Son of man cometh, shall he find faith on the earth?"

Though a man were begirt with the Urim and Thummim of priestly office, yet should not have charity, or should deny the validity and permanence of Christ's command to heal in all ages, he would dishonor that office and misinterpret evangelical religion. Divine Science is not an interpolation of the Scriptures, it is redolent with health, holiness, and love. It only needs the prism of divine Science, which scholastic theology has obscured, to divide the rays of Truth, and bring out the entire hues of God. The lens of Science magnifies the divine power to human sight; and we then see the allness of Spirit, therefore the nothingness of matter.

No Reality in Evil or Sin

Incorporeal evil embodies itself in the so-called corporeal, and thus is manifest in the flesh. Evil is neither quality nor quantity: it is not intelligence, a person or a

principle, a man or a woman, a place or a thing, and God never made it. The outcome of evil, called sin, is another nonentity that belittles itself until it annihilates its own embodiment: this is the only annihilation. The visible sin should be invisible: it ought not to be seen, felt, or acted: and because it ought not, we must know it is not, and that sin is a lie from the beginning, — an illusion, nothing, and only an assumption that nothing is something. It is not well to maintain the position that sin is sin and can take possession of us and destroy us, but well that we take possession of sin with such a sense of its nullity as destroys it. Sin can have neither entity, verity, nor power thus regarded, and we verify Jesus' words, that evil, *alias* devil, sin, is a lie — therefore is nothing and the father of nothingness. Christian Science lays the axe at the root of sin, and destroys it on the very basis of nothingness. When man makes something of sin it is either because he fears it or loves it. Now, destroy the conception of sin as something, a reality, and you destroy the fear and the love of it; and sin disappears. A man's fear, unconquered, conquers him, in whatever direction.

In Christian Science it is plain that God removes the punishment for sin only as the sin is removed — never punishes it only as it is destroyed, and never afterwards; hence the hope of universal salvation. It is a sense of sin, and not a sinful soul, that is lost. Soul is immortal, but sin is mortal. To lose the sense of sin we must first detect the claim of sin; hold it invalid, give it the lie, and then we get the victory, sin disappears, and its unreality is proven. So long as we indulge the presence or believe in

the power of sin, it sticks to us and has power over us. Again: To assume there is no reality in sin, and yet commit sin, is sin itself, that clings fast to iniquity. The Publican's wail won his humble desire, while the Pharisee's self-righteousness crucified Jesus.

Do Christian Scientists believe that evil exists? We answer, Yes and No! Yes, inasmuch as we do know that evil, as a false claim, false entity, and utter falsity, does exist in thought; and No, as something that enjoys, suffers, or is *real.* Our only departure from ecclesiasticism on this subject is, that our faith takes hold of the fact that evil cannot be made so real as to frighten us and so master us, or to make us love it and so hinder our way to holiness. We regard evil as a lie, an illusion, therefore as unreal as a mirage that misleads the traveller on his way home.

It is self-evident that error is not Truth; then it follows that it is untrue; and if untrue, unreal; and if unreal, to conceive of error as either right or real is sin in itself. To be delivered from believing in what is unreal, from fearing it, following it, or loving it, one must watch and pray that he enter not into temptation — even as one guards his door against the approach of thieves. Wrong is thought before it is acted; you must control it in the first instance, or it will control you in the second. To overcome all wrong, it must become unreal to us: and it is good to know that wrong has no divine authority; therefore man is its master. I rejoice in the scientific apprehension of this grand verity.

The evil-doer receives no encouragement from my

declaration that evil is unreal, when I declare that he must awake from his belief in this awful unreality, repent and forsake it, in order to understand and demonstrate its unreality. Error uncondemned is not nullified. We must condemn the claim of error in every phase in order to prove it false, therefore unreal.

The Christian Scientist has enlisted to lessen sin, disease, and death, and he overcomes them through Christ, Truth, teaching him that they cannot overcome us. The resistance to Christian Science weakens in proportion as one understands it and demonstrates the Science of Christianity.

A sinner ought not to be at ease, or he would never quit sinning. The most deplorable sight is to contemplate the infinite blessings that divine Love bestows on mortals, and their ingratitude and hate, filling up the measure of wickedness against all light. I can conceive of little short of the old orthodox hell to waken such a one from his deluded sense; for all sin is a deluded sense, and dis-ease in sin is better than ease. Some mortals may even need to hear the following thunderbolt of Jonathan Edwards: —

"It is nothing but God's mere pleasure that keeps you from being this moment swallowed up in everlasting destruction. He is of purer eyes than to bear to have you in His sight. There is no other reason to be given why you have not gone to hell since you have sat here in the house of God, provoking His pure eyes by your sinful, wicked manner of attending His solemn worship. Yea, there is nothing else that is to be given as a reason why you do

not at this moment drop down into hell, but that God's hand has held you up."

Future Punishment of Sin

My views of a future and eternal punishment take in a poignant present sense of sin and its suffering, punishing itself here and hereafter till the sin is destroyed. St. John's types of sin scarcely equal the modern nondescripts, whereby the demon of this world, its lusts, falsities, envy, and hate, supply sacrilegious gossip with the verbiage of hades. But hatred gone mad becomes imbecile — outdoes itself and commits suicide. Then let the dead bury its dead, and surviving defamers share our pity.

In the Greek *devil* is named *serpent — liar — the god of this world;* and St. Paul defines this world's god as dishonesty, craftiness, handling the word of God deceitfully. The original text defines *devil* as *accuser, calumniator;* therefore, according to Holy Writ these qualities are objectionable, and ought not to proceed from the individual, the pulpit, or the press. The Scriptures once refer to an evil spirit as *dumb,* but in its origin evil was loquacious, and was supposed to outtalk Truth and to carry a most vital point. Alas! if now it is permitted license, under sanction of the gown, to handle with garrulity age and Christianity! Shall it be said of this century that its greatest discoverer is a woman to whom men go to mock, and go away to pray? Shall the hope for our race commence with one truth told and one hundred falsehoods told about it?

The present self-inflicted sufferings of mortals from sin, disease, and death should suffice so to awaken the sufferer from the mortal sense of sin and mind in matter as to cause him to return to the Father's house penitent and saved; yea, quickly to return to divine Love, the author and finisher of our faith, who so loves even the repentant prodigal — departed from his better self and struggling to return — as to meet the sad sinner on his way and to welcome him home.

Medicine

Had not my first demonstrations of Christian Science or metaphysical healing exceeded that of other methods, they would not have arrested public attention and started the great Cause that to-day commands the respect of our best thinkers. It was that I healed the deaf, the blind, the dumb, the lame, the last stages of consumption, pneumonia, etc., and restored the patients in from one to three interviews, that started the inquiry, What is it? And when the public sentiment would allow it, and I had overcome a difficult stage of the work, I would put patients into the hands of my students and retire from the comparative ease of healing to the next more difficult stage of action for our Cause.

From my medical practice I had learned that the dynamics of medicine is Mind. In the highest attenuations of homœopathy the drug is utterly expelled, hence it must be mind that controls the effect; and this attenuation in some cases healed where the allopathic doses would not.

When the "mother tincture" of one grain of the drug was attenuated one thousand degrees less than in the beginning, that was my favorite dose.

The weak criticisms and woeful warnings concerning Christian Science healing are less now than were the sneers forty years ago at the medicine of homœopathy; and the medicine of Mind is more honored and respected to-day than the old-time medicine of matter. Those who laugh at or pray against transcendentalism and the Christian Scientist's religion or his medicine, should know the danger of questioning Christ Jesus' healing, who administered no remedy apart from Mind, and taught his disciples none other. Christian Science seems transcendental because the substance of Truth transcends the evidence of the five personal senses, and is discerned only through divine Science.

If God created drugs for medical use, Jesus and his disciples would have used them and named them for that purpose, for he came to do "the will of the Father." The doctor who teaches that a human hypothesis is above a demonstration of healing, yea, above the grandeur of our great master Metaphysician's precept and example, and that of his followers in the early centuries, should read this Scripture: "The fool hath said in his heart, There is no God."

The divine Life, Truth, Love — whom men call God — is the Christian Scientists' healer; and if God destroys the popular triad — sin, sickness, and death — remember it is He who does it and so proves their nullity.

Christians and clergymen pray for sinners; they believe

that God answers their prayers, and that prayer is a divinely appointed means of grace and salvation. They believe that divine power, besought, is given to them in times of trouble, and that He worketh with them to save sinners. I love this doctrine, for I know that prayer brings the seeker into closer proximity with divine Love, and thus he finds what he seeks, the power of God to heal and to save. Jesus said, "Ask, and ye shall receive;" and if not immediately, continue to ask, and because of your often coming it shall be given unto you; and he illustrated his saying by a parable.

The notion that mixing material and spiritual means, either in medicine or in religion, is wise or efficient, is proven false. That animal natures give force to character is egregious nonsense — a flat departure from Jesus' practice and proof. Let us remember that the great Metaphysician healed the sick, raised the dead, and commanded even the winds and waves, which obeyed him through spiritual ascendency alone.

Mental Malpractice

From ordinary mental practice to Christian Science is a long ascent, but to go from the use of inanimate drugs to any susceptible misuse of the human mind, such as mesmerism, hypnotism, and the like, is to subject mankind unwarned and undefended to the unbridled individual human will. The currents of God flow through no such channels.

The whole world needs to know that the milder forms

of animal magnetism and hypnotism are yielding to its aggressive features. We have no moral right and no authority in Christian Science for influencing the thoughts of others, except it be to serve God and benefit mankind. Man is properly self-governed, and he should be guided by no other mind than Truth, the divine Mind. Christian Science gives neither moral right nor might to harm either man or beast. The Christian Scientist is alone with his own being and with the reality of things. The mental malpractitioner is not, cannot be, a Christian Scientist; he is disloyal to God and man; he has every opportunity to mislead the human mind, and he uses it. People may listen complacently to the suggestion of the inaudible falsehood, not knowing what is hurting them or that they are hurt. This mental bane could not bewilder, darken, or misguide consciousness, physically, morally, or spiritually, if the individual knew what was at work and his power over it.

This unseen evil is the sin of sins; it is never forgiven. Even the agony and death that it must sooner or later cause the perpetrator, cannot blot out its effects on himself till he suffers up to its extinction and stops practising it. The crimes committed under this new-old *régime* of necromancy or diabolism are not easily reckoned. At present its mystery protects it, but its hidden modus and flagrance will finally be known, and the laws of our land will handle its thefts, adulteries, and murders, and will pass sentence on the darkest and deepest of human crimes.

Christian Scientists are not hypnotists, they are not

mortal mind-curists, nor faith-curists; they have faith, but they have Science, understanding, and works as well. They are not the *addenda*, the *et ceteras*, or new editions of old errors; but they are what they are, namely, students of a demonstrable Science leading the ages.

Questionable Metaphysics

In an article published in the *New York Journal*, Rev. —— writes: "To the famous Bishop Berkeley of the Church of England may be traced many of the ideas about the spiritual world which are now taught in Christian Science."

This clergyman gives it as his opinion that Christian Science will be improved in its teaching and authorship after Mrs. Eddy has gone. I am sorry for my critic, who reckons hopefully on the death of an individual who loves God and man; such foreseeing is not foreknowing, and exhibits a startling ignorance of Christian Science, and a manifest unfitness to criticise it or to compare its literature. He begins his calculation erroneously; for Life is the Principle of Christian Science and of its results. Death is neither the predicate nor postulate of Truth, and Christ came not to bring death but life into the world. Does this critic know of a better way than Christ's whereby to benefit the race? My faith assures me that God knows more than any man on this subject, for did He not know all things and results I should not have known Christian Science, or felt the incipient touch of divine Love which inspired it.

That God is good, that Truth is true, and Science is Science, who can doubt; and whosoever demonstrates the truth of these propositions is to some extent a Christian Scientist. Is Science material? No! It is the Mind of God — and God is Spirit. Is Truth material? No! Therefore I do not try to mix matter and Spirit, since Science does not and they will not mix. I am a spiritual homœopathist in that I do not believe in such a compound. Truth and Truth is not a compound; Spirit and Spirit is not: but Truth and error, Spirit and matter, are compounds and opposites; so if one is true, the other is false. If Truth is true, its opposite, error, is not; and if Spirit is true and infinite, it hath no opposite; therefore matter cannot be a reality.

I begin at the feet of Christ and with the numeration table of Christian Science. But I do not say that one added to one is three, or one and a half, nor say this to accommodate popular opinion as to the Science of Christianity. I adhere to my text, that one and one are two all the way up to the infinite calculus of the infinite God. The numeration table of Christian Science, its divine Principle and rules, are before the people, and the different religious sects and the differing schools of medicine are discussing them as if they understood its Principle and rules before they have learned its numeration table, and insist that the public receive their sense of the Science, or that it receive no sense whatever of it.

Again: Even the numeration table of Christian Science is not taught correctly by those who have departed from its absolute simple statement as to Spirit and matter, and

that one and two are neither more nor less than three; and losing the numeration table and the logic of Christian Science, they have little left that the sects and faculties can grapple. If Christian Scientists only would admit that God is Spirit and infinite, yet that God has an opposite and that the infinite is not all; that God is good and infinite, yet that evil exists and is real, — thence it would follow that evil must either exist in good, or exist outside of the *infinite*, — they would be in peace with the schools.

This departure, however, from the scientific statement, the divine Principle, rule, or demonstration of Christian Science, results as would a change of the denominations of mathematics; and you cannot demonstrate Christian Science except on its fixed Principle and given rule, according to the Master's teaching and proof. He was ultra; he was a reformer; he laid the axe at the root of all error, amalgamation, and compounds. He used no material medicine, nor recommended it, and taught his disciples and followers to do likewise; therefore he demonstrated his power over matter, sin, disease, and death, as no other person has ever demonstrated it.

Bishop Berkeley published a book in 1710 entitled "Treatise Concerning the Principle of Human Knowledge." Its object was to deny, on received principles of philosophy, the reality of an external material world. In later publications he declared physical substance to be "only the constant relation between phenomena connected by association and conjoined by the operations of the universal mind, nature being nothing more than conscious

experience. Matter apart from conscious mind is an impossible and unreal concept." He denies the existence of matter, and argues that matter is not *without* the mind, but within it, and that that which is generally called matter is only an impression produced by divine power on the mind by means of invariable rules styled the laws of nature. Here he makes God the cause of all the ills of mortals and the casualties of earth.

Again, while descanting on the virtues of tar-water, he writes: "I esteem my having taken this medicine the greatest of all temporal blessings, and am convinced that under Providence I owe my life to it." Making matter more potent than Mind, when the storms of disease beat against Bishop Berkeley's metaphysics and personality he fell, and great was the fall — from divine metaphysics to tar-water!

Christian Science is more than two hundred years old. It dates beyond Socrates, Leibnitz, Berkeley, Darwin, or Huxley. It is as old as God, although its earthly advent is called the Christian era.

I had not read one line of Berkeley's writings when I published my work Science and Health, the Christian Science textbook.

In contradistinction to his views I found it necessary to follow Jesus' teachings, and none other, in order to demonstrate the divine Science of Christianity — the metaphysics of Christ — healing all manner of diseases. Philosophy, *materia medica*, and scholastic theology were inadequate to prove the doctrine of Jesus, and I relinquished the form to attain the spirit or mystery of

godliness. Hence the mysticism, so called, of my writings becomes clear to the godly.

Building on the rock of Christ's teachings, we have a superstructure eternal in the heavens, omnipotent on earth, encompassing time and eternity. The stone which the builders reject is apt to be the cross, which they reject and whereby is won the crown and the head of the corner.

A knowledge of philosophy and of medicine, the scholasticism of a bishop, and the metaphysics (so called) which mix matter and mind, — certain individuals call aids to divine metaphysics, and regret their lack in my books, which because of their more spiritual import heal the sick! No Christly axioms, practices, or parables are alluded to or required in such metaphysics, and the demonstration of matter minus, and God all, ends in some specious folly.

The great Metaphysician, Christ Jesus, denounced all such gilded sepulchres of his time and of all time. He never recommended drugs, he never used them. What, then, is our authority in Christianity for metaphysics based on materialism? He demonstrated what he taught. Had he taught the power of Spirit, and along with this the power of matter, he would have been as contradictory as the blending of good and evil, and the latter superior, which Satan demanded in the beginning, and which has since been avowed to be as real, and matter as useful, as the infinite God, — good, — which, if indeed Spirit and infinite, excludes evil and matter. Jesus likened such self-contradictions to a kingdom divided against itself, that cannot stand.

The unity and consistency of Jesus' theory and practice give my tired sense of false philosophy and material theology rest. The great teacher, preacher, and demonstrator of Christianity is the Master, who founded his system of metaphysics only on Christ, Truth, and supported it by his words and deeds.

The five personal senses can have only a finite sense of the infinite: therefore the metaphysician is sensual that combines matter with Spirit. In one sentence he declaims against matter, in the next he endows it with a life-giving quality not to be found in God! and turns away from Christ's purely spiritual means to the schools and matter for help in times of need.

I have passed through deep waters to preserve Christ's vesture unrent; then, when land is reached and the world aroused, shall the word popularity be pinned to the seamless robe, and they cast lots for it? God forbid! Let it be left to such as see God — to the pure in spirit, and the meek that inherit the earth; left to them of a sound faith and charity, the greatest of which is charity — spiritual love. St. Paul said: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Before leaving this subject of the old metaphysicians, allow me to add I have read little of their writings. I was not drawn to them by a native or an acquired taste for what was problematic and self-contradictory. What I have given to the world on the subject of metaphysical healing or Christian Science is the result of my own ob-

servation, experience, and final discovery, quite independent of all other authors except the Bible.

My critic also writes: "The best contributions that have been made to the literature of Christian Science have been by Mrs. Eddy's followers. I look to see some St. Paul arise among the Christian Scientists who will interpret their ideas and principles more clearly, and apply them more rationally to human needs."

My works are the first ever published on Christian Science, and nothing has since appeared that is correct on this subject the basis whereof cannot be traced to some of those works. The application of Christian Science is healing and reforming mankind. If any one as yet has healed hopeless cases, such as I have in one to three interviews with the patients, I shall rejoice in being informed thereof. Or if a modern St. Paul could start thirty years ago without a Christian Scientist on earth, and in this interval number one million, and an equal number of sick healed, also sinners reformed and the habits and appetites of mankind corrected, why was it not done? God is no respecter of persons.

I have put less of my own personality into Christian Science than others do in proportion, as I have taken out of its metaphysics all matter and left Christian Science as it is, purely spiritual, Christlike — the Mind of God and not of man — born of the Spirit and not matter. Professor Agassiz said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they had always believed it." Having

passed through the first two stages, Christian Science must be approaching the last stage of the great naturalist's prophecy.

It is only by praying, watching, and working for the kingdom of heaven within us and upon earth, that we enter the strait and narrow way, whereof our Master said, "and few there be that find it."

Of the ancient writers since the first century of the Christian era perhaps none lived a more devout Christian life up to his highest understanding than St. Augustine. Some of his writings have been translated into almost every Christian tongue, and are classed with the choicest memorials of devotion both in Catholic and Protestant oratories.

Sacred history shows that those who have followed exclusively Christ's teaching, have been scourged in the synagogues and persecuted from city to city. But this is no cause for not following it; and my only apology for trying to follow it is that I love Christ more than all the world, and my demonstration of Christian Science in healing has proven to me beyond a doubt that Christ, Truth, is indeed the way of salvation from all that worketh or maketh a lie. As Jesus said: "It is enough for the disciple that he be as his master." It is well to know that even Christ Jesus, who was not popular among the worldlings in his age, is not popular with them in this age; hence the inference that he who would be popular if he could, is not a student of Christ Jesus.

After a hard and successful career reformers usually are handsomely provided for. Has the thought come to

Christian Scientists, Have we housed, fed, clothed, or visited a reformer for that purpose? Have we looked after or even known of his sore necessities? Gifts he needs not. God has provided the means for him while he was providing ways and means for others. But mortals in the advancing stages of their careers need the watchful and tender care of those who want to help them. The aged reformer should not be left to the mercy of those who are not glad to sacrifice for him even as he has sacrificed for others all the best of his earthly years.

I say this not because reformers are not loved, but because well-meaning people sometimes are inapt or selfish in showing their love. They are like children that go out from the parents who nurtured them, toiled for them, and enabled them to be grand coworkers for mankind, children who forget their parents' increasing years and needs, and whenever they return to the old home go not to help mother but to recruit themselves. Or, if they attempt to help their parents, and adverse winds are blowing, this is no excuse for waiting till the wind shifts. They should remember that mother worked and won for them by facing the winds. All honor and success to those who honor their father and mother. The individual who loves most, does most, and sacrifices most for the reformer, is the individual who soonest will walk in his footsteps.

To aid my students in starting under a tithe of my own difficulties, I allowed them for several years fifty cents on every book of mine that they sold. "With this percentage," students wrote me, "quite quickly we have regained our tuition for the college course."

Christian Scientists are persecuted even as all other religious denominations have been, since ever the primitive Christians, "of whom the world was not worthy." We err in thinking the object of vital Christianity is only the bequeathing of itself to the coming centuries. The successive utterances of reformers are essential to its propagation. The magnitude of its meaning forbids headlong haste, and the consciousness which is most imbued struggles to articulate itself.

Christian Scientists are practically non-resistants; they are too occupied with doing good, observing the Golden Rule, to retaliate or to seek redress; they are not quacks, giving birth to nothing and death to all, — but they are leaders of a reform in religion and in medicine, and they have no craft that is in danger.

Even religion and therapeutics need regenerating. Philanthropists, and the higher class of critics in theology and *materia medica*, recognize that Christian Science kindles the inner genial life of a man, destroying all lower considerations. No man or woman is roused to the establishment of a new-old religion by the hope of ease, pleasure, or recompense, or by the stress of the appetites and passions. And no emperor is obeyed like the man "clouting his own cloak" — working alone with God, yea, like the clear, far-seeing vision, the calm courage, and the great heart of the unselfed Christian hero.

I counsel Christian Scientists under all circumstances to obey the Golden Rule, and to adopt Pope's axiom: "An honest, sensible, and well-bred man will not insult me, and no other can." The sensualist and world-wor-

shipper are always stung by a clear elucidation of truth, of right, and of wrong.

The only opposing element that sects or professions can encounter in Christian Science is Truth opposed to all error, specific or universal. This opposition springs from the very nature of Truth, being neither personal nor human, but divine. Every true Christian in the near future will learn and love the truths of Christian Science that now seem troublesome. Jesus said, "I came not to send peace but a sword."

Has God entrusted me with a message to mankind? — then I cannot choose but obey. After a long acquaintance with the communicants of my large church, they regard me with no vague, fruitless, inquiring wonder. I can use the power that God gives me in no way except in the interest of the individual and the community. To this verity every member of my church would bear loving testimony.

My Childhood's Church Home

Among the list of blessings infinite I count these dear: Devout orthodox parents; my early culture in the Congregational Church; the daily Bible reading and family prayer; my cradle hymn and the Lord's Prayer, repeated at night; my early association with distinguished Christian clergymen, who held fast to whatever is good, used faithfully God's Word, and yielded up graciously what He took away. It was my fair fortune to be often taught by some grand old divines, among whom were the Rev.

Abraham Burnham of Pembroke, N. H., Rev. Nathaniel Bouton, D. D., of Concord, N. H., Congregationalists; Rev. Mr. Boswell, of Bow, N. H., Baptist; Rev. Enoch Corser, and Rev. Corban Curtice, Congregationalists; and Father Hinds, Methodist Elder. I became early a child of the Church, an eager lover and student of vital Christianity. Why I loved Christians of the old sort was I could not help loving them. Full of charity and good works, busy about their Master's business, they had no time or desire to defame their fellow-men. God seemed to shield the whole world in their hearts, and they were willing to renounce all for Him. When infidels assailed them, however, the courage of their convictions was seen. They were heroes in the strife; they armed quickly, aimed deadly, and spared no denunciation. Their convictions were honest, and they lived them; and the sermons their lives preached caused me to love their doctrines.

The lives of those old-fashioned leaders of religion explain in a few words a good man. They fill the ecclesiastic measure, that to love God and keep His commandments is the whole duty of man. Such churchmen and the Bible, especially the First Commandment of the Decalogue, and Ninety-first Psalm, the Sermon on the Mount, and St. John's Revelation, educated my thought many years, yea, all the way up to its preparation for and reception of the Science of Christianity. I believe, if those venerable Christians were here to-day, their sanctified souls would take in the spirit and understanding of Christian Science through the flood-gates of Love; with them Love was the governing impulse of every action; their

piety was the all-important consideration of their being, the original beauty of holiness that to-day seems to be fading so sensibly from our sight.

To plant for eternity, the "accuser" or "calumniator" must not be admitted to the vineyard of our Lord, and the hand of love must sow the seed. Carlyle writes: "Quackery and dupery do abound in religion; above all, in the more advanced decaying stages of religion, they have fearfully abounded; but quackery was never the originating influence in such things; it was not the health and life of religion, but their disease, the sure precursor that they were about to die."

Christian Scientists first and last ask not to be judged on a doctrinal platform, a creed, or a diploma for scientific guessing. But they do ask to be allowed the rights of conscience and the protection of the constitutional laws of their land; they ask to be known by their works, to be judged (if at all) by their works. We admit that they do not kill people with poisonous drugs, with the lance, or with liquor, in order to heal them. Is it for not killing them thus, or is it for healing them through the might and majesty of divine power after the manner taught by Jesus, and which he enjoined his students to teach and practise, that they are maligned? The richest and most positive proof that a religion in this century is just what it was in the first centuries is that the same reviling it received then it receives now, and from the same motives which actuate one sect to persecute another in advance of it.

Christian Scientists are harmless citizens that do not kill people either by their practice or by preventing the

early employment of an M.D. Why? Because the effect of prayer, whereby Christendom saves sinners, is quite as salutary in the healing of all manner of diseases. The Bible is our authority for asserting this, in both cases. The interval that detains the patient from the attendance of an M.D., occupied in prayer and in spiritual obedience to Christ's mode and means of healing, cannot be fatal to the patient, and is proven to be more pathological than the M.D.'s material prescription. If this be not so, where shall we look for the standard of Christianity? Have we misread the evangelical precepts and the canonical writings of the Fathers, or must we have a new Bible and a new system of Christianity, originating not in God, but a creation of the schools — a material religion, proscriptive, intolerant, wantonly bereft of the Word of God.

Give us, dear God, again on earth the lost chord of Christ; solace us with the song of angels rejoicing with them that rejoice; that sweet charity which seeketh not her own but another's good, yea, which *knoweth no evil.*

Finally, brethren, wait patiently on God; return blessing for cursing; be not overcome of evil, but overcome evil with good; be steadfast, abide and abound in faith, understanding, and good works; study the Bible and the textbook of our denomination; obey strictly the laws that be, and follow your Leader only so far as she follows Christ. Godliness or Christianity is a human necessity: man cannot live without it; he has no intelligence, health, hope, nor happiness without godliness. In the words of the Hebrew writers: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In

all thy ways acknowledge Him, and He shall direct thy paths;" "and He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

The question oft presents itself, Are we willing to sacrifice self for the Cause of Christ, willing to bare our bosom to the blade and lay ourselves upon the altar? Christian Science appeals loudly to those asleep upon the hill-tops of Zion. It is a clarion call to the reign of righteousness, to the kingdom of heaven within us and on earth, and Love is the way alway.

O the Love divine that plucks us
From the human agony!
O the Master's glory won thus,
Doth it dawn on you and me?

And the bliss of blotted-out sin
And the working hitherto —
Shall we share it — do we walk in
Patient faith the way thereto?

MESSAGE

TO

THE FIRST CHURCH OF CHRIST SCIENTIST

OR

THE MOTHER CHURCH

BOSTON

JUNE 15, 1902

MESSAGE

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BY

MARY BAKER EDDY

PASTOR EMERITUS AND AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

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MESSAGE FOR 1902

THE OLD AND THE NEW COMMANDMENT

BELOVED brethren, another year of God's loving providence for His people in times of persecution has marked the history of Christian Science. With no special effort to achieve this result, our church communicants constantly increase in number, unity, steadfastness. Two thousand seven hundred and eighty-four members have been added to our church during the year ending June, 1902, making total twenty-four thousand two hundred and seventy-eight members; while our branch churches are multiplying everywhere and blossoming as the rose. Evil, though combined in formidable conspiracy, is made to glorify God. The Scripture declares, "The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

Whatever seems calculated to displace or discredit the ordinary systems of religious beliefs and opinions wrestling only with material observation, has always met with opposition and detraction; this ought not so to be, for a system that honors God and benefits mankind should be welcomed and sustained. While Christian Science, engaging the attention of philosopher and sage, is circling

the globe, only the earnest, honest investigator sees through the mist of mortal strife this daystar, and whither it guides.

To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart, — this is the sanity and perfection of living, and my human ideal. The Science of man and the universe, in contradistinction to all error, is on the way, and Truth makes haste to meet and to welcome it. It is purifying all peoples, religions, ethics, and learning, and making the children our teachers.

Within the last decade religion in the United States has passed from stern Protestantism to doubtful liberalism. God speed the right! The wise builders will build on the stone at the head of the corner; and so Christian Science, the little leaven hid in three measures of meal, — ethics, medicine, and religion, — is rapidly fermenting, and enlightening the world with the glory of untrammelled truth. The present modifications in ecclesiasticism are an outcome of progress; dogmatism, relegated to the past, gives place to a more spiritual manifestation, wherein Christ is Alpha and Omega. It was an inherent characteristic of my nature, a kind of birthmark, to love the Church; and the Church once loved me. Then why not remain friends, or at least agree to disagree, in love, — part fair foes. I never left the Church, either in heart or in doctrine; I but began where the Church left off. When the churches and I round the gospel of grace, in the circle of love, we shall meet again, never to part. I have always taught the student to overcome evil with good, used no

other means myself; and ten thousand loyal Christian Scientists to one disloyal, bear testimony to this fact.

The loosening cords of non-Christian religions in the Orient are apparent. It is cause for joy that among the educated classes Buddhism and Shintoism are said to be regarded now more as a philosophy than as a religion.

I rejoice that the President of the United States has put an end, at Charleston, to any lingering sense of the North's half-hostility to the South, thus reinstating the old national family pride and joy in the sisterhood of States.

Our nation's forward step was the inauguration of home rule in Cuba, — our military forces withdrawing, and leaving her in the enjoyment of self-government under improved laws. It is well that our government, in its brief occupation of that pearl of the ocean, has so improved her public school system that her dusky children are learning to read and write.

The world rejoices with our sister nation over the close of the conflict in South Africa; now, British and Boer may prosper in peace, wiser at the close than the beginning of war. The dazzling diadem of royalty will sit easier on the brow of good King Edward, — the muffled fear of death and triumph canker not his coronation, and woman's thoughts — the joy of the sainted Queen, and the lay of angels — hallow the ring of state.

It does not follow that power must mature into oppression; indeed, right is the only real potency; and the only true ambition is to serve God and to help the race. Envy is the atmosphere of hell. According to Holy Writ, the first lie and leap into perdition began with "Believe in

me." Competition in commerce, deceit in councils, dishonor in nations, dishonesty in trusts, begin with "Who shall be greatest?" I again repeat, Follow your Leader, only so far as she follows Christ.

I cordially congratulate our Board of Lectureship, and Publication Committee, on their adequacy and correct analysis of Christian Science. Let us all pray at this Communion season for more grace, a more fulfilled life and spiritual understanding, bringing music to the ear, rapture to the heart — a fathomless peace between Soul and sense — and that our works be as worthy as our words.

My subject to-day embraces the First Commandment in the Hebrew Decalogue, and the new commandment in the gospel of peace, both ringing like soft vesper chimes adown the corridors of time, and echoing and reechoing through the measureless rounds of eternity.

God as Love

The First Commandment, "Thou shalt have no other gods before me," is a law never to be abrogated — a divine statute for yesterday, and to-day, and forever. I shall briefly consider these two commandments in a few of their infinite meanings, applicable to all periods — past, present, and future.

Alternately transported and alarmed by abstruse problems of Scripture, we are liable to turn from them as impractical, or beyond the ken of mortals, — and past finding out. Our thoughts of the Bible utter our lives.

As silent night foretells the dawn and din of morn; as the dulness of to-day prophesies renewed energy for to-morrow, — so the pagan philosophies and tribal religions of yesterday but foreshadowed the spiritual dawn of the twentieth century — religion parting with its materiality.

Christian Science stills all distress over doubtful interpretations of the Bible; it lights the fires of the Holy Ghost, and floods the world with the baptism of Jesus. It is this ethereal flame, this almost unconceived light of *divine Love*, that heaven husbands in the First Commandment.

For man to be thoroughly subordinated to this commandment, God must be intelligently considered and understood. The ever-recurring human question and wonder, What is God? can never be answered satisfactorily by human hypotheses or philosophy. Divine metaphysics and St. John have answered this great question forever in these words: "God is Love." This absolute definition of Deity is the theme for time and for eternity; it is iterated in the law of God, reiterated in the gospel of Christ, voiced in the thunder of Sinai, and breathed in the Sermon on the Mount. Hence our Master's saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

Since God is Love, and infinite, why should mortals conceive of a law, propound a question, formulate a doctrine, or speculate on the existence of anything which is an antipode of *infinite* Love and the manifestation thereof? The sacred command, "Thou shalt have no other gods before me," silences all questions on this subject, and for-

ever forbids the thought of any other reality, since it is impossible to have aught unlike the infinite.

The knowledge of life, substance, or law, apart or other than God — good — is forbidden. The curse of Love and Truth was pronounced upon a lie, upon false knowledge, the fruits of the flesh not Spirit. Since knowledge of evil, of something besides God, good, brought death into the world on the basis of a lie, Love and Truth destroy this knowledge, — and Christ, Truth, demonstrated and continues to demonstrate this grand verity, saving the sinner and healing the sick. Jesus said a lie fathers itself, thereby showing that God made neither evil nor its consequences. Here all human woe is seen to obtain in a false claim, an untrue consciousness, an impossible creation, yea, something that is not of God. The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being, fulfils the law in righteousness, and consummates the First Commandment, "Thou shalt have no other gods before me." All Christian faith, hope, and prayer, all devout desire, virtually petition, Make me the image and likeness of divine Love.

Through Christ, Truth, divine metaphysics points the way, demonstrates heaven here, — the struggle over, and victory on the side of Truth. In the degree that man becomes spiritually minded he becomes Godlike. St. Paul writes: "For to be carnally minded is death; but to be spiritually minded is life and peace." Divine Science fulfils the law and the gospel, wherein God is infinite Love, including nothing unlovely, producing nothing unlike

Himself, the true nature of Love intact and eternal. Divine metaphysics concedes no origin or causation apart from God. It accords all to God, Spirit, and His infinite manifestations of love — man and the universe.

In the first chapter of Genesis, matter, sin, disease, and death enter not into the category of creation or consciousness. Minus this spiritual understanding of Scripture, of God and His creation, neither philosophy, nature, nor grace can give man the true idea of God — divine Love — sufficiently to fulfil the First Commandment.

The Latin *omni*, which signifies *all*, used as an English prefix to the words *potence*, *presence*, *science*, signifies all-power, all-presence, all-science. Use these words to define God, and nothing is left to consciousness but Love, without beginning and without end, even the forever *I AM*, and All, than which there is naught else. Thus we have Scriptural authority for divine metaphysics — spiritual man and the universe coexistent with God. No other logical conclusion can be drawn from the premises, and no other scientific proposition can be Christianly entertained.

Love One Another

Here we proceed to another Scriptural passage which serves to confirm Christian Science. Christ Jesus saith, "A new commandment I give unto you, That ye love one another; as I have loved you." It is obvious that he called his disciples' special attention to his *new commandment*. And wherefore? Because it emphasizes the

apostle's declaration, "God is Love," — it elucidates Christianity, illustrates God, and man as His likeness, and commands man to love as Jesus loved.

The law and the gospel concur, and both will be fulfilled. Is it necessary to say that the likeness of God, Spirit, is spiritual, and the likeness of Love is loving? When loving, we learn that "God is Love;" mortals hating, or unloving, are neither Christians nor Scientists. The new commandment of Christ Jesus shows what true spirituality is, and its harmonious effects on the sick and the sinner. No person can heal or reform mankind unless he is actuated by love and good will towards men. The coincidence between the law and the gospel, between the old and the new commandment, confirms the fact that God and Love are *one*. The spiritually minded are inspired with tenderness, Truth, and Love. The life of Christ Jesus, his words and his deeds, demonstrate Love. We have no evidence of being Christian Scientists except we possess this inspiration, and its power to heal and to save. The energy that saves sinners and heals the sick is divine: and Love is the Principle thereof. Scientific Christianity works out the rule of spiritual love; it makes man *active*, it prompts perpetual goodness, for the ego, or I, goes to the Father, whereby man *is* Godlike. Love, purity, meekness, coexist in divine Science. Lust, hatred, revenge, coincide in material sense. Christ Jesus reckoned man in Science, having the kingdom of heaven within him. He spake of man not as the offspring of Adam, a departure from God, or His lost likeness, but as God's child. Spiritual love makes man conscious that God is his Father, and the con-

sciousness of God as Love gives man power with untold furtherance. Then God becomes to him the All-presence — quenching sin; the All-power — giving life, health, holiness; the All-science — all law and gospel.

Jesus commanded, "Follow me; and let the dead bury their dead;" in other words, Let the world, popularity, pride, and ease concern you less, and *love thou.* When the full significance of this saying is understood, we shall have better practitioners, and Truth will arise in human thought with healing in its wings, regenerating mankind and fulfilling the apostle's saying: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Loving chords set discords in harmony. Every condition implied by the great Master, every promise fulfilled, was loving and spiritual, urging a state of consciousness that leaves the minor tones of so-called material life and abides in Christlikeness.

The unity of God and man is not the dream of a heated brain; it is the spirit of the healing Christ, that dwelt forever in the bosom of the Father, and should abide forever in man. When first I heard the life-giving sound thereof, and knew not whence it came nor whither it tended, it was the proof of its divine origin, and healing power, that opened my closed eyes.

Did the age's thinkers laugh long over Morse's discovery of telegraphy? Did they quarrel long with the inventor of a steam engine? Is it cause for bitter comment and personal abuse that an individual has met the need of mankind with some new-old truth that counteracts ignorance and superstition? Whatever enlarges man's

facilities for knowing and doing good, and subjugates matter, has a fight with the flesh. Utilizing the capacities of the human mind uncovers new ideas, unfolds spiritual forces, the divine energies, and their power over matter, molecule, space, time, mortality; and mortals cry out, "Art thou come hither to torment us before the time?" then dispute the facts, call them false or in advance of the time, and reiterate, Let me alone. Hence the footprints of a reformer are stained with blood. Rev. Hugh Black writes truly: "The birthplace of civilization is not Athens, but Calvary."

When the human mind is advancing above itself towards the Divine, it is subjugating the body, subduing matter, taking steps outward and upwards. This upward tendency of humanity will finally gain the scope of Jacob's vision, and rise from sense to Soul, from earth to heaven.

Religions in general admit that man becomes finally spiritual. If such is man's ultimate, his predicate tending thereto is correct, and inevitably spiritual. Wherefore, then, smite the reformer who finds the more spiritual way, shortens the distance, discharges burdensome baggage, and increases the speed of mortals' transit from matter to Spirit — yea, from sin to holiness? This is indeed our sole proof that Christ, Truth, is the way. The old and recurring martyrdom of God's best witnesses is the infirmity of evil, the *modus operandi* of human error, carnality, opposition to God and His power in man. Persecuting a reformer is like sentencing a man for communicating with foreign nations in other ways than by walking every step over the land route, and swimming the

ocean with a letter in his hand to leave on a foreign shore. Our heavenly Father never destined mortals who seek for a better country to wander on the shores of time disappointed travellers, tossed to and fro by adverse circumstances, inevitably subject to sin, disease, and death. Divine Love waits and pleads to save mankind — and awaits with warrant and welcome, grace and glory, the earth-weary and heavy-laden who find and point the path to heaven.

Envy or abuse of him who, having a new idea or a more spiritual understanding of God, hastens to help on his fellow-mortals, is neither Christian nor Science. If a postal service, a steam engine, a submarine cable, a wireless telegraph, each in turn has helped mankind, how much more is accomplished when the race is helped onward by a new-old message from God, even the knowledge of salvation from sin, disease, and death.

The world's wickedness gave our glorified Master a bitter cup — which he drank, giving thanks, then gave it to his followers to drink. Therefore it is thine, advancing Christian, and this is thy Lord's benediction upon it: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Of old the Jews put to death the Galilean Prophet, the best Christian on earth, for the truths he said and did: while to-day Jew and Christian can unite in doctrine and in practice on the very basis of his words and works. The Jew

believes that the Messiah or the Christ has not yet come; the Christian believes that Christ is come and is God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the whole question on the basis that Christ is the Messiah, the true spiritual idea, and this ideal of God is *now* and *forever*, *here* and *everywhere*. The Jew who believes in the First Commandment is a monotheist, he has one omnipresent God: thus the Jew unites with the Christian idea that God is come, and is ever present. The Christian who believes in the First Commandment is a monotheist: thus he virtually unites with the Jew's belief in one God, and that Jesus Christ is not God, as he himself declared, but is the Son of God. This declaration of Christ, understood, conflicts not at all with another of his sayings: "I and my Father are one,"—that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: "For in Him we live, and move, and have our being."

Here allow me to interpolate some matters of business that ordinarily find no place in my Message. It is a privilege to acquaint communicants with the financial transactions of this church, so far as I know them, and especially before making another united effort to purchase more land and enlarge our church edifice so as to seat the large number who annually favor us with their presence on Communion Sunday.

When founding the institutions and early movements of the Cause of Christian Science, I furnished the money from

my own private earnings to meet the expenses involved. In this endeavor self was forgotten, peace sacrificed, Christ and our Cause my only incentives, and each success incurred a sharper fire from enmity.

During the last seven years I have transferred to The Mother Church, of my personal property and funds, to the value of about one hundred and twenty thousand dollars; and the net profits from the business of The Christian Science Publishing Society (which was a part of this transfer) yield this church a liberal income. I receive no personal benefit therefrom except the privilege of publishing my books in their publishing house, and desire none other.

The land on which to build The First Church of Christ, Scientist, in Boston, had been negotiated for, and about one half the price paid, when a loss of funds occurred, and I came to the rescue, purchased the mortgage on the lot corner of Falmouth and Caledonia (now Norway) Streets; paying for it the sum of $4,963.50 and interest, through my legal counsel. After the mortgage had expired and the note therewith became due, legal proceedings were instituted by my counsel advertising the property in the Boston newspapers, and giving opportunity for those who had previously negotiated for the property to redeem the land by paying the amount due on the mortgage. But no one offering the price I had paid for it, nor to take the property off my hands, the mortgage was foreclosed, and the land legally conveyed to me, by my counsel. This land, now valued at twenty thousand dollars, I afterwards gave to my church through trustees, who were to be known as "The Christian Science Board of Directors." A copy of this deed is pub-

lished in our Church Manual. About five thousand dollars had been paid on the land when I redeemed it. The only interest I retain in this property is to save it for my church. I can neither rent, mortgage, nor sell this church edifice nor the land whereon it stands.

I suggest as a motto for every Christian Scientist, — a living and life-giving spiritual shield against the powers of darkness, —

> "Great not like Cæsar, stained with blood,
> But only great as I am good."

The only genuine success possible for any Christian — and the only success I have ever achieved — has been accomplished on this solid basis. The remarkable growth and prosperity of Christian Science are its legitimate fruit. A successful end could never have been compassed on any other foundation, — with truths so counter to the common convictions of mankind to present to the world. From the beginning of the great battle every forward step has been met (not by mankind, but by a kind of men) with mockery, envy, rivalry, and falsehood — as achievement after achievement has been blazoned on the forefront of the world and recorded in heaven. The popular philosophies and religions have afforded me neither favor nor protection in the great struggle. Therefore, I ask: What has shielded and prospered preeminently our great Cause, but the outstretched arm of infinite Love? This pregnant question, answered frankly and honestly, should forever silence all private criticisms, all unjust public aspersions, and afford an open field and fair play.

In the eighties, anonymous letters mailed to me contained threats to blow up the hall where I preached; yet I never lost my faith in God, and neither informed the police of these letters nor sought the protection of the laws of my country. I leaned on God, and was safe.

Healing all manner of diseases without charge, keeping a free institute, rooming and boarding indigent students that I taught "without money and without price," I struggled on through many years; and while dependent on the income from the sale of Science and Health, my publisher paid me not one dollar of royalty on its first edition. Those were days wherein the connection between justice and being approached the mythical. Before entering upon my great life-work, my income from literary sources was ample, until, declining dictation as to what I should write, I became poor for Christ's sake. My husband, Colonel Glover, of Charleston, South Carolina, was considered wealthy, but much of his property was in slaves, and I declined to sell them at his decease in 1844, for I could never believe that a human being was my property.

Six weeks I waited on God to suggest a name for the book I had been writing. Its title, Science and Health, came to me in the silence of night, when the steadfast stars watched over the world, — when slumber had fled, — and I rose and recorded the hallowed suggestion. The following day I showed it to my literary friends, who advised me to drop both the book and the title. To this, however, I gave no heed, feeling sure that God had led me to write that book, and had whispered that name to my waiting hope and prayer. It was to me the "still, small voice" that came to

Elijah after the earthquake and the fire. Six months thereafter Miss Dorcas Rawson of Lynn brought to me Wyclif's translation of the New Testament, and pointed out that identical phrase, "Science and Health," which is rendered in the Authorized Version "knowledge of salvation." This was my first inkling of Wyclif's use of that combination of words, or of their rendering. To-day I am the happy possessor of a copy of Wyclif, the invaluable gift of two Christian Scientists, — Mr. W. Nicholas Miller, K.C., and Mrs. F. L. Miller, of London, England.

Godlikeness

St. Paul writes: "Follow peace with all men, and holiness, without which no man shall see the Lord." To attain peace and holiness is to recognize the divine presence and allness. Jesus said: "I am the way." Kindle the watchfires of unselfed love, and they throw a light upon the uncomplaining agony in the life of our Lord; they open the enigmatical seals of the angel, standing in the sun, a glorified spiritual idea of the ever-present God — in whom there is no darkness, but all is light, and man's immortal being. The meek might, sublime patience, wonderful works, and opening not his mouth in self-defense against false witnesses, express the life of Godlikeness. Fasting, feasting, or penance, — merely outside forms of religion, — fail to elucidate Christianity: they reach not the heart nor renovate it; they never destroy one iota of hypocrisy, pride, self-will, envy, or hate. The mere form of godliness,

coupled with selfishness, worldliness, hatred, and lust, are knells tolling the burial of Christ.

Jesus said, "If ye love me, keep my commandments." He knew that obedience is the test of love; that one gladly obeys when obedience gives him happiness. Selfishly, or otherwise, all are ready to seek and obey what they love. When mortals learn to love aright; when they learn that man's highest happiness, that which has most of heaven in it, is in blessing others, and self-immolation — they will obey both the old and the new commandment, and receive the reward of obedience.

Many sleep who should keep themselves awake and waken the world. Earth's actors change earth's scenes; and the curtain of human life should be lifted on reality, on that which outweighs time; on duty done and life perfected, wherein joy is real and fadeless. Who of the world's lovers ever found her true? It is wise to be willing to wait on God, and to be wiser than serpents; to hate no man, to love one's enemies, and to square accounts with each passing hour. Then thy gain outlives the sun, for the sun shines but to show man the beauty of holiness and the wealth of love. Happiness consists in being and in doing good; only what God gives, and what we give ourselves and others through His tenure, confers happiness: conscious worth satisfies the hungry heart, and nothing else can. Consult thy every-day life; take its answer as to thy aims, motives, fondest purposes, and this oracle of years will put to flight all care for the world's soft flattery or its frown. Patience and resignation are the pillars of peace that, like the sun beneath the horizon, cheer the heart susceptible of light with prom-

ised joy. Be faithful at the temple gate of conscience, wakefully guard it; then thou wilt know when the thief cometh.

The constant spectacle of sin thrust upon the pure sense of the immaculate Jesus made him a man of sorrows. He lived when mortals looked ignorantly, as now, on the might of divine power manifested through man; only to mock, wonder, and perish. Sad to say, the cowardice and self-seeking of his disciples helped crown with thorns the life of him who broke not the bruised reed and quenched not the smoking flax, — who caused not the feeble to fall, nor spared through false pity the consuming tares. Jesus was compassionate, true, faithful to rebuke, ready to forgive. He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Love one another, as I have loved you." No estrangement, no emulation, no deceit, enters into the heart that loves as Jesus loved. It is a false sense of love that, like the summer brook, soon gets dry. Jesus laid down his life for mankind; what more could he do? Beloved, how much of what he did are we doing? Yet he said, "The works that I do shall he do." When this prophecy of the great Teacher is fulfilled we shall have more effective healers and less theorizing; faith without proof loses its life, and it should be buried. The ignoble conduct of his disciples towards their Master, showing their unfitness to follow him, ended in the downfall of genuine Christianity, about the year 325, and the violent death of all his disciples save one.

The nature of Jesus made him keenly alive to the

injustice, ingratitude, treachery, and brutality that he received. Yet behold his love! So soon as he burst the bonds of the tomb he hastened to console his unfaithful followers and to disarm their fears. Again: True to his divine nature, he rebuked them on the eve of his ascension, called one a "fool" — then, lifting up his hands and blessing them, he rose from earth to heaven.

The Christian Scientist cherishes no resentment; he knows that that would harm him more than all the malice of his foes. Brethren, even as Jesus forgave, forgive thou. I say it with joy, — no person can commit an offense against me that I cannot forgive. Meekness is the armor of a Christian, his shield and his buckler. He entertains angels who listens to the lispings of repentance seen in a tear — happier than the conqueror of a world. To the burdened and weary, Jesus saith: "Come unto me." O glorious hope! there remaineth a rest for the righteous, a rest in Christ, a peace in Love. The thought of it stills complaint; the heaving surf of life's troubled sea foams itself away, and underneath is a deep-settled calm.

Are earth's pleasures, its ties and its treasures, taken away from you? It is divine Love that doeth it, and sayeth, "Ye have need of all these things." A danger besets thy path? — a spiritual behest, in reversion, awaits you.

The great Master triumphed in furnace fires. Then, Christian Scientists, trust, and trusting, you will find divine Science glorifies the cross and crowns the association with our Saviour in his life of love. There is no redundant drop in the cup that our Father permits us. Christ

walketh over the wave; on the ocean of events, mounting the billow or going down into the deep, the voice of him who stilled the tempest saith, "It is I; be not afraid." Thus he bringeth us into the desired haven, the kingdom of Spirit; and the hues of heaven, tipping the dawn of everlasting day, joyfully whisper, "No drunkards within, no sorrow, no pain; and the glory of earth's woes is risen upon you, rewarding, satisfying, glorifying thy unfaltering faith and good works with the fulness of divine Love."

'T was God who gave that word of might
Which swelled creation's lay, —
"Let there be light, and there was light," —
That swept the clouds away;
'T was Love whose finger traced aloud
A bow of promise on the cloud.

Beloved brethren, are you ready to join me in this proposition, namely, in 1902 to begin omitting our *annual* gathering at Pleasant View, — thus breaking any seeming connection between the sacrament in our church and a pilgrimage to Concord? I shall be the loser by this change, for it gives me great joy to look into the faces of my dear church-members; but in this, as all else, I can bear the cross, while gratefully appreciating the privilege of meeting you all *occasionally* in the metropolis of my native State, whose good people welcome Christian Scientists.

CHRISTIAN HEALING

A SERMON DELIVERED AT BOSTON

CHRISTIAN HEALING

BY

MARY BAKER EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

A SERMON DELIVERED AT BOSTON

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SERMON

SUBJECT

CHRISTIAN HEALING

TEXT: *And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.* — MARK XVI. 17, 18.

HISTORY repeats itself; to-morrow grows out of to-day. But Heaven's favors are formidable: they are calls to higher duties, not discharge from care; and whoso builds on less than an immortal basis, hath built on sand.

We have asked, in our selfishness, to wait until the age advanced to a more practical and spiritual religion before arguing with the world the great subject of Christian healing; but our answer was, "Then there were no cross to take up, and less need of publishing the good news." A classic writes, —

> "At thirty, man suspects himself a fool;
> Knows it at forty, and reforms his plan;
> At fifty, chides his infamous delay,
> Pushes his prudent purpose to resolve."

The difference between religions is, that one religion has a more spiritual basis and tendency than the other; and

the religion nearest right is that one. The genius of Christianity is works more than words; a calm and steadfast communion with God; a tumult on earth, — religious factions and prejudices arrayed against it, the synagogues as of old closed upon it, while it reasons with the storm, hurls the thunderbolt of truth, and stills the tempest of error; scourged and condemned at every advancing footstep, afterwards pardoned and adopted, but never seen amid the smoke of battle. Said the intrepid reformer, Martin Luther: "I am weary of the world, and the world is weary of me; the parting will be easy." Said the more gentle Melanchthon: "Old Adam is too strong for young Melanchthon."

And still another Christian hero, ere he passed from his execution to a crown, added his testimony: "I have fought a good fight, . . . I have kept the faith." But Jesus, the model of infinite patience, said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And he said this when bending beneath the malice of the world. But why should the world hate Jesus, the loved of the Father, the loved of Love? It was that his spirituality rebuked their carnality, and gave this proof of Christianity that religions had not given. Again, they knew it was not in the power of eloquence or a dead rite to cast out error and heal the sick. Past, present, future magnifies his name who built, on Truth, eternity's foundation stone, and sprinkled the altar of Love with perpetual incense.

Such Christianity requires neither hygiene nor drugs wherewith to heal both mind and body; or, lacking these, to show its helplessness. The primitive privilege of Christianity was to make men better, to cast out error, and heal the sick. It was a proof, more than a profession thereof; a demonstration, more than a doctrine. It was the foundation of right thinking and right acting, and must be reestablished on its former basis. The stone which the builders rejected must again become the head of the corner. In proportion as the personal and material element stole into religion, it lost Christianity and the power to heal; and the qualities of God as a person, instead of the divine Principle that begets the quality, engrossed the attention of the ages. In the original text the term *God* was derived from the word *good.* Christ is the idea of Truth; Jesus is the name of a man born in a remote province of Judea, — Josephus alludes to several individuals by the name of Jesus. Therefore Christ Jesus was an honorary title; it signified a "good man," which epithet the great goodness and wonderful works of our Master more than merited. Because God is the Principle of Christian healing, we must understand in part this divine Principle, or we cannot demonstrate it in part.

The Scriptures declare that "God is Love, Truth, and Life," — a trinity in unity; not three persons in one, but three statements of one Principle. We cannot tell what is the person of Truth, the body of the infinite, but we know that the Principle is not the person, that the finite cannot

contain the infinite, that unlimited Mind cannot start from a limited body. The infinite can neither go forth from, return to, nor remain for a moment within limits. We must give freer breath to thought before calculating the results of an infinite Principle, — the effects of infinite Love, the compass of infinite Life, the power of infinite Truth. Clothing Deity with personality, we limit the action of God to the finite senses. We pray for God to remember us, even as we ask a person with softening of the brain not to forget his daily cares. We ask infinite wisdom to possess our finite sense, and forgive what He knows deserves to be punished, and to bless what is unfit to be blessed. We expect infinite Love to drop divinity long enough to hate. We expect infinite Truth to mix with error, and become finite for a season; and, after infinite Spirit is forced in and out of matter for an indefinite period, to show itself infinite again. We expect infinite Life to become finite, and have an end; but, after a temporary lapse, to begin anew as infinite Life, without beginning and without end.

Friends, can we ever arrive at a proper conception of the divine character, and gain a right idea of the Principle of all that is right, with such self-evident contradictions? God must be our model, or we have none; and if this model is one thing at one time, and the opposite of it at another, can we rely on our model? Or, having faith in it, how can we demonstrate a changing Principle? We cannot: we shall be consistent with our inconsistent statement

of Deity, and so bring out our own erring finite sense of God, and of good and evil blending. While admitting that God is omnipotent, we shall be limiting His power at every point, — shall be saying He is beaten by certain kinds of food, by changes of temperature, the neglect of a bath, and so on. Phrenology will be saying the developments of the brain bias a man's character. Physiology will be saying, if a man has taken cold by doing good to his neighbor, God will punish him now for the cold, but he must wait for the reward of his good deed hereafter. One of our leading clergymen startles us by saying that "between Christianity and spiritualism, the question chiefly is concerning the trustworthiness of the communications, and not the doubt of their reality." Does any one think the departed are not departed, but are with us, although we have no evidence of the fact except sleight-of-hand and hallucination?

Such hypotheses ignore Biblical authority, obscure the one grand truth which is constantly covered, in one way or another, from our sight. This truth is, that we are to work out our own salvation, and to meet the responsibility of our own thoughts and acts; relying not on the person of God or the person of man to do our work for us, but on the apostle's rule, "I will show thee my faith by my works." This spiritualism would lead our lives to higher issues; it would purify, elevate, and consecrate man; it would teach him that "whatsoever a man soweth, that shall he also reap." The more spiritual we become

here, the more are we separated from the world; and should this rule fail hereafter, and we grow more material, and so come back to the world? When I was told the other day, "People say you are a medium," pardon me if I smiled. The pioneer of something new under the sun is never hit: he cannot be; the opinions of people fly too high or too low. From my earliest investigations of the mental phenomenon named mediumship, I knew it was misinterpreted, and I said it. The spiritualists abused me for it then, and have ever since; but they take pleasure in calling me a medium. I saw the impossibility, in Science, of intercommunion between the so-called dead and the living. When I learned how mind produces disease on the body, I learned how it produces the manifestations ignorantly imputed to spirits. I saw how the mind's ideals were evolved and made tangible; and it matters not whether that ideal is a flower or a cancer, if the belief is strong enough to manifest it. Man thinks he is a medium of disease; that when he is sick, disease controls his body to whatever manifestation we see. But the fact remains, in metaphysics, that the mind of the individual only can produce a result upon his body. The belief that produces this result may be wholly unknown to the individual, because it is lying back in the unconscious thought, a latent cause producing the effect we see.

"And these signs shall follow them that believe; In my name shall they cast out devils." The word *devil* comes from the Greek *diabolos;* in Hebrew it is *belial*, and

signifies "that which is good for nothing, lust," etc. The signs referred to are the manifestations of the power of Truth to cast out error; and, correcting error in thought, it produces the harmonious effect on the body. "Them that believe" signifies those who understand God's supremacy, — the power of Mind over matter. "The new tongue" is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses; it translates matter into its original language, which is Mind, and gives the spiritual instead of the material signification. It begins with motive, instead of act, where Jesus formed his estimate; and there correcting the motive, it corrects the act that results from the motive. The Science of Christianity makes pure the fountain, in order to purify the stream. It begins in mind to heal the body, the same as it begins in motive to correct the act, and through which to judge of it. The Master of metaphysics, reading the mind of the poor woman who dropped her mite into the treasury, said, "She hath cast in more than they all." Again, he charged home a crime to mind, regardless of any outward act, and sentenced it as our judges would not have done to-day. Jesus knew that adultery is a crime, and *mind* is the criminal. I wish the age was up to his understanding of these two facts, so important to progress and Christianity.

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." This is an unqualified statement of the duty and ability of Christians to heal the sick; and it contains no argument for a creed or doc-

trine, it implies no necessity beyond the understanding of God, and obedience to His government, that heals both mind and body; God, — not a person to whom we should pray to heal the sick, but the Life, Love, and Truth that destroy error and death. Understanding the truth regarding mind and body, knowing that Mind can master sickness as well as sin, and carrying out this government over both and bringing out the results of this higher Christianity, we shall perceive the meaning of the context, — "They shall lay hands on the sick, and they shall recover."

The world is slow to perceive individual advancement; but when it reaches the thought that has produced this, then it is willing to be made whole, and no longer quarrels with the individual. Plato did better; he said, "What thou seest, that thou beest."

The mistaken views entertained of Deity becloud the light of revelation, and suffocate reason by materialism. When we understand that God is what the Scriptures have declared, — namely, Life, Truth, and Love, — we shall learn to reach heaven through Principle instead of a pardon; and this will make us honest and laborious, knowing that we shall receive only what we have earned. Jesus illustrated this by the parable of the husbandman. If we work to become Christians as honestly and as directly upon a divine Principle, and adhere to the rule of this Principle as directly as we do to the rule of mathematics, we shall be Christian Scientists, and do more than we are

now doing, and progress faster than we are now progressing. We should have no anxiety about what is or what is not the person of God, if we understood the Principle better and employed our thoughts more in demonstrating it. We are constantly thinking and talking on the wrong side of the question. The less said or thought of sin, sickness, or death, the better for mankind, morally and physically. The greatest sinner and the most hopeless invalid think most of sickness and of sin; but, having learned that this method has not saved them from either, why do they go on thus, and their moral advisers talk for them on the very subjects they would gladly discontinue to bring out in their lives? Contending for the reality of what should disappear is like furnishing fuel for the flames. Is it a duty for any one to believe that "the curse causeless cannot come"? Then it is a higher duty to know that God never cursed man, His own image and likeness. God never made a wicked man; and man made by God had not a faculty or power underived from his Maker wherewith to make himself wicked.

The only correct answer to the question, "Who is the author of evil?" is the scientific statement that evil is unreal; that God made all that was made, but He never made sin or sickness, either an error of mind or of body. Life in matter is a dream: sin, sickness, and death are this dream. Life is Spirit; and when we waken from the dream of life in matter, we shall learn this grand truth of being. St. John saw the vision of life in

matter; and he saw it pass away, — an illusion. The dragon that was wroth with the woman, and stood ready "to devour the child as soon as it was born," was the vision of envy, sensuality, and malice, ready to devour the idea of Truth. But the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love. Let us remember that God — good — is omnipotent; therefore evil is impotent. There is but one side to good, — it has no evil side; there is but one side to reality, and that is the good side.

God is All, and in all: that finishes the question of a good and a bad side to existence. Truth is the real; error is the unreal. You will gather the importance of this saying, when sorrow seems to come, if you will look on the bright side; for sorrow endureth but for the night, and joy cometh with the light. Then will your sorrow be a dream, and your waking the reality, even the triumph of Soul over sense. If you wish to be happy, argue with yourself on the side of happiness; take the side you wish to carry, and be careful not to talk on both sides, or to argue stronger for sorrow than for joy. You are the attorney for the case, and will win or lose according to your plea.

As the mountain hart panteth for the water brooks, so panteth my heart for the true fount and Soul's baptism. Earth's fading dreams are empty streams, her fountains

play in borrowed sunbeams, her plumes are plucked from the wings of vanity. Did we survey the cost of sublunary joy, we then should gladly waken to see it was unreal. A dream calleth itself a dreamer, but when the dream has passed, man is seen wholly apart from the dream.

We are in the midst of a revolution; physics are yielding slowly to metaphysics; mortal mind rebels at its own boundaries; weary of matter, it would catch the meaning of Spirit. The only immortal superstructure is built on Truth; her modest tower rises slowly, but it stands and is the miracle of the hour, though it may seem to the age like the great pyramid of Egypt, — a miracle in stone. The fires of ancient proscription burn upon the altars of to-day; he who has suffered from intolerance is the first to be intolerant. Homœopathy may not recover from the heel of allopathy before lifting its foot against its neighbor, metaphysics, although homœopathy has laid the foundation stone of mental healing; it has established this axiom, "The less medicine the better," and metaphysics adds, "until you arrive at no medicine." When you have reached this high goal you have learned that proportionately as matter went out and Mind came in as the remedy, was its potency. Metaphysics places all cause and cure as mind; differing in this from homœopathy, where cause and cure are supposed to be both mind and matter. Metaphysics requires mind imbued with Truth to heal the sick; hence the Christianity of metaphysical healing, and this excellence above other systems. The higher attenuations

of homœopathy contain no medicinal properties, and thus it is found out that Mind instead of matter heals the sick.

While the matter-physician feels the pulse, examines the tongue, etc., to learn what matter is doing independent of mind, when it is self-evident it can do nothing, the metaphysician goes to the fount to govern the streams; he diagnoses disease as mind, the basis of all action, and cures it thus when matter cannot cure it, showing he was right. Thus it was we discovered that all physical effects originate in mind before they can become manifest as matter; we learned from the Scripture and Christ's healing that God, directly or indirectly, through His providence or His laws, never made a man sick. When studying the two hundred and sixty remedies of the Jahr, the characteristic peculiarities and the general and moral symptoms requiring the remedy, we saw at once the concentrated power of thought brought to bear on the pharmacy of homœopathy, which made the infinitesimal dose effectual. To prepare the medicine requires time and thought; you cannot shake the poor drug without the involuntary thought, "I am making you more powerful," and the sequel proves it; the higher attenuations prove that the power was the thought, for when the drug disappears by your process the power remains, and homœopathists admit the higher attenuations are the most powerful. The only objection to giving the unmedicated sugar is, it would be dishonest and divide one's faith apparently between

matter and mind, and so weaken both points of action; taking hold of both horns of the dilemma, we should work at opposites and accomplish less on either side.

The pharmacy of homœopathy is reducing the one hundredth part of a grain of medicine two thousand times, shaking the preparation thirty times at every attenuation. There is a moral to this medicine; the higher natures are reached soonest by the higher attenuations, until the fact is found out they have taken no medicine, and then the so-called drug loses its power. We have attenuated a grain of aconite until it was no longer aconite, then dropped into a tumblerful of water a single drop of this harmless solution, and administering one teaspoonful of this water at intervals of half an hour have cured the incipient stage of fever. The highest attenuation we ever attained was to leave the drug out of the question, using only the sugar of milk; and with this original dose we cured an inveterate case of dropsy. After these experiments you cannot be surprised that we resigned the imaginary medicine altogether, and honestly employed Mind as the only curative Principle.

What are the foundations of metaphysical healing? *Mind*, divine Science, the truth of being that casts out error and thus heals the sick. You can readily perceive this mental system of healing is the antipode of mesmerism, Beelzebub. Mesmerism makes one disease while it is supposed to cure another, and that one is worse than the first; mesmerism is one lie getting the better of another,

and the bigger lie occupying the field for a period; it is the fight of beasts, in which the bigger animal beats the lesser; in fine, much ado about nothing. Medicine will not arrive at the science of treating disease until disease is treated mentally and man is healed morally and physically. What has physiology, hygiene, or physics done for Christianity but to obscure the divine Principle of healing and encourage faith in an opposite direction?

Great caution should be exercised in the choice of physicians. If you employ a medical practitioner, be sure he is a learned man and skilful; never trust yourself in the hands of a quack. In proportion as a physician is enlightened and liberal is he equipped with Truth, and his efforts are salutary; ignorance and charlatanism are miserable medical aids. Metaphysical healing includes infinitely more than merely to know that mind governs the body and the method of a mental practice. The preparation for a metaphysical practitioner is the most arduous task I ever performed. You must first mentally educate and develop the spiritual sense or perceptive faculty by which one learns the metaphysical treatment of disease; you must teach them how to learn, together with what they learn. I waited many years for a student to reach the ability to teach; it included more than they understood.

Metaphysical or divine Science reveals the Principle and method of perfection, — how to attain a mind in harmony with God, in sympathy with all that is right and opposed to all that is wrong, and a body governed by this mind.

Christian Science repudiates the evidences of the senses and rests upon the supremacy of God. Christian healing, established upon this Principle, vindicates the omnipotence of the Supreme Being by employing no other remedy than Truth, Life, and Love, understood, to heal all ills that flesh is heir to. It places no faith in hygiene or drugs; it reposes all faith in mind, in spiritual power divinely directed. By rightly understanding the power of mind over matter, it enables mind to govern matter, as it rises to that supreme sense that shall "take up serpents" unharmed, and "if they drink any deadly thing, it shall not hurt them." Christian Science explains to any one's perfect satisfaction the so-called miracles recorded in the Bible. Ah! why should man deny all might to the divine Mind, and claim another mind perpetually at war with this Mind, when at the same time he calls God almighty and admits in statement what he denies in proof? You pray for God to heal you, but should you expect this when you are acting oppositely to your prayer, trying everything else besides God, and believe that sickness is something He cannot reach, but medicine can? as if drugs were superior to Deity.

The Scripture says, "Ye ask, and receive not, because ye ask amiss;" and is it not asking amiss to pray for a proof of divine power, that you have little or no faith in because you do not understand God, the Principle of this proof? Prayer will be inaudible, and works more than words, as we understand God better. The Lord's

Prayer, understood in its spiritual sense, and given its spiritual version, can never be repeated too often for the benefit of all who, having ears, hear and understand. Metaphysical Science teaches us there is no other Life, substance, and intelligence but God. How much are you demonstrating of this statement? which to you hath the most actual substance, — wealth and fame, or Truth and Love? See to it, O Christian Scientists, ye who have named the name of Christ with a higher meaning, that you abide by your statements, and abound in Love and Truth, for unless you do this you are not demonstrating the Science of metaphysical healing. The immeasurable Life and Love will occupy your affections, come nearer your hearts and into your homes when you touch but the hem of Truth's garment.

A word about the five personal senses, and we will leave our abstract subjects for this time. The only evidence we have of sin, sickness, or death is furnished by these senses; but how can we rely on their testimony when the senses afford no evidence of Truth? They can neither see, hear, feel, taste, nor smell God; and shall we call that reliable evidence through which we can gain no understanding of Truth, Life, and Love? Again, shall we say that God hath created those senses through which it is impossible to approach Him? Friends, it is of the utmost importance that we look into these subjects, and gain our evidences of Life from the correct source. Jesus said, "I am the way, the truth, and the life. No man cometh unto the Father,

but by me,"—through the footsteps of Truth. Not by the senses — the lusts of the flesh, the pride of life, envy, hypocrisy, or malice, the pleasures or the pains of the personal senses — does man get nearer his divine nature and present the image and likeness of God. How, then, can it be that material man and the personal senses were created by God? Love makes the spiritual man, lust makes the material so-called man, and God made all that was made; therefore the so-called material man and these personal senses, with all their evidences of sin, sickness, and death, are but a dream, — they are not the realities of life; and we shall all learn this as we awake to behold His likeness.

The allegory of Adam, when spiritually understood, explains this dream of material life, even the dream of the "deep sleep" that fell upon Adam when the spiritual senses were hushed by material sense that before had claimed audience with a serpent. Sin, sickness, and death never proceeded from Truth, Life, and Love. Sin, sickness, and death are error; they are not Truth, and therefore are not TRUE. Sin is a supposed mental condition; sickness and death are supposed physical ones, but all appeared through the false supposition of life and intelligence in matter. Sin was first in the allegory, and sickness and death were produced by sin. Then was not sin of mental origin, and did not mind originate the delusion? If sickness and death came through mind, so must they go; and are we not right in ruling them out of

mind to destroy their effects upon the body, that both mortal mind and mortal body shall yield to the government of God, immortal Mind? In the words of Paul, that "the old man" shall be "put off," mortality shall disappear and immortality be brought to light. People are willing to put new wine into old bottles; but if this be done, the bottle will break and the wine be spilled.

There is no connection between Spirit and matter. Spirit never entered and it never escaped from matter; good and evil never dwelt together. There is in reality but the good: Truth is the real; error, the unreal. We cannot put the new wine into old bottles. If that could be done, the world would accept our sentiments; it would willingly adopt the new idea, if that idea could be reconciled with the old belief; it would put the new wine into the old bottle if it could prevent its effervescing and keep it from popping out until it became popular.

The doctrine of atonement never did anything for sickness or claimed to reach that woe; but Jesus' mission extended to the sick as much as to the sinner: he established his Messiahship on the basis that Christ, Truth, heals the sick. Pride, appetites, passions, envy, and malice will cease to assert their Cæsar sway when metaphysics is understood; and religion at the sick-bed will be no blind Samson shorn of his locks. You must admit that what is termed death has been produced by a belief alone. The Oxford students proved this: they killed a man by no other means than making him believe he was bleeding to death.

A felon was delivered to them for experiment to test the power of mind over body; and they did test it, and proved it. They proved it not in part, but as a whole; they proved that every organ of the system, every function of the body, is governed directly and entirely by mind, else those functions could not have been stopped by mind independently of material conditions. Had they changed the felon's belief that he was bleeding to death, removed the bandage from his eyes, and he had seen that a vein had not been opened, he would have resuscitated. The illusive origin of disease is not an exception to the origin of all mortal things. Spirit is causation, and the ancient question, Which is first, the egg or the bird? is answered by the Scripture, He made "every plant of the field before it was in the earth."

Heaven's signet is Love. We need it to stamp our religions and to spiritualize thought, motive, and endeavor. Tireless Being, patient of man's procrastination, affords him fresh opportunities every hour; but if Science makes a more spiritual demand, bidding man go up higher, he is impatient perhaps, or doubts the feasibility of the demand. But let us work more earnestly in His vineyard, and according to the model on the mount, bearing the cross meekly along the rugged way, into the wilderness, up the steep ascent, on to heaven, making our words golden rays in the sunlight of our deeds; and "these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

The following hymn was sung at the close: —

"Oh, could we speak the matchless worth,
Oh, could we sound the glories forth,
Which in our Saviour shine,
We'd soar and touch the heavenly strings,
And vie with Gabriel, while he sings,
In notes almost divine."

THE PEOPLE'S IDEA OF GOD

ITS EFFECT ON

HEALTH AND CHRISTIANITY

A SERMON DELIVERED AT BOSTON

THE

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BY

MARY BAKER EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

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SERMON

SUBJECT

THE PEOPLE'S IDEA OF GOD

TEXT: *One Lord, one faith, one baptism.* — EPHESIANS iv. 5.

EVERY step of progress is a step more spiritual. The great element of reform is not born of human wisdom; it draws not its life from human organizations; rather is it the crumbling away of material elements from reason, the translation of law back to its original language, — Mind, and the final unity between man and God. The footsteps of thought, as they pass from the sensual side of existence to the reality and Soul of all things, are slow, portending a long night to the traveller; but the guardians of the gloom are the angels of His presence, that impart grandeur to the intellectual wrestling and collisions with old-time faiths, as we drift into more spiritual latitudes. The beatings of our heart can be heard; but the ceaseless throbbings and throes of thought are unheard, as it changes from material to spiritual standpoints. Even the pangs of death disappear, accordingly as the understanding that we are spiritual beings here reappears, and

we learn our capabilities for good, which insures man's continuance and is the true glory of immortality.

The improved theory and practice of religion and of medicine are mainly due to the people's improved views of the Supreme Being. As the finite sense of Deity, based on material conceptions of spiritual being, yields its grosser elements, we shall learn what God is, and what God does. The Hebrew term that gives another letter to the word *God* and makes it *good*, unites Science and Christianity, whereby we learn that God, good, is universal, and the divine Principle, — Life, Truth, Love; and this Principle is learned through goodness, and of Mind instead of matter, of Soul instead of the senses, and by revelation supporting reason. It is the false conceptions of Spirit, based on the evidences gained from the material senses, that make a Christian only in theory, shockingly material in practice, and form its Deity out of the worst human qualities, else of wood or stone.

Such a theory has overturned empires in demoniacal contests over religion. Proportionately as the people's belief of God, in every age, has been dematerialized and unfinited has their Deity become good; no longer a personal tyrant or a molten image, but the divine Life, Truth, and Love, — Life without beginning or ending, Truth without a lapse or error, and Love universal, infinite, eternal. This more perfect idea, held constantly before the people's mind, must have a benign and elevating influence upon the character of nations as well as individuals, and will

lift man ultimately to the understanding that our ideals form our characters, that as a man "thinketh in his heart, so is he." The crudest ideals of speculative theology have made monsters of men; and the ideals of *materia medica* have made helpless invalids and cripples. The eternal roasting amidst noxious vapors; the election of the minority to be saved and the majority to be eternally punished; the wrath of God, to be appeased by the sacrifice and torture of His favorite Son, — are some of the false beliefs that have produced sin, sickness, and death; and then would affirm that these are natural, and that Christianity and Christ-healing are preternatural; yea, that make a mysterious God and a natural devil.

Let us rejoice that the bow of omnipotence already spans the moral heavens with light, and that the more spiritual idea of good and Truth meets the old material thought like a promise upon the cloud, while it inscribes on the thoughts of men at this period a more metaphysical religion founded upon Christian Science. A personal God is based on finite premises, where thought begins wrongly to apprehend the infinite, even the quality or the quantity of eternal good. This limited sense of God as good limits human thought and action in their goodness, and assigns them mortal fetters in the outset. It has implanted in our religions certain unspiritual shifts, such as dependence on personal pardon for salvation, rather than obedience to our Father's demands, whereby we grow out of sin in the way that our Lord has appointed; namely,

by working out our own salvation. It has given to all systems of *materia medica* nothing but materialism, — more faith in hygiene and drugs than in God. Idolatry sprang from the belief that God is a form, more than an infinite and divine Mind; sin, sickness, and death originated in the belief that Spirit materialized into a body, infinity became finity, or man, and the eternal entered the temporal. Mythology, or the myth of ologies, said that Life, which is infinite and eternal, could enter finite man through his nostrils, and matter become intelligent of good and evil, because a serpent said it. When first good, God, was named a person, and evil another person, the error that a personal God and a personal devil entered into partnership and would form a third person, called material man, obtained expression. But these unspiritual and mysterious ideas of God and man are far from correct.

The glorious Godhead is Life, Truth, and Love, and these three terms for one divine Principle are the three in one that can be understood, and that find no reflection in sinning, sick, and dying mortals. No miracle of grace can make a spiritual mind out of beliefs that are as material as the heathen deities. The pagan priests appointed Apollo and Esculapius the gods of medicine, and they inquired of these heathen deities what drugs to prescribe. Systems of religion and of medicine grown out of such false ideals of the Supreme Being cannot heal the sick and cast out devils, error. Eschewing a materialistic and idolatrous

theory and practice of medicine and religion, the apostle devoutly recommends the more spiritual Christianity, — "one Lord, one faith, one baptism." The prophets and apostles, whose lives are the embodiment of a living faith, have not taken away our Lord, that we know not where they have laid him; they have resurrected a deathless life of love; and into the cold materialisms of dogma and doctrine we look in vain for their more spiritual ideal, the risen Christ, whose *materia medica* and theology were one.

The ideals of primitive Christianity are nigh, even at our door. Truth is not lost in the mists of remoteness or the barbarisms of spiritless codes. The right ideal is not buried, but has risen higher to our mortal sense, and having overcome death and the grave, wrapped in a pure winding-sheet, it sitteth beside the sepulchre in angel form, saying unto us, "Life is God; and our ideal of God has risen above the sod to declare His omnipotence." This white-robed thought points away from matter and doctrine, or dogma, to the diviner sense of Life and Love, — yea, to the Principle that is God, and to the demonstration thereof in healing the sick. Let us then heed this heavenly visitant, and not entertain the angel unawares.

The ego is not self-existent matter animated by mind, but in itself is mind; therefore a Truth-filled mind makes a pure Christianity and a healthy mind and body. Oliver Wendell Holmes said, in a lecture before the Harvard Medical School: "I firmly believe that if the whole *materia medica* could be sunk to the bottom of the sea, it would be

all the better for mankind and all the worse for the fishes." Dr. Benjamin Waterhouse writes: "I am sick of learned quackery." Dr. Abercrombie, Fellow of the Royal College of Physicians in Edinburgh, writes: "Medicine is the science of guessing." Dr. James Johnson, Surgeon Extraordinary to the King, says: "I declare my conscientious belief, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality than now obtains." Voltaire says: "The art of medicine consists in amusing the patient while nature cures the disease."

Believing that man is the victim of his Maker, we naturally fear God more than we love Him; whereas "perfect Love casteth out fear;" but when we learn God aright, we love Him, because He is found altogether lovely. Thus it is that a more spiritual and true ideal of Deity improves the race physically and spiritually. God is no longer a mystery to the Christian Scientist, but a divine Principle, understood in part, because the grand realities of Life and Truth are found destroying sin, sickness, and death; and it should no longer be deemed treason to understand God, when the Scriptures enjoin us to "acquaint now thyself with Him [God], and be at peace;" we should understand something of that great good for which we are to leave all else.

Periods and peoples are characterized by their highest

or their lowest ideals, by their God and their devil. We are all sculptors, working out our own ideals, and leaving the impress of mind on the body as well as on history and marble, chiselling to higher excellence, or leaving to rot and ruin the mind's ideals. Recognizing this as we ought, we shall turn often from marble to model, from matter to Mind, to beautify and exalt our lives.

"Chisel in hand stood a sculptor-boy,
With his marble block before him;
And his face lit up with a smile of joy
As an angel dream passed o'er him.
He carved the dream on that shapeless stone
With many a sharp incision.
With heaven's own light the sculptor shone, —
He had caught the angel-vision.

"Sculptors of life are we as we stand
With our lives uncarved before us,
Waiting the hour when at God's command
Our life dream passes o'er us.
If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own, —
Our lives that angel-vision."

To remove those objects of sense called sickness and disease, we must appeal to mind to improve its subjects and objects of thought, and give to the body those better delineations. Scientific discovery and the inspiration of Truth have taught me that the health and character of man become more or less perfect as his mind-models are more or less spiritual. Because God is Spirit, our thoughts must spiritualize to approach Him, and our methods grow more spiritual to accord with our thoughts. Religion and

medicine must be dematerialized to present the right idea of Truth; then will this idea cast out error and heal the sick. If changeableness that repenteth itself; partiality that elects some to be saved and others to be lost, or that answers the prayer of one and not of another; if incompetency that cannot heal the sick, or lack of love that will not; if unmercifulness, that for the sins of a few tired years punishes man eternally, — are our conceptions of Deity, we shall bring out these qualities of character in our own lives and extend their influence to others.

Judaism, enjoining the limited and definite form of a national religion, was not more the antithesis of Christianity than are our finite and material conceptions of Deity. Life is God; but we say that Life is carried on through principal processes, and speculate concerning material forces. Mind is supreme; and yet we make more of matter, and lean upon it for health and life. Mind, that governs the universe, governs every action of the body as directly as it moves a planet and controls the muscles of the arm. God grant that the trembling chords of human hope shall again be swept by the divine *Talitha cumi*, "Damsel, I say unto thee, arise." Then shall Christian Science again appear, to light our sepulchres with immortality. We thank our Father that to-day the uncremated fossils of material systems, already charred, are fast fading into ashes; and that man will ere long stop trusting where there is no trust, and gorging his faith with skill proved a million times unskilful.

Christian Science has one faith, one Lord, one baptism; and this faith builds on Spirit, not matter; and this baptism is the purification of mind, — not an ablution of the body, but tears of repentance, an overflowing love, washing away the motives for sin; yea, it is love leaving self for God. The cool bath may refresh the body, or as compliance with a religious rite may declare one's belief; but it cannot purify his mind, or meet the demands of Love. It is the baptism of Spirit that washes our robes and makes them white in the blood of the Lamb; that bathes us in the life of Truth and the truth of Life. Having one Lord, we shall not be idolaters, dividing our homage and obedience between matter and Spirit; but shall work out our own salvation, after the model of our Father, who never pardons the sin that deserves to be punished and can be destroyed only through suffering.

We ask and receive not, because we "ask amiss;" even dare to invoke the divine aid of Spirit to heal the sick, and then administer drugs with full confidence in their efficacy, showing our greater faith in matter, despite the authority of Jesus that "ye cannot serve two masters."

Silent prayer is a desire, fervent, importunate: here metaphysics is seen to rise above physics, and rest all faith in Spirit, and remove all evidence of any other power than Mind; whereby we learn the great fact that there is no omnipotence, unless omnipotence is the *All*-power. This truth of Deity, understood, destroys discord with the higher and more potent evidences in Christian Science of man's

harmony and immortality. Thought is the essence of an act, and the stronger element of action; even as steam is more powerful than water, simply because it is more ethereal. Essences are refinements that lose some materiality; and as we struggle through the cold night of physics, matter will become vague, and melt into nothing under the microscope of Mind.

Massachusetts succored a fugitive slave in 1853, and put her humane foot on a tyrannical prohibitory law regulating the practice of medicine in 1880. It were well if the sister States had followed her example and sustained as nobly our constitutional Bill of Rights. Discerning the God-given rights of man, Paul said, "I was free born." Justice and truth make man free, injustice and error enslave him. Mental Science alone grasps the standard of liberty, and battles for man's whole rights, divine as well as human. It assures us, of a verity, that mortal beliefs, and not a law of nature, have made men sinning and sick, — that they alone have fettered free limbs, and marred in mind the model of man.

We possess our own body, and make it harmonious or discordant according to the images that thought reflects upon it. The emancipation of our bodies from sickness will follow the mind's freedom from sin; and, as St. Paul admonishes, we should be "waiting for the adoption, to wit, the redemption of our body." The rights of man were vindicated but in a single instance when African slavery was abolished on this continent, yet that hour was a

prophecy of the full liberty of the sons of God as found in Christian Science. The defenders of the rights of the colored man were scarcely done with their battles before a new abolitionist struck the keynote of higher claims, in which it was found that the feeblest mind, enlightened and spiritualized, can free its body from disease as well as sin; and this victory is achieved, not with bayonet and blood, not by inhuman warfare, but in divine peace.

Above the platform of human rights let us build another staging for diviner claims, — even the supremacy of Soul over sense, wherein man cooperates with and is made subject to his Maker. The lame, the blind, the sick, the sensual, are slaves, and their fetters are gnawing away life and hope; their chains are clasped by the false teachings, false theories, false fears, that enforce new forms of oppression, and are the modern Pharaohs that hold the children of Israel still in bondage. Mortals, *alias* mortal minds, make the laws that govern their bodies, as directly as men pass legislative acts and enact penal codes; while the body, obedient to the legislation of mind, but ignorant of the law of belief, calls its own enactments "laws of matter." The legislators who are greatly responsible for all the woes of mankind are those leaders of public thought who are mistaken in their methods of humanity.

The learned quacks of this period "bind heavy burdens," that they themselves will not touch "with one of their fingers." Scientific guessing conspires unwittingly against the liberty and lives of men. Should we but

hearken to the higher law of God, we should think for one moment of these divine statutes of God: Let them have "dominion over all the earth." "And if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The only law of sickness or death is a law of mortal belief, an infringement on the merciful and just government of God. When this great fact is understood, the spurious, imaginary laws of matter — when matter is not a lawgiver — will be disputed and trampled under the feet of Truth. Deal, then, with this fabulous law as with an inhuman State law; repeal it in mind, and acknowledge only God in all thy ways, — "who forgiveth all thine iniquities; who healeth all thy diseases." Few there be who know what a power mind is to heal when imbued with the spiritual truth that lifts man above the demands of matter.

As our ideas of Deity advance to truer conceptions, we shall take in the remaining two thirds of God's plan of redemption, — namely, man's salvation from sickness and death. Our blessed Master demonstrated this great truth of healing the sick and raising the dead as God's whole plan, and proved the application of its Principle to human wants. Having faith in drugs and hygienic drills, we lose faith in omnipotence, and give the healing power to matter instead of Spirit. As if Deity would not if He could, or could not if He would, give health to man; when our Father bestows heaven not more willingly than health; for without health there could be no heaven.

The worshippers of wood and stone have a more material deity, hence a lower order of humanity, than those who believe that God is a personal Spirit. But the worshippers of a person have a lower order of Christianity than he who understands that the Divine Being is more than a person, and can demonstrate in part this great impersonal Life, Truth, and Love, casting out error and healing the sick. This all-important understanding is gained in Christian Science, revealing the one God and His all-power and ever-presence, and the brotherhood of man in unity of Mind and oneness of Principle.

On the startled ear of humanity rings out the iron tread of merciless invaders, putting man to the rack for his conscience, or forcing from the lips of manhood shameful confessions, — Galileo kneeling at the feet of priestcraft, and giving the lie to science. But the lofty faith of the pious Polycarp proved the triumph of mind over the body, when they threatened to let loose the wild beasts upon him, and he replied: "Let them come; I cannot change at once from good to bad." Then they bound him to the stake, set fire to the fagots, and his pure faith went up through the baptism of fire to a higher sense of Life. The infidel was blind who said, "Christianity is fit only for women and weak-minded men." But infidels disagree; for Bonaparte said: "Since ever the history of Christianity was written, the loftiest intellects have had a practical faith in God;" and Daniel Webster said: "My heart has assured and reassured me that Christianity must be a divine reality."

As our ideas of Deity become more spiritual, we express them by objects more beautiful. To-day we clothe our thoughts of death with flowers laid upon the bier, and in our cemeteries with amaranth blossoms, evergreen leaves, fragrant recesses, cool grottos, smiling fountains, and white monuments. The dismal gray stones of churchyards have crumbled into decay, as our ideas of Life have grown more spiritual; and in place of "bat and owl on the bending stones, are wreaths of immortelles, and white fingers pointing upward." Thus it is that our ideas of divinity form our models of humanity. O Christian Scientist, thou of the church of the new-born; awake to a higher and holier love for God and man; put on the whole armor of Truth; rejoice in hope; be patient in tribulation, — that ye may go to the bed of anguish, and look upon this dream of life in matter, girt with a higher sense of omnipotence; and behold once again the power of divine Life and Love to heal and reinstate man in God's own image and likeness, having "one Lord, one faith, one baptism."

THE
FIRST CHURCH OF CHRIST
SCIENTIST
AND MISCELLANY

THE FIRST CHURCH OF CHRIST SCIENTIST AND MISCELLANY

BY

MARY BAKER EDDY

DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE
AND AUTHOR OF SCIENCE AND HEALTH WITH
KEY TO THE SCRIPTURES

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FOREWORD

Lord God of Hosts, be with us yet;
Lest we forget — lest we forget!

— Kipling's *Recessional*

IN these stirring times of church building, when the attention of the whole world is fixed on Christian Science, when the growth and prosperity of the Cause are matters of general wonderment and frequent comment, when the right hand of fellowship is being extended to this people by other Christian denominations, when popularity threatens to supersede persecution, it is well for earnest and loyal Christian Scientists to fortify themselves against the mesmerism of personal pride and self-adulation by recalling the following historical facts:—

1. That Mary Baker Eddy discovered Christian Science in 1866, and established the Cause on a sound basis by healing the sick and reforming the sinner quickly and completely, and doing this work "without money and without price."

2. That in 1875, after nine years of arduous preliminary labor, she wrote and published the Christian Science textbook, "Science and Health with Key to the Scriptures;" that over four hundred thousand copies of this book have been sold — an unparalleled record for a work of this description; that it has healed multitudes of disease and has revealed God to well-nigh

countless numbers — facts which prove, (1) that Science and Health does not need to be interpreted to those who are earnestly seeking Truth; (2) that it is not possible to state truth absolutely in a simpler or more pleasing form.

3. That no one on earth to-day, aside from Mrs. Eddy, knows anything about Christian Science except as he has learned it from her and from her writings; and Christian Scientists are honest only as they give her full credit for this extraordinary work.

4. That Mrs. Eddy organized The First Church of Christ, Scientist, in Boston, Mass., devised its church government, originated its form of public worship, wrote its Church Manual and Tenets, and always has been and is now its guide, guardian, Leader, and wise and unerring counsellor.

5. That Mrs. Eddy founded *The Christian Science Journal* in 1883, was its first editor and for years the principal contributor to its columns; that she organized The Christian Science Publishing Society, which in 1898, with its assets valued at forty-five thousand dollars, she made over to trustees under agreement to pay all future profits to her church; that at the same time she presented to her church the property at 95 and 97 Falmouth Street, then occupied by the Publishing Society and valued at twenty-five thousand dollars, reserving for herself only a place for the publishing of her works; that she established the *Christian Science Sentinel* and authorized *Der Herold der Christian Science*, both of

which, together with *The Christian Science Journal,* are the property of the Publishing Society.

Strive it ever so hard, The Church of Christ, Scientist, can never do for its Leader what its Leader has done for this church; but its members can so protect their own thoughts that they are not unwittingly made to deprive their Leader of her rightful place as the revelator to this age of the immortal truths testified to by Jesus and the prophets.

Deeds, not words, are the sound test of love; and the helpfulness of consistent and constant right thinking—intelligent thinking untainted by the emotionalism which is largely self-glorification—is a reasonable service which all Christian Scientists can render their Leader.

—*The Christian Science Journal,* May, 1906.

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PART I

THE FIRST CHURCH OF CHRIST SCIENTIST

THE FIRST CHURCH OF CHRIST SCIENTIST

CHAPTER I

"CHOOSE YE"

MESSAGE FROM MARY BAKER EDDY ON THE OCCASION OF THE DEDICATION OF THE EXTENSION OF THE MOTHER CHURCH OF CHRIST, SCIENTIST, JUNE 10, 1906

MY BELOVED BRETHREN: — The divine might of Truth demands well-doing in order to demonstrate truth, and this not alone in accord with human desire but with spiritual power. St. John writes: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The sear leaves of faith without works, scattered abroad in Zion's waste places, appeal to reformers, "Show me thy faith by thy works."

Christian Science is not a dweller apart in royal solitude; it is not a law of matter, nor a transcendentalism that heals only the sick. This Science is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding. It is the higher criticism, the higher hope; and its effect on man is mainly this — that the good which has come into his life, examination compels him to think genuine, whoever did it. A Christian Scientist verifies his calling. *Choose ye!*

When, by losing his faith in matter and sin, one finds the spirit of Truth, then he practises the Golden Rule spontaneously; and obedience to this rule spiritualizes man, for the world's *nolens volens* cannot enthrall it. Lust, dishonesty, sin, disable the student; they preclude the practice or efficient teaching of Christian Science, the truth of man's being. The Scripture reads: "He that taketh not his cross, and followeth after me, is not worthy of me." On this basis, how many are following the Way-shower? We follow Truth only as we follow truly, meekly, patiently, spiritually, blessing saint and sinner with the leaven of divine Love which woman has put into Christendom and medicine.

A genuine Christian Scientist loves Protestant and Catholic, D.D. and M.D., — loves all who love God, good; and he loves his enemies. It will be found that, instead of opposing, such an individual subserves the interests of both medical faculty and Christianity, and they thrive together, learning that Mind-power is good will towards men. Thus unfolding the true metal in character, the iron in human nature rusts away; honesty and justice characterize the seeker and finder of Christian Science.

The pride of place or power is the prince of this world that hath nothing in Christ. Our great Master said: "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven," — the reign of righteousness, the glory of good, healing the sick and saving the sinner. The height of my hope must remain. Glory be to Thee, Thou God most high and nigh.

Whatever is not divinely natural and demonstrably true, in ethics, philosophy, or religion, is not of God but

originates in the minds of mortals. It is the Adam-dream according to the Scriptural allegory, in which man is supposed to start from dust and woman to be the outcome of man's rib, — marriage synonymous with legalized lust, and the offspring of sense the murderers of their brothers!

Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with Him — God giving all and man having all that God gives. Whence, then, came the creation of matter, sin, and death, mortal pride and power, prestige or privilege? The First Commandment of the Hebrew Decalogue, "Thou shalt have no other gods before me," and the Golden Rule are the all-in-all of Christian Science. They are the spiritual idealism and realism which, when realized, constitute a Christian Scientist, heal the sick, reform the sinner, and rob the grave of its victory. The spiritual understanding which demonstrates Christian Science, enables the devout Scientist to worship, not an unknown God, but Him whom, understanding even in part, he continues to love more and to serve better.

Beloved, I am not with you *in propria persona* at this memorable dedication and communion season, but I am with you "in spirit and in truth," lovingly thanking your generosity and fidelity, and saying virtually what the prophet said: Continue to choose whom ye will serve.

Forgetting the Golden Rule and indulging sin, men cannot serve God; they cannot demonstrate the omnipotence of divine Mind that heals the sick and the sinner. Human will may mesmerize and mislead man; divine wisdom, never. Indulging deceit is like the defendant

arguing for the plaintiff in favor of a decision which the defendant knows will be turned against himself.

We cannot serve two masters. Do we love God supremely? Are we honest, just, faithful? Are we true to ourselves? "God is not mocked: for whatsoever a man soweth, that shall he also reap." To abide in our unselfed better self is to be done forever with the sins of the flesh, the wrongs of human life, the tempter and temptation, the smile and deceit of damnation. When we have overcome sin in all its forms, men may revile us and despitefully use us, and we shall rejoice, "for great is [our] reward in heaven."

You have dexterously and wisely provided for The Mother Church of Christ, Scientist, a magnificent temple wherein to enter and pray. Greatly impressed and encouraged thereby, deeply do I thank you for this proof of your progress, unity, and love. The modest edifice of The Mother Church of Christ, Scientist, began with the cross; its excelsior extension is the crown. The room of your Leader remains in the beginning of this edifice, evidencing the praise of babes and the word which proceedeth out of the mouth of God. Its crowning ultimate rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance — the speed, beauty, and achievements of goodness. Methinks this church is the one edifice on earth which most prefigures self-abnegation, hope, faith; love catching a glimpse of glory.

CHAPTER II

THE EXTENSION OF THE MOTHER CHURCH OF CHRIST, SCIENTIST: ITS INCEPTION, CONSTRUCTION, AND DEDICATION

MRS. EDDY'S MESSAGE TO THE MOTHER CHURCH, JUNE 15, 1902

[Extract]

HERE allow me to interpolate some matters of business that ordinarily find no place in my Message. It is a privilege to acquaint communicants with the financial transactions of this church, so far as I know them, and especially before making another united effort to purchase more land and enlarge our church edifice so as to seat the large number who annually favor us with their presence on Communion Sunday.

THE ANNUAL MEETING OF THE MOTHER CHURCH, JUNE 18, 1902 — TWO MILLION DOLLARS PLEDGED

Edward A. Kimball, C.S.D., offered the following motion: —

"Recognizing the necessity for providing an auditorium for The Mother Church that will seat four or five thousand persons, and acting in behalf of ourselves and the Christian Scientists of the world, we agree to contribute

any portion of two million dollars that may be necessary for this purpose."

In support of the motion, Mr. Kimball said in part:

"Our denomination is palpably outgrowing the institutional end thereof. We need to keep pace with our own growth and progress. The necessity here indicated is beyond cavil; beyond resistance in your thought."

Judge William G. Ewing, in seconding the motion, said:—

"As we have the best church in the world, and as we have the best expression of the religion of Jesus Christ, let us have the best material symbol of both of these, and in the best city in the world.

"Now I am sure that I have but expressed the universal voice of Christian Scientists, that there should be something done, and done immediately, to make reasonable accommodation for the regular business of the Christian Science church, and I believe really, with my faint knowledge of arithmetic and the relationship of figures, that a church of twenty-four thousand members should have a seating capacity of more than nine hundred, if they are all to get in."

The motion was carried unanimously.

Greeting from the Church to Mrs. Eddy

"Ten thousand Christian Scientists from throughout the world, convened in annual business meeting in Boston, send our greeting to you, whom we recognize as logically the natural and indispensable Leader of our religious denomination and its activity.

"Since the last report, in 1900, one hundred and five new churches or congregations have been added, and

those previously established have had large accessions to their membership. In recognition of the necessity for providing an audience-room in The Mother Church which will seat four or five thousand persons, we have agreed to contribute any portion of two million dollars that may be needed for that purpose.

"The instinctive gratitude which not only impels the Christian to turn in loving thankfulness to his heavenly Father, but induces him to glory in every good deed and thought on the part of every man — this would be scant indeed if it did not continually move us to utter our gratitude to you and declare the depth of our affection and esteem.

"To you, who are standing in the forefront of the effort for righteous reform, we modestly renew the hope and desire that we may worthily follow with you in the way of salvation through Christ."

Our Leader's Thanks

To the Members of The Mother Church: — I am bankrupt in thanks to you, my beloved brethren, who at our last annual meeting pledged yourselves with startling grace to contribute any part of two millions of dollars towards the purchase of more land for its site, and to enlarge our church edifice in Boston. I never before felt poor in thanks, but I do now, and will draw on God for the amount I owe you, till I am satisfied with what my heart gives to balance accounts.

Mary Baker Eddy.

Pleasant View, Concord, N. H.,
July 21, 1902.

[*Christian Science Sentinel*, May 16, 1903]

It is inevitable that the transforming influence of Christian Science should improve the thought, enlarge the favorable expectation, and augment the achievements of its followers. It was inevitable that this mighty impulse for good should have externalized itself, ten years ago, in an edifice for The Mother Church. It is inevitable that this same impulsion should now manifest itself in a beautiful, ample building, embodying the best of design, material, and situation.

Some money has been paid in towards the fund, and some of the churches and other organizations have taken steps in this direction, but the time is at hand, now, for this entire donation to be specifically subscribed as to amount and date of payment. No appeal has ever been made in this behalf, and it is probable that none will be made or ever be needed. It is doubtful if the Cause of Christian Science could prosper, in any particular, on the basis of fretful or reluctant sacrifice on the part of its people. Christian Scientists are not expected to contribute money against their will or as the result of importunity or entreaty on the part of some one else.

They will provide the money necessary to this end, because they recognize the importance of The Mother Church to the Cause. They realize that there must be a prosperous parent church, in order to insure the prosperity of the branch churches; indeed, they know that it is the prosperous growth of this movement which now necessitates this onward step. They know that their own individual welfare is closely interwoven with the general welfare of the Cause.

Notwithstanding the fact that as Christian Scientists we are as yet but imperfect followers of the perfect Christ, and although we may falter or stumble or loiter by the way, we know that the Leader of this movement, Mrs. Eddy, has been constantly at her post during all the storms that have surged against her for a generation. She has been the one of all the world who has encountered the full force of antagonism. We know, too, that during these years she has not tried to guide us by means of forced marches, but has waited for us to grow into readiness for each step, and we know that in all this time she has never urged upon us a step that did not result in our welfare.

A year ago she quietly alluded to the need of our Mother Church. She knew that we were ready; the response was instant, spontaneous. Later on she expressed much gratification because of prompt and liberal action, and it needs no special insight to predict that she will be cheered and encouraged to know that, having seized upon this privilege and opportunity, we have also made good the pledge.

[Editorial in *Christian Science Sentinel*, May 16, 1903]

Our readers have been informed of the purchase of the land upon which the new building will be erected, and that this land has been paid for. The location is, therefore, determined. The size of the building was decided last June, but there still remained for definite decision the amount to be expended and the date for commencing building operations. The pledge of the annual meeting was "any portion of two million dollars that

may be necessary for this purpose," and this of course carried the implication that work should be commenced as soon as the money in hand justified the letting of contracts.

The spontaneous and liberal donations which enabled those having the work in charge to secure the large parcel of land adjoining The Mother Church, gives promise of the speedy accumulation of a sum sufficient to justify the decision of these remaining problems. Each person interested must remember, however, that his individual desires, both as to the amount to be expended and the date of commencing work, will be best evidenced by the liberality and promptness of his own contribution.

[Mrs. Eddy in *Christian Science Sentinel*, May 30, 1903]

Now and Then

This was an emphatic rule of St. Paul: "Behold, now is the accepted time." A lost opportunity is the greatest of losses. Whittier mourned it as what "might have been." We own no past, no future, we possess only *now*. If the reliable *now* is carelessly lost in speaking or in acting, it comes not back again. Whatever needs to be done which cannot be done now, God prepares the way for doing; while that which can be done now, but is not, increases our indebtedness to God. Faith in divine Love supplies the ever-present help and *now*, and gives the power to "act in the living present."

The dear children's good deeds are gems in the settings of manhood and womanhood. The good they desire to

do, they insist upon doing now. They speculate neither on the past, present, nor future, but, taking no thought for the morrow, act in God's time.

A book by Benjamin Wills Newton, called "Thoughts on the Apocalypse," published in London, England, in 1853, was presented to me in 1903 by Mr. Marcus Holmes. This was the first that I had even heard of it. When scanning its interesting pages, my attention was arrested by the following: "The church at Jerusalem, like a sun in the centre of its system, had other churches, like so many planets, revolving around it. It was strictly a *mother* and a ruling church." According to his description, the church of Jerusalem seems to prefigure The Mother Church of Christ, Scientist, in Boston.

I understand that the members of The Mother Church, out of loving hearts, pledged to this church in Boston any part of two millions of money with which to build an ample temple dedicate to God, to Him "who forgiveth all thine iniquities; *who healeth all thy diseases;* who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's," — to build a temple the spiritual spire of which will reach the stars with divine overtures, holy harmony, reverberating through all cycles of systems and spheres.

Because Christian Scientists virtually pledged this munificent sum not only to my church but to Him who returns it unto them after many days, their loving giving has been blessed. It has crystallized into a foundation for our temple, and it will continue to "prosper in the

thing whereto [God, Spirit] sent it." In the *now* they brought their tithes into His storehouse. *Then,* when this bringing is consummated, God will pour them out a blessing above the song of angels, beyond the ken of mortals — a blessing that two millions of love currency will bring to be discerned in the near future as a gleam of reality; not a madness and nothing, but a sanity and something from the individual, stupendous, Godlike agency of man.

[Editorial in *Christian Science Sentinel,* January 9, 1904]

A few days ago we received a letter from a friend in another city, saying that he had just been informed — and his informant claimed to have good authority for the statement — that the entire amount required to complete The Mother Church building fund had been paid in; consequently further payments or subscriptions were not desired.

Our friend very promptly and emphatically pronounced the story a fabrication of the evil one, and he was entirely right in doing so. If the devil were really an entity, endowed with genius and inspiration, he could not have invented a more subtle lie with which to ensnare a generous and loyal people.

As a matter of fact, the building fund is not complete, but it is in such a healthy state that building operations have been commenced, and they will be carried on without interruption until the church is finished. The rapidity with which the work will be pushed forward necessitates large payments of money, and it is desirable that the contributions to the building fund keep pace with the disbursements.

[*Christian Science Sentinel*, March 5, 1904]

Amendment to By-law

Section 3 of Article XLI (XXXIV in revised edition) of the Church By-laws has been amended to read as follows: —

The Mother Church Building. — Section 3. The edifice erected in 1894 for The First Church of Christ, Scientist, in Boston, Mass., shall neither be demolished nor removed from the site where it was built, without the written consent of the Pastor Emeritus, Mary Baker Eddy.

Communion, 1904

My Beloved Brethren: — My heart goes out to you as ever in daily desire that the Giver of all good transform you into His own image and likeness. Already I have said to you all that you are able to bear now, and thanking you for your gracious reception of it I close with Kate Hankey's excellent hymn, —

I love to tell the story,
  Of unseen things above,
Of Jesus and his glory,
  Of Jesus and his love.
I love to tell the story,
  Because I know 'tis true;
It satisfies my longings,
  As nothing else can do.

I love to tell the story;
  For those who know it best
Seem hungering and thirsting
  To hear it like the rest.
And when, in scenes of glory,
  I sing the NEW, NEW SONG,
'Twill be the OLD, OLD STORY
  That I have loved so long.

EXTRACT FROM THE TREASURER'S REPORT, JUNE 14, 1904

The report of Mr. Stephen A. Chase, treasurer of the building fund of The Mother Church, made to the annual meeting, showed that a total of $425,893.66 had been received up to and including May 31, 1904, and that there was a balance of $226,285.73 on hand on that date, after paying out the sum of $199,607.93, which included the purchase price of the land for the site of the new building.

THE CORNER-STONE LAID

The corner-stone of the new auditorium for The Mother Church in Boston was laid Saturday, July 16, 1904, at eight o'clock in the forenoon. In addition to the members of the Christian Science Board of Directors, who have the work directly in charge, there were present on this occasion: Mr. Alfred Farlow, President of The Mother Church; Prof. Hermann S. Hering, First Reader; Mrs. Ella E. Williams, Second Reader; Mr. Charles Brigham and Mr. E. Noyes Whitcomb, respectively the architect and the builder of the new edifice.

The order of the services, which were conducted by the First Reader, was as follows: —

Scripture reading, Isaiah 28 : 16, 17,—

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the

refuge of lies, and the waters shall overflow the hiding place."

Also, 1 Peter 2 : 1–6, —

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

"If so be ye have tasted that the Lord is gracious.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

The reading of selections from "Science and Health with Key to the Scriptures" by Mary Baker Eddy, —

Page 241, lines 13–30
" 136, " 1–5, 9–14
" 137, " 16–5
" 583, " 12–19
" 35, " 20–25

This was followed by a few moments of silent prayer and the audible repetition of the Lord's Prayer with its spiritual interpretation, as given in the Christian Science textbook, after which the following extracts from Mrs. Eddy's writings were read: —

"Hitherto, I have observed that in proportion as this church has smiled on His 'little ones,' He has blessed her. Throughout my entire connection with The Mother

Church, I have seen, that in the ratio of her love for others, hath His love been bestowed upon her; watering her waste places, and enlarging her borders.

"One thing I have greatly desired, and again earnestly request, namely, that Christian Scientists, here and elsewhere, pray daily for themselves; not verbally, nor on bended knee, but mentally, meekly, and importunately. When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone, — but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the bread of heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire; then will flow into it the 'river of His pleasure,' the tributary of divine Love, and great growth in Christian Science will follow, — even that joy which finds one's own in another's good." (Miscellaneous Writings, p. 127.)

"Beloved brethren, the love of our loving Lord was never more manifest than in its stern condemnation of all error, wherever found. I counsel thee, rebuke and exhort one another. Love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in heaven." (Christian Science *versus* Pantheism, p. 13.)

The corner-stone was then laid by the members of the Christian Science Board of Directors. It contained the following articles: The Holy Bible; "Science and Health with Key to the Scriptures" and all other published writings of the Rev. Mary Baker Eddy, the Discoverer

and Founder of Christian Science; Christian Science Hymnal; "The Mother Church;" the current numbers of *The Christian Science Journal, Christian Science Sentinel, Der Herold der Christian Science,* and the *Christian Science Quarterly.*

The ceremony concluded with the repetition of "the scientific statement of being," from Science and Health (p. 468), and the benediction, 2 Corinthians 13 : 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Unselfish Loyalty

To one of the many branch churches which contributed their local church building funds to The Mother Church building fund, Mrs. Eddy wrote as follows: —

First Church of Christ, Scientist,
Colorado Springs, Col.

Beloved Brethren: — It is conceded that our shadows follow us in the sunlight wherever we go; but I ask for more, even this: That this dear church shall be pursued by her *substance,* the immortal fruition of her unselfed love, and that her charity, which "seeketh not her own" but another's good, shall reap richly the reward of goodness.

Those words of our holy Way-shower, vibrant through time and eternity with acknowledgment of exemplary giving, no doubt fill the memory and swell the hearts of the members of The Mother Church, because of that gift which you so sacredly bestowed towards its church building fund. These are applicable words: "Verily I say unto you, Wheresoever this gospel shall be preached

throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." (Mark 14 : 9.)

Gratefully yours in Christ,

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
September 1, 1904.

HOLIDAY GIFTS

Beloved Students: — The holidays are coming, and I trow you are awaiting on behalf of your Leader the loving liberty of their license. May I relieve you of selecting, and name your gifts to her, in advance? Send her only what God gives to His church. Bring all your tithes into His storehouse, and what you would expend for presents to her, please add to your givings to The Mother Church building fund, and let this suffice for her rich portion in due season. Send no gifts to her the ensuing season, but the evidences of glorious growth in Christian Science.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
October 31, 1904.

A WORD FROM THE DIRECTORS, MAY, 1905

In view of the fact that a general attendance of the members of The Mother Church at the communion and annual meeting in Boston entails the expenditure of a large amount of money, and the further fact that it is important that the building fund of The Mother Church should be completed as early as possible, it has been decided to omit this year the usual large gathering in Boston, and to ask the members to contribute to

the building fund the amount which they would have expended in such an event.

We all know of the loving self-sacrifices which have been made by many of the branch churches in transferring to this fund the money which had been collected for the purpose of building church homes of their own, and it will thus be seen that the course suggested will not only hasten the completion of The Mother Church, but will also advance the erection of many branch churches. We therefore feel sure that all Christian Scientists will gladly forego a visit to Boston at this time, in order to contribute more liberally to the building fund and thereby aid the progress of our Cause throughout the world.

Christian Scientists have learned from experience that divine Love more than compensates for every seeming trial and deprivation in our loyalty to Truth, and it is but right to expect that those who are willing to forego their anticipated visit this year will receive a greater blessing — "good measure, pressed down, and shaken together, and running over." The local members, who have always experienced much pleasure in welcoming their brethren from far and near, and who have anticipated much joy in meeting very many of them this year, will feel that they have been called upon to make no less sacrifice than have others; but we are confident that they too will be blessed, and that all will rejoice in the glad reunion upon the completion of the new edifice in Boston.

IRA O. KNAPP, JOSEPH ARMSTRONG,
WILLIAM B. JOHNSON, STEPHEN A. CHASE,
ARCHIBALD MCLELLAN,

The Christian Science Board of Directors.

THE ANNUAL MEETING, JUNE 13, 1905

Extract from the Clerk's Report

In the year 1902 our Leader saw the need of a larger edifice for the home of The Mother Church, one that would accommodate the constantly increasing attendance at all the services, and the large gatherings at the annual meeting; and, at the annual meeting in June, 1902, a sum of money adequate to erect such a building was pledged. Christian Scientists have contributed already for this grand and noble purpose, but let us not be unconsciously blind to the further needs of the building fund, in order to complete this great work, nor wait to be urged or to be shown the absolute necessity of giving.

Since 1866, almost forty years ago, — almost forty years in the wilderness, — our beloved Leader and teacher, Mrs. Eddy, the Founder of Christian Science, has labored for the regeneration of mankind; and time has put its seal of affirmation upon every purpose she has set in motion, and the justification of her labors is the fruit. In these years of work she has shown wisdom, faith, and a spiritual discernment of the needs of the present and of the future that is nothing less than God-bestowed.

In years to come the moral and the physical effects produced by The Mother Church, and by the advanced position taken by our Pastor Emeritus and Leader, will appear in their proper perspective. Is it not therefore the duty of all who have touched the healing hem of Christian Science, to get immediately into the proper perspective of the meaning of the erection of the new edifice of The First Church of Christ, Scientist, in Boston?

It is not necessary for us to delay our contributions in order to find out how much our neighbor has given, or to compute by the total membership of The Mother Church what amount each shall send the Treasurer. The divine Love that prompted the desire, and supplied the means to consummate the erection of the present edifice in 1894, is still with us, and will bless us so long as we follow His commands.

Extract from the Treasurer's Report

Building Fund: — Amount on hand June 1, 1905, $303,189.41; expenditures June 1, 1904 to May 31, 1905, $388,663.15; total receipts June 19, 1902 to June 1, 1905, $891,460.49.

Amount necessary to complete the sum of $2,000,000 pledged at the annual meeting, 1902, $1,108,539.51.

Greeting to Mrs. Eddy from the Annual Meeting

Beloved Teacher and Leader: — The members of your church, The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., in annual business meeting assembled, send their loyal and loving greetings to you, the Discoverer and Founder of Christian Science and author of its textbook.

We rejoice greatly that the walls of our new edifice are rising, not only to faith but also to sight; that this temple, which represents the worship of Spirit, with its inseparable accompaniment, the Christ-healing, is being built in our day; and that we have the privilege of participating in the work of its erection. As the stately structure grows, and stone is laid upon stone, those who pass by are

impelled to ask, What means this edifice? and they learn that the truth which Christ Jesus revealed — the truth which makes free — is to-day being proven and is ready to heal all who accept its divine ministry. We congratulate you that the building is to express in its ample auditorium something of the vastness of the truth it represents, and also to symbolize your unmeasured love for humanity, which inspires you to welcome all mankind to the privileges of this healing and saving gospel. As the walls are builded by the prayers and offerings of the thousands who have been healed through Christian Science, we know that you rejoice in the unity of thought and purpose which is thus expressed, showing that The Mother Church "fitly framed together groweth unto an holy temple in the Lord."

[Editorial in *Christian Science Sentinel*, November 25, 1905]

We are prompted to state, for the benefit of those who have inquired about the progress of the work on the extension to The Mother Church, that the erection of the building is proceeding rapidly; in fact, it is being pushed with the utmost energy, and at the present time there are no less than fifteen different trades represented. The beauty of the building, and the substantial and enduring character of its construction, have been remarked by the many visitors who have recently inspected the work, and they have gone away with the conviction that the structure is worthy of our Cause and that it will meet the needs of The Mother Church as well as this can be done by a building with a seating capacity of five thousand.

It therefore occurs to us that there could be no more appropriate time for completing the building fund than

the present Thanksgiving season; and it is suggested to our readers that there would be great propriety in making a special effort during the coming week to dispose fully and finally of this feature of the demonstration.

[*Christian Science Sentinel*, March 17, 1906]

GIFTS FROM THE CHILDREN

The great interest exhibited by the children who attend the Sunday School of The Mother Church is shown by their contributions to the building fund. The following figures are taken from the report of the secretary of the Sunday School and are most gratifying:

March 1, 1903 to February 29, 1904, $621.10; March 1, 1904 to February 28, 1905, $845.96; March 1, 1905 to February 28, 1906, $1,112.13; total, $2,579.19.

CARD

Will one and all of my dear correspondents accept this, my answer to their fervid question: Owing to the time consumed in travel, *et cetera*, I cannot be present *in propria persona* at our annual communion and the dedication in June next of The Mother Church of Christ, Scientist. But I shall be with my blessed church "in spirit and in truth."

I have faith in the givers and in the builders of this church edifice, — admiration for and faith in the grandeur and sublimity of this superb superstructure, wherein all vanity of victory disappears and the glory of divinity appears in all its promise.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
April 8, 1906.

[*Christian Science Sentinel,* April 14, 1906]

ANNOUNCEMENT OF THE DEDICATION

The Christian Science Board of Directors takes pleasure in announcing that the extension of The Mother Church will be dedicated on the date of the annual communion, Sunday, June 10, 1906.

[*Christian Science Sentinel,* April 28, 1906]

TO THE BOARD OF DIRECTORS

My Beloved Students: — Your generous check of five thousand dollars, April 23, 1906, is duly received. You can imagine my gratitude and emotion at the touch of memory. Your beneficent gift is the largest sum of money that I have ever received from my church, and quite unexpected at this juncture, but not the less appreciated. My Message for June 10 is ready for you. It is too short to be printed in book form, for I thought it better to be brief on this rare occasion. This communion and dedication include enough of their own.

The enclosed notice I submit to you, and trust that you will see, as I foresee, the need of it. Now is the time to *throttle the lie* that students worship me or that I claim their homage. This historical dedication should date some special reform, and this notice is requisite to give the true animus of our church and denomination.

Lovingly yours,

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
April 23, 1906.

Notice

To the Beloved Members of my Church, The Mother Church, The First Church of Christ, Scientist, in Boston: — Divine Love bids me say: Assemble not at the residence of your Pastor Emeritus at or about the time of our annual meeting and communion service, for the divine and not the human should engage our attention at this sacred season of prayer and praise.

Mary Baker Eddy.

Notice to Contributors to the Building Fund

The contributors to the building fund for the extension of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., are hereby notified that sufficient funds have been received for the completion of the church building, and the friends are requested to send no more money to this fund.

Stephen A. Chase,

Treasurer of the Building Fund.

Boston, Mass., June 2, 1906.

[Editorial in *Christian Science Sentinel*, June 9, 1906]

Christian Scientists will read with much joy and thanksgiving the announcement made by Mr. Chase in this issue of the *Sentinel* that sufficient funds have been received by him, as treasurer of the building fund, to pay all bills in connection with the extension of The Mother Church, and to most of them the fact that he

has been able to make this announcement coincident with the completion of the building will be deeply significant. Our Leader has said in Science and Health (p. 494), "Divine Love always has met and always will meet every human need," and this has been proved true in the experience of many who have contributed to the building fund.

The treasurer's books will show the dollars and cents received by him, but they can give no more than a hint of the unselfish efforts, and in many instances the loving self-sacrifice, of those who have given so generously to the building of this church. Suffice it to say, however, that the giving to this fund has stimulated those gentle qualities which mark the true Christian, and its influence upon the lives of thousands has been of immense value to them.

The significance of this building is not to be found in the material structure, but in the lives of those who, under the consecrated leadership of Mrs. Eddy, and following her example, are doing the works which Jesus said should mark the lives of his followers. It stands as the visible symbol of a religion which heals the sick and reforms the sinful as our Master healed and reformed them. It proclaims to the world that Jesus' gospel was for all time and for all men; that it is as effective to-day as it was when he preached the Word of God to the multitudes of Judea and healed them of their diseases and their sins. It speaks for the successful labors of one divinely guided woman, who has brought to the world the spiritual understanding of the Scriptures, and whose ministry has revealed the one true Science and changed the whole aspect of medicine and theology.

[*Christian Science Sentinel*, June 16, 1906. Reprinted from *Boston Herald*]

COMMUNION SERVICE AND DEDICATION

Five thousand people kneeling in silent communion; a stillness profound; and then, rising in unison from the vast congregation, the words of the Lord's Prayer! Such was the closing incident of the dedicatory services of the extension of The Mother Church, The First Church of Christ, Scientist, at the corner of Falmouth and Norway Streets, yesterday morning. And such was the scene repeated six times during the day.

It was a sight which no one who saw it will ever be able to forget. Many more gorgeous church pageantries have been seen in this country and in an older civilization; there have been church ceremonies that appealed more to the eye, but the impressiveness of this lay in its very simplicity; its grandeur sprang from the complete unanimity of thought and of purpose. There was something emanating from the thousands who worshipped under the dome of the great edifice whose formal opening they had gathered to observe, that appealed to and fired the imagination. A comparatively new religion launching upon a new era, assuming an altogether different status before the world!

Even the sun smiled kindly upon the dedication of the extension of The Mother Church. With a cooling breeze to temper the heat, the thousands who began to congregate about the church as early as half past five in the morning were able to wait patiently for the opening of the doors without suffering the inconveniences of an oppressive day. From that time, until the close of the evening service,

Falmouth and Norway Streets held large crowds of people, either coming from a service or awaiting admission to one. As all the services were precisely the same in every respect, nobody attended more than one, so that there were well over thirty thousand people who witnessed the opening. Not only did these include Scientists from all over the world, and nearly all the local Scientists, but many hundreds of other faiths, drawn to the church from curiosity, and from sympathy, too.

It spoke much for the devotion of the members to their faith, the character of the attendance. In those huge congregations were business men come from far distant points at personal sacrifices of no mean order; professional men, devoted women members, visitors from Australia, from India, from England, from Germany, from Switzerland, from South Africa, from Hawaii, from the coast States.

They gave generously of their means in gratitude for the epoch-making event. The six collections were large, and when the plates were returned after having been through the congregations, they were heaped high with bills, with silver, and with gold. Some of these contributions were one-hundred-dollar bills. Without ostentation and quite voluntarily the Scientists gave a sum surpassing some of the record collections secured by evangelists for the work of Christianity.

Though the church was filled for the service at half past seven, and hundreds had to be turned away, by far the largest crowd of the day applied for admission at the ten o'clock service, and it was representative of the entire body of the Christian Science church.

Before half past seven the chimes of the new church

began to play, first the "Communion Hymn," succeeded by the following hymns throughout the day: "The morning light is breaking;" "Shepherd, show me how to go;" "Just as I am, without one plea;" "I need Thee every hour;" "Blest Christmas morn;" "Abide with me;" "Day by day the manna fell;" "Oh, the clanging bells of time;" "Still, still with Thee;" "O'er waiting harpstrings of the mind;" Doxology.

Promptly at half past six the numerous doors of the church were thrown open and the public had its first glimpse of the great structure, the cost of which approximates two millions of dollars, contributed from over the entire world. The first impression was of vastness, then of light and cheerfulness, and when the vanguard of the thousands had been seated, expressions of surprise and of admiration were heard on every hand for the beauty and the grace of the architecture. The new home for worship that was opened by the Scientists in Boston yesterday can take a place in the front rank of the world's houses of worship, and it is no wonder that the first sight which the visitors caught of its interior should have impressed them as one of the events of their lives.

First Reader William D. McCrackan, accompanied by the Second Reader, Mrs. Laura Carey Conant, and the soloist for the services, Mrs. Hunt, was on the Readers' platform. Stepping to the front of the platform, when the congregation had taken their seats, the First Reader announced simply that they would sing Hymn 161, written by Mrs. Eddy, as the opening of the dedicatory service. And what singing it was! As though trained carefully under one leader, the great body of Scientists joined in the song of praise.

Spontaneous unanimity and repetition in unison were two of the most striking features of the services. When, after five minutes of silent communion at the end of the service, the congregation began to repeat the Lord's Prayer, they began all together, and their voices rose as one in a heartfelt appeal to the creator.

So good are the acoustic properties of the new structure that Mr. McCrackan and Mrs. Conant could be heard perfectly in every part of it, and they did not have to lift their voices above the usual platform tone.

Following the organ voluntary — Fantasie in E minor, Merkel — the order of service was as follows: —

Hymn 161, from the Hymnal. Words by the Rev. Mary Baker Eddy.

Reading from the Scriptures: Deuteronomy 26 : 1, 2, 5–10 (first sentence).

Silent prayer, followed by the audible repetition of the Lord's Prayer with its spiritual interpretation as given in the Christian Science textbook.

Hymn 166, from the Hymnal.

Reading of notices.

Reading of Tenets of The Mother Church.

Collection.

Solo, "Communion Hymn," words by the Rev. Mary Baker Eddy, music by William Lyman Johnson.

Reading of annual Message from the Pastor Emeritus, the Rev. Mary Baker Eddy.

Reading the specially prepared Lesson-Sermon.

After the reading of the Lesson-Sermon, silent communion, which concluded with the audible repetition of the Lord's Prayer.

Singing the Communion Doxology.

Reading of a despatch from the members of the church to Mrs. Eddy.

Reading of "the scientific statement of being" (Science and Health, p. 468), and the correlative Scripture, 1 John 3 : 1–3.

The benediction.

The subject of the special Lesson-Sermon was "Adam, Where Art Thou?" the Golden Text: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." (Psalms 139 : 23, 24.) The responsive reading was from Psalms 15 : 1–5; 24 : 1–6, 9, 10.

1 Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

4 In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

1 The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The Lord of hosts, he is the King of glory.

The Lesson-Sermon consisted of the following citations from the Bible and "Science and Health with Key to the Scriptures" by the Rev. Mary Baker Eddy, and was read by Mr. McCrackan and Mrs. Conant: —

I

The Bible	Science and Health [1]
Genesis 3 : 9–11	224 : 22
Proverbs 8 : 1, 4, 7	559 : 8–10, 19
Mark 2 : 15–17	181 : 21–25
	307 : 31–8

II

Psalms 51 : 1–3, 6, 10, 12, 13, 17	308 : 8, 16–28 *This; Jacob*
	323 : 19–24, 28–32 *When; The effects*

[1] The Science and Health references in this lesson are according to the 1913 edition.

III

The Bible	Science and Health
Hebrews 11 : 1, 3, 6	297 : 20 *Faith*
Proverbs 3 : 5, 6	241 : 23–27
Job 28 : 20, 23, 28	275 : 25
1 Corinthians 14 : 20	505 : 21–28 *Understanding*
	536 : 8

IV

Psalms 86 : 15, 16	345 : 31
Matthew 9 : 2–8	337 : 10
	525 : 4
	494 : 30–2 *Our Master*
	476 : 32–4
	171 : 4

V

Mark 12 : 30, 31	9 : 17–21 *Dost thou*
John 21 : 1 (first clause), 14–17	53 : 8–11
1 John 4 : 21	54 : 29–1
	560 : 11–19, 22 *The great; Abuse*
	565 : 18–22.

VI

John 21 : 4–6, 9, 12, 13	34 : 29–29
Revelation 3 : 20	
Revelation 7 : 13, 14, 16, 17	

During the progress of each service, First Reader William D. McCrackan read to the congregation the

dedicatory Message from their teacher and Leader, Mrs. Mary Baker Eddy.

The telegram from the church to Mrs. Eddy was read by Mr. Edward A. Kimball of Chicago, and the five thousand present rose as one to indicate their approval of it.

REV. MARY BAKER EDDY, *Pastor Emeritus.*

Beloved Teacher and Leader: — The members of your church have assembled at this sacred time to commune with our infinite heavenly Father and again to consecrate all that we are or hope to be to a holy Christian service that shall be acceptable unto God.

Most of us are here because we have been delivered from beds of sickness or withheld from open graves or reclaimed from vice or redeemed from obdurate sin. We have exchanged the tears of sorrow for the joy of repentance and the peace of a more righteous living, and now with blessed accord we are come, in humility, to pour out our gratitude to God and to bear witness to the abundance of salvation through His divine Christ.

At this altar, dedicated to the only true God, we who have been delivered from the depths increase the measure of our devotion to the daily life and purpose which are in the image and likeness of God.

By these stately walls; by this sheltering dome; by all the beauty of color and design, the Christian Scientists of the world, in tender affection for the cause of human weal, have fulfilled a high resolve and set up this tabernacle, which is to stand as an enduring monument, a sign of your understanding and proof that our Supreme God, through His power and law, is the natural healer

of all our diseases and hath ordained the way of salvation of all men from all evil. No vainglorious boast, no pride of circumstances has place within the sacred confines of this sanctuary. Naught else than the grandeur of humility and the incense of gratitude and compassionate love can acceptably ascend heavenward from this house of God.

It is from the depths of tenderest gratitude, respect, and affection that we declare again our high appreciation of all that you have done and continue to do for the everlasting advantage of this race. Through you has been revealed the verity and rule of the Christianity of Christ which has ever healed the sick. By your fidelity and the constancy of your obedience during forty years you have demonstrated this Science before the gaze of universal humanity. By reason of your spiritual achievement the Cause of Christian Science has been organized and maintained, its followers have been prospered, and the philosophy of the ages transformed. Recognizing the grand truth that God is the supreme cause of all the activities of legitimate existence, we also recognize that He has made known through your spiritual perception the substance of Christian Science, and that this church owes itself and its prosperity to the unbroken activity of your labors, which have been and will still be the pretext for our confident and favorable expectation.

We have read your annual Message to this church. We are deeply touched by its sweet entreaty, its ineffable loving-kindness, its wise counsel and admonition.

With sacred resolution do we pray that we may give heed and ponder and obey. We would be glad if our prayers, our rejoicing, and our love could recompense your

long sacrifice and bestow upon you the balm of heavenly joy, but knowing that every perfect gift cometh from above, and that in God is all consolation and comfort, we rest in this satisfying assurance, while we thank you and renew the story of our love for you and for all that you are and all that you have done for us.

WILLIAM B. JOHNSON, *Clerk.*

By means of a carefully trained corps of ushers, numbering two hundred, there was no confusion in finding seats, and when all seating space had been filled no more were admitted until the next service. The church was filled for each service in about twenty minutes, and was emptied in twelve, in spite of the fact that many of the visitors showed a tendency to tarry to examine the church.

It was "children's day" at noon, for the service at half past twelve was specially reserved for them. They filled all the seats in the body of the church, and when it came to the singing, the little ones were not a whit behind their elders, their shrill trebles rising with the roll of the organ in almost perfect time. In every respect their service was the same as all the others.

There was no more impressive feature of the dedication than the silent communion. Devout Scientists said after the service that they would ever carry with them the memory of it.

THE ANNUAL MEETING, JUNE 12, 1906

The annual meeting of The First Church of Christ, Scientist, in Boston, was held in the extension of The Mother Church, Tuesday, June 12, at ten o'clock in the

forenoon, and in order to accommodate those who could not gain admittance at that hour a second session was held at two o'clock in the afternoon. The meeting was opened by the President, Rev. William P. McKenzie, who read from the Bible and Science and Health as follows: —

The Bible	Science and Health
Isaiah 54 : 1–5, 10–15, 17	571 : 22
Revelation 19 : 1, 6–9.	574 : 3–16, 27 *The Revelator; The very* 577 : 4.

Then followed a short silent prayer and the audible repetition of the Lord's Prayer, in which all joined. The following list of officers for the ensuing year was read by the Clerk: —

President, Willis F. Gross, C.S.B.; Treasurer, Stephen A. Chase, C.S.D.; Clerk, William B. Johnson, C.S.D.

In introducing the new President, Mr. McKenzie said:—

When I introduce the incoming President, my modest task will be ended. You will allow me, however, the privilege of saying a few words of reminder and prophecy. My thoughts revert to a former occasion, when it was my pleasant duty to preside at an annual meeting when our Pastor Emeritus, Mrs. Eddy, was present. We remember her graciousness and dignity. We recall the harmonious tones of her gentle voice. Our hearts were thrilled by her compassion, and the memory lives with us. But even more distinctly may we realize her presence with us to-day. Why? Because our own growth in love and unity enables us to comprehend better the strength and beauty of her character.

Moreover, this completed extension of The Mother Church is an evidence to us of her hospitable love. She has desired for years to have her church able to give more adequate reception to those who hunger and thirst after practical righteousness; and we are sure that now the branch churches of The Mother Church will also enlarge their hospitality, so that these seekers everywhere may be satisfied. This will imply the subsidence of criticism among workers. It may even imply that some who have been peacebreakers shall willingly enter into the blessedness of peacemakers. Nothing will be lost, however, by those who relinquish their cherished resentments, forsake animosity, and abandon their strongholds of rivalry. Through rivalries among leaders Christendom became divided into warring sects; but the demand of this age is for peacemaking, so that Christianity may more widely reassert its pristine power to bring health and a cure to pain-racked and sorrow-worn humanity. "The wisdom that is from above is first pure, then peaceable, . . . And the fruit of righteousness is sown in peace of them that make peace." "Blessed are the peacemakers: for they shall be called the children of God."

Our Leader, Mrs. Eddy, has presented to the world the ideal of Christianity, because she is an exact metaphysician. She has illustrated what the poet perceived when he said, "All's love, but all's law." She has obeyed the divine Principle, Love, without regrets and without resistance. Human sense often rebels against law, hence the proverb: *Dura lex, sed lex* (Hard is the law, nevertheless it is the law). But by her own blameless and happy life, as well as by her teachings, our Leader has induced a

multitude — how great no man can number — to become gladly obedient to law, so that they think rightly or righteously.

No one can change the law of Christian metaphysics, the law of right thinking, nor in any wise alter its effects. It is a forever fact that the meek and lowly in heart are blessed and comforted by divine Love. If the proud are lonely and uncomforted, it is because they have thoughts adverse to the law of love. Pride, arrogance, and self-will are unmerciful, and so receive judgment without mercy; but the law of metaphysics says, "Blessed are the merciful," and will allow no one to escape that blessedness, howsoever far he may stray, whatsoever lawlessness of hatred he may practise and suffer from.

So we see that Christian Science makes no compromise with evil, sin, wrong, or imperfection, but maintains the perfect standard of truth and righteousness and joy. It teaches us to rise from sentimental affection which admires friends and hates enemies, into brotherly love which is just and kind to all and unable to cherish any enmity. It brings into present and hourly application what Paul termed "the law of the Spirit of life in Christ Jesus," and shows man that his real estate is one of blessedness. Why should any one postpone his legitimate joy, and disregard his lawful inheritance, which is "incorruptible and undefiled"? Our Leader and teacher not only discovered Christian Science, but through long years of consecration has obeyed its every demand, for our sakes as well as for her own; and we begin to understand how illimitable is the Love which supports such selfless devotion, we begin to comprehend the "beauty of holiness," and

to be truly grateful to her who has depicted its form and comeliness. We have found it true that "she openeth her mouth with wisdom; and in her tongue is the law of kindness."

It is my pleasure to introduce to you a faithful follower of this Leader as the President for the coming year, Willis F. Gross, C.S.B., one who has for many years "witnessed a good confession" in the practice of Christian Science. You are no doubt already acquainted with him as one of the helpful contributors to our periodicals, so that any further words of mine are unnecessary.

Mr. Gross, on assuming office, said: —

Beloved Friends: — Most unexpectedly to me came the call to serve you in this capacity, and I desire to improve this opportunity to express my thanks for the honor conferred upon me. With a heart filled with gratitude for the countless blessings which have come into my life through Christian Science, I shall endeavor to perform this service to the best of my ability.

It affords me great pleasure to welcome you to our first annual meeting held in the extension of The Mother Church. I shall not attempt to speak of the deep significance of this momentous occasion. I realize that only as infinite good unfolds in each individual consciousness can we begin to comprehend, even in small degree, how great is the work that has been inaugurated by our beloved Leader, how faithful is her allegiance to God, how untiring are her efforts, and how successful she is in the performance of her daily tasks.

"With a mighty hand, and with an outstretched arm" were the children of Israel delivered from the bondage of

the Egyptians, but this deliverance did not put them in possession of the promised land. An unknown wilderness was before them, and that wilderness must be conquered. The law was given that they might know what was required of them, that they might have a definite rule of action whereby to order aright the affairs of daily life. Obedience to the demands of the law revealed the God of their fathers, and they learned to know Him. During their sojourn in the wilderness they suffered defeats and met with disappointments, but they learned from experience and finally became willingly obedient to the voice of their leader. The crossing of the Jordan brought them into the promised land, and this experience was almost as marvellous as had been the passage of the Red Sea forty years before. In obedience to the command of Joshua, twelve stones taken from the midst of the river were set up on the other side for a memorial. In future generations when it was asked, "What mean ye by these stones?" it was told them: Israel came over this Jordan on dry ground.

Forty years ago the Science of Christian healing was revealed to our beloved Leader, the Rev. Mary Baker Eddy. A few years later she gave us our textbook, "Science and Health with Key to the Scriptures." Obedience to the teachings of this book has brought us to this hour. We have learned from experience, and to-day we rejoice that we have found in Christian Science that which heals and saves.

The world looks with wonder upon this grand achievement, — the completion and dedication of our magnificent temple, — and many are asking, "What mean ye by these stones?" The answer is, The way out of the wilderness

of human beliefs has been revealed. Through the understanding of God as an ever-present help, the sick are being healed, the shackles of sin are being broken, heavy burdens are being laid down, tears are being wiped away, and Israel is going up to possess the promised land of eternal, harmonious existence.

Friends, our progress may be fast or it may be slow, but one thing is certain, it will be sure, if we are obedient to the loving counsel of our ever faithful Leader. The Christ is here, has come to individual consciousness; and the faithful disciple rejoices in prophecy fulfilled, "Lo, I am with you alway, even unto the end of the world."

Telegram to Mrs. Eddy

Judge Septimus J. Hanna then advanced to the front of the platform, read the following despatch, and moved that it be forwarded at once to our Leader, Mrs. Eddy. The motion was carried unanimously by a rising vote.

The despatch was as follows: —

To the Rev. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Beloved Teacher and Leader: — The members of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., in annual meeting assembled, hereby convey to you their sincere greetings and their deep love.

They desire to express their continued loyalty to your teachings, their unshaken confidence in the unerring wisdom of your leadership, and their confident assurance

that strict and intelligent recognition of and obedience to the comprehensive means by you provided for the furtherance of our Cause, will result in its perpetuity as well as in the ultimate regeneration of its adherents and of mankind.

We are witnessing with joy and gratitude the significant events associated with this, one of the greatest and most important gatherings of Christian Scientists in the annals of our history. Yet the upwards of thirty thousand who are physically present at the dedication represent only a small part of the entire body who are of us and with us in the animus and spirit of our movement.

The great temple is finished! That which you have long prophetically seen has been accomplished. The magnificent edifice stands a fitting monument of your obedience and fidelity to the divine Principle revealed to you in that momentous hour when purblind mortal sense declared you to be *in extremis*. You followed unswervingly the guidance of Him who went before you by day in a pillar of cloud to lead you in the way, and by night in a pillar of fire to give you light, and the results of such following have been marvellous beyond human ken. As clearly as in retrospect we see the earlier leading, we now discern the fulfilment of the later prophecy, that "He took not away the pillar of cloud by day, nor the pillar of fire by night," for each advancing step has logically followed the preceding one.

The great temple is finished! This massive pile of New Hampshire granite and Bedford stone, rising to a height of two hundred and twenty-four feet, one foot loftier than the Bunker Hill monument, stands a material type of Truth's permanence. In solid foundation, in symmetrical

arches, in generous hallways, in commodious foyer and broad stairways, in exquisite and expansive auditorium, and in towering, overshadowing dome, the great structure stands, silently but eloquently beckoning us on towards a higher and more spiritual plane of living, for we know that without this spiritual significance it were but a passing dream.

In the best sense it stands in prophetic verity of the primary declaration of this church in its original organization; namely, "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." (Church Manual, p. 17.) To rise to the demands of this early pronouncement is the work of true Christian Scientists.

To preach the gospel and heal the sick on the Christ-basis is the essential requirement of a reinstated Christianity. Only as we pledge ourselves anew to this demand, and then fulfil the pledge in righteous living, are we faithful, obedient, deserving disciples.

On this solemn occasion, and in the presence of this assembled host, we do hereby pledge ourselves to a deeper consecration, a more sincere and Christly love of God and our brother, and a more implicit obedience to the sacred teachings of the Bible and our textbook, as well as to the all-inclusive instructions and admonitions of our Church Manual in its spiritual import, that we may indeed reach "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn."

WILLIAM B. JOHNSON, *Clerk.*

BOSTON, MASS., June 12, 1906.

Report of the Clerk

Beloved Brethren of The First Church of Christ, Scientist, in Boston, Mass.: — It seems meet at this time, when thousands of Christian Scientists have gathered here from all parts of the world, many of whom have not had the means of knowing the steps by which this church has reached its present growth, to present in this report a few of the stages of its progress, as gleaned from the pages of its history.

After a work has been established, has grown to great magnitude, and people the world over have been touched by its influence for good, it is with joy that those who have labored unceasingly for the work look back to the picturesque, interesting, and epoch-marking stages of its growth, and recall memories of trials, progress, and victories that are precious each and all. To-day we look back over the years that have passed since the inception of this great Cause, and we cannot help being touched by each landmark of progress that showed a forward effort into the well-earned joy that is with us now. For a Cause that has rooted itself in so many distant lands, and inspired so many of different races and tongues into the demonstration of the knowledge of God, the years that have passed since Mrs. Eddy founded her first church seem but a short time. And this little church, God's word in the wilderness of dogma and creed, opened an era of Christian worship founded on the commands of Jesus: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up ser-

pents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Not until nineteen centuries had passed was there one ready to receive the inspiration, to restore to human consciousness the stone that had been rejected, and which Mrs. Eddy made "the head of the corner" of The Church of Christ, Scientist.

With the reading of her textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy insisted that her students make, every day, a prayerful study of the Bible, and obtain the spiritual understanding of its promises. Upon this she founded the future growth of her church, and twenty-six years later the following splendid appreciation of her efforts appeared in the *Methodist Review* from the pen of the late Frederick Lawrence Knowles: —

"Mrs. Eddy . . . in her insistence upon the constant daily reading of the Bible and her own writings, . . . has given to her disciples a means of spiritual development which . . . will certainly build such truth as they do gain into the marrow of their characters. The scorn of the gross and sensual, and the subordination of merely material to spiritual values, together with the discouragement of care and worry, are all forces that make for righteousness. And they are burned indelibly upon the mind of the neophyte every day through its reading. The intellects of these people are not drugged by scandal, drowned in frivolity, or paralyzed by sentimental fiction. . . . They feed the higher nature through the mind, and I am bound as an observer of them to say, in all fairness, that the result is already manifest in their faces, their conversation,

and their bearing, both in public and private. What wonder that when these smiling people say, 'Come thou with us, and we will do thee good,' the hitherto half-persuaded one is wholly drawn over, as by an irresistible attraction. The religious body which can direct, and control, in no arbitrary sense, but through sane counsel, the reading of its membership, stands a great chance of sweeping the world within a generation."

The charter of this little church was obtained August 23, 1879, and in the same month the members extended a unanimous invitation to Mrs. Eddy to become its pastor. At a meeting of those who were interested in forming the church, Mrs. Eddy was appointed on the committee to formulate the rules and by-laws, also the tenets and church covenant. The first business meeting of the church was held August 16, 1879, in Charlestown, Mass., for the purpose of electing officers. August 22 the Clerk, by instructions received at the previous meeting, sent an invitation to Mrs. Eddy to become pastor of the church. August 27 the church held a meeting, with Mrs. Eddy in the chair. An interesting record of this meeting reads: "The minutes of the previous meeting were read and approved. Then Mrs. Eddy proceeded to instruct those present as to their duties in the Church of Christ, giving some useful hints as to the mode of conducting the church."

At a meeting held October 19, 1879, it was unanimously voted that "Dr. and Mrs. Eddy merited the thanks of the society for their devoted labors in the cause of Truth," and at the annual meeting, December 1 of the same year, it was voted to instruct the Clerk to call Mrs. Eddy to the pastorate of the church, and at this meeting Mrs. Eddy accepted the call. The first meeting of this little

church for deliberation before a Communion Sabbath was held at the home of the pastor, Mrs. Eddy, January 2, 1880.

Most of those present had left their former church homes, in which they had labored faithfully and ardently, and had united themselves into a little band of prayerful workers. As the Pilgrims felt the strangeness of their new home, the vast gloom of the mysterious forests, and knew not the trials before them, so this little band of pioneers, guided by their dauntless Leader and teacher, starting out on their labors against the currents of dogma, creed, sickness, and sin, must have felt a peculiar sense of isolation, for their records state, "The tone of this meeting for deliberation before Communion Sabbath was rather sorrowful;" but as they turned steadfastly from the mortal side, and looked towards the spiritual, as the records further relate, "yet there was a feeling of trust in the great Father, of Love prevailing over the apparently discouraging outlook of the Church of Christ." The Communion Sunday, however, brought fresh courage to the earnest band, and the records contain these simple but suggestive words, — "Sunday, January 4, 1880. The church celebrated her Communion Sabbath as a church, and it was a very inspiring season to us all, and two new members were added to the church." This was indeed the little church in the wilderness, and few knew of its teachings, but those few saw the grandeur of its work and were willing to labor for the Cause.

The record of May 23, 1880, more than twenty-six years ago, states: "Our pastor, Mrs. Eddy, preached her farewell sermon to the church. The business committee met after the services to call a general meeting of the church

to devise means to pay our pastor, so as to keep her with us, as there is no one in the world who could take her place in teaching us the Science of Life." May 26 of the same year the following resolutions were passed: "That the members of the Church of Christ, and all others now interested in said church, do most sincerely regret that our pastor, Mrs. Eddy, feels it her duty to tender her resignation, and while we feel that she has not met with the support that she should have reason to expect, we venture to hope she will remain with us. That it would be a serious blow to her Cause to have the public services discontinued at a time when there is such an interest manifested on the part of the people, and we know of no one who is so able as she to lead us to the higher understanding of Christianity, whereby to heal the sick and reform the sinner. It was moved to instruct the Clerk to have our pastor remain with us for a few Sundays if not permanently."

At a meeting of the church, December 15, 1880, an invitation was extended to Mrs. Eddy to accept the pastorate for the ensuing year; but, as the records state, "she gave no definite answer, believing that it was for the interest of the Cause, and her duty, to go into new fields to teach and preach."

An interesting record relative to this very early work of the church, and its appreciation of Mrs. Eddy's tireless labors, is that of July 20, 1881, which reads, "That we, the members of The Church of Christ, Scientist, tender to our beloved pastor, Mrs. Eddy, the heartfelt thanks and gratitude shared by all who have attended the services, in appreciation of her earnest endeavors, her arduous labors, and successful instructions to heal the sick, and reform

the sinner, by metaphysical truth or Christian Science, during the past year. Resolved: That while she had many obstacles to overcome, many mental hardships to endure, she has borne them bravely, blessing them that curse her, loving them that despitefully use her, thereby giving in her Christian example, as well as her instructions, the highest type of womanhood, or the love that heals. And while we sincerely acknowledge our indebtedness to her, and to God, for these blessings, we, each and all, will make greater efforts more faithfully to sustain her in her work. Resolved: That while we realize the rapid growth, and welcome the fact of the spreading world wide of this great truth, that Mind, Truth, Life, and Love, as taught and expressed by our pastor, does heal the sick, and, when understood, does bring out the perfection of all things, we also realize we must use more energy and unselfish labor to establish these our Master's commands and our pastor's teachings, namely, heal the sick, and preach the gospel, and love our neighbor as ourselves."

Eighteen years ago, the Rev. James Henry Wiggin, who was not a Christian Scientist, wrote as follows: "Whatever is to be Mrs. Eddy's future reputation, time will show. Little cares she, if only through her work Truth may be glorified. More than once, in her earnestness, she has reached her bottom dollar, but the interest of the world to hear her word has always filled her coffers anew. Within a few months she has made sacrifices from which most authors would have shrunk, to insure the moral rightness of her book." This statement "Phare Pleigh" [the *nom de plume* of the Rev. James Henry Wiggin] makes out of his own peculiar knowledge of the circumstances. "Day after day flew by, and weeks lengthened

into months; from every quarter came important missives of inquiry and mercantile reproach; hundreds of dollars were sunk into a bottomless sea of corrections; yet not until the authoress was satisfied that her duty was wholly done, would she allow printer and binder to send forth her book to the world." This book has now reached its four hundredth edition, each of one thousand copies.

On September 8, 1882, it was voted that the church hold its meetings of worship in the parlors of Mrs. Eddy's home, 569 Columbus Avenue, Boston. The services were held there until November, 1883, and then in the Hawthorne Rooms, at No. 3 Park Street, the seating capacity of which place was about two hundred and twenty-five. At a meeting October 22, 1883, the church voted to wait upon Mrs. Eddy, to ascertain if she would preach for the society for ten dollars a Sunday, which invitation she accepted. After establishing itself as a church in the Hawthorne Rooms, the number of attendants steadily increased. The pulpit was supplied by Mrs. Eddy, when she could give the time to preach, and by her students and by clergymen of different denominations, among whom was the Rev. A. J. Peabody, D.D., of Cambridge, Mass.

The annual report of the business committee of the church, for the year ending December 7, 1885, contains some very interesting statements, among which is this: "There was a steadily increasing interest in Christian Science among the people, even though the continuity of thought must have been very much broken by having so many different ones address them on the subject. When our pastor preached for us it was found that the

Hawthorne Rooms were inadequate for the occasion, hundreds going away who could not obtain entrance; those present enduring the inconvenience that comes from crowding, for the sake of the eternal truth she taught them." The *Boston Traveler* contained the following item: "The Church of Christ, Scientist, had their meeting Easter Sunday at Hawthorne Rooms, which were crowded one hour before the service commenced, and half an hour before the arrival of the pastor, the Rev. Mary Baker Eddy, the tide of men and women was turned from the door with the information, 'No more standing-room.'"

On February 8, 1885, communion was held at Odd Fellows Hall, and there were present about eight hundred people. At this time the Hawthorne Rooms, which had been regarded as the church home, were outgrown. During the summer vacation, different places were considered, but no place suitable could be found that was available, and the Sunday services were postponed. There was an expectation that some place would be obtained, but the desire for services was so great that the Hawthorne Rooms were again secured. A record of this period reads, "It should be here stated that from the first of September to our opening, crowds had besieged the doors at the Hawthorne Rooms, Sunday after Sunday." On October 18, 1885, the rooms were opened and a large congregation was present. It was then concluded to engage Chickering Hall on Tremont Street. In the previous consideration of places for meeting it had been decided that this hall was too large, as it seated four hundred and sixty-four. The first Sunday service held in Chickering Hall was on October 25, 1885. Mrs. Eddy preached at this service

and the hall was crowded. This date is memorable as the one upon which the Sunday School was formed.

Meanwhile it was felt that the church needed a place of its own, and efforts were made to obtain by purchase some building, or church, in a suitable location. Several places were considered, but were not satisfactory; yet the thought of obtaining a church edifice, although given up for a time, was not forgotten. In the mean time, not only was the attendance rapidly growing in this church in Chickering Hall, but the Cause itself was spreading over the land. September 1, 1892, Mrs. Eddy gave the plot of ground on which The Mother Church now stands. On the twenty-third day of September, 1892, twelve of the members of the church met, and, upon Mrs. Eddy's counsel, reorganized the church, and named it The First Church of Christ, Scientist. This effort of Mrs. Eddy was an inspiration to Christian Scientists, and plans were made for a church home.

In the mean time Sunday services were held in Chickering Hall, and continued there until March, 1894, and during the last year the hall was crowded to overflowing. In March, however, the church was obliged to seek other quarters, as Chickering Hall was to be remodelled. At this time the church removed to Copley Hall on Clarendon Street, which had a seating capacity of six hundred and twenty-five, and in that place Sunday services were held until The Mother Church edifice was ready for occupancy, December 30, 1894. During the months that the congregation worshipped in Copley Hall there was a steady increase in attendance.

Twelve years ago the twenty-first of last month, the corner-stone of The Mother Church edifice was laid, and

at that time it was thought the seating capacity would be adequate for years to come. Attendance at the Sunday service gradually increased, until every seat was filled and many stood in the aisles, and in consequence two services were held, morning and afternoon, the latter a repetition of the morning service. The date of the inauguration of two Sunday services was April 26, 1896. It was soon evident that even this provision was inadequate to meet the need, and it was found necessary to organize branch churches in such suburbs of Boston as would relieve the overcrowded condition of The Mother Church; therefore three branch churches were organized, one in each of the following named places: Cambridge, Chelsea, and Roxbury.

For a while it seemed that there would be ample room for growth of attendance in The Mother Church, but notwithstanding the relief that the organization of branch churches had given, the number of attendants increased faster than ever. From the time that the three foregoing named churches were established, the membership and the attendance at them and at The Mother Church steadily grew, and more branch churches were established in other suburbs, members of which had formerly been attendants at The Mother Church. In the spring of 1905 the overcrowded condition of the morning service showed that still further provision must be made, as many were obliged to leave the church for the reason that there was not even standing-room. Therefore, beginning October 1, 1905, three services were held each Sunday, the second and third being repetitions of the first service.

This continued growth, this continued overcrowding, proved the need of a larger edifice. Our communion ser-

vices and annual meetings were overcrowded in The Mother Church, they were overcrowded in Tremont Temple, in Symphony Hall, and in the Mechanics Building, and the need was felt of an auditorium that would be of great seating capacity, and one that would have the sacred atmosphere of a church home.

In Mrs. Eddy's Message to the church in 1902 she suggested the need of a larger church edifice, and at the annual meeting of the same year the church voted to raise any part of two millions of dollars for the purpose of building a suitable edifice. The labor of clearing the land was begun in October, 1903, and the corner-stone was laid July 16, 1904.

The first annual meeting of the church was held in Chickering Hall, October 3, 1893, and the membership at that date was 1,545. The membership of this church to-day is 40,011. The number of candidates admitted June 5 of this year is the largest in the history of the church and numbers 4,889, which is 2,194 more than the hitherto largest admission, that of June, 1903. The total number admitted during the last year is 6,181. The total number of branch churches advertised in *The Christian Science Journal* of this June is 682, 614 of which show a membership of 41,944. The number of societies advertised in the *Journal* is 267.

Shortly before the dedication of The Mother Church in 1895, the *Boston Evening Transcript* said: "Wonders will never cease. Here is a church whose Treasurer has sent out word that no sums except those already subscribed can be received. The Christian Scientists have a faith of the mustard-seed variety. What a pity some of our

practical Christian folk have not a faith approximate to that of these impractical Christian Scientists."

The fact that a notice was published in the *Christian Science Sentinel* of last Saturday that no more funds are needed to complete the extension of The Mother Church, proves the truth of the axiom, "History repeats itself." These are the evidences of the magnificent growth of this Cause, and are sufficient refutation of the statements that have been made that "Christian Science is dying out."

The majesty and the dignity of this church edifice not only shows the growth of this Cause, but proclaims the trust, the willingness of those who have contributed to the erection of these mighty walls.

This magnificent structure, this fitting testimonial in stone, speaks more than words can picture of the love and gratitude of a great multitude that has been healed and purified through the labor and sacrifice of our revered Leader and teacher, Mary Baker Eddy, the one through whom God has revealed a demonstrable way of salvation. May her example inspire us to follow her in preaching, "The kingdom of heaven is at hand," by healing the sick and reforming the sinful, and, as she has done, verifying Jesus' words, "Lo, I am with you alway."

LETTERS AND EDITORIAL

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

My Dear Teacher: — Of the many thousands who attended the dedicatory services at the Christian Science church last Sunday it is doubtful if there was one so deeply

impressed with the grandeur and magnitude of your work as was the writer, whom you will recall as a member of your *first* class in Lynn, Mass., nearly forty years ago. When you told us that the truth you expounded was the little leaven that should leaven the whole lump, we thought this might be true in some far distant day beyond our mortal vision. It was above conception that in less than forty years a new system of faith and worship, as well as of healing, should number its adherents by the hundreds of thousands and its tenets be accepted wholly or in part by nearly every religious and scientific body in the civilized world.

Seated in the gallery of that magnificent temple, which has been reared by you, gazing across that sea of heads, listening again to your words explaining the Scriptures, my mind was carried back to that first public meeting in the little hall on Market Street, Lynn, where you preached to a handful of people that would scarce fill a couple of pews in this grand amphitheatre; and as I heard the sonorous tones of the powerful organ and the mighty chorus of five thousand voices, I thought of the little melodeon on which my wife played, and of my own feeble attempts to lead the singing.

In years gone by I have been asked, "Did Mrs. Eddy really write Science and Health? Some say she did not." My answer has invariably been, "Send those who say she did not to me. I heard her talk it before it was ever written. I read it in manuscript before it was ever printed." Now my testimony is not needed. No human being in this generation has accomplished such a work or been so thoroughly endorsed or so completely vindicated. It is marvellous beyond all imagining to one who knew of

your early struggles. I have been solicited by many of your followers to say something about the early history of Christian Science. I have replied that if Mrs. Eddy thought it wise to instruct them on the subject she would doubtless do so.

Possibly you may remember the words of my uncle, the good old deacon of the First Congregational Church of Lynn, when told that I had studied with you. "My boy, you will be ruined for life; it is the work of the devil." He only expressed the thought of all the Christian(?) people at that time. What a change in the Christian world! "The stone which the builders rejected" has become the corner-stone of this wonderful temple of "wisdom, Truth, and Love." (Science and Health, p. 495.) I have yet the little Bible which you gave me as a reward for the best paper on the spiritual significance of the first chapter of Genesis. It has this inscription on the fly-leaf in your handwriting, "With all thy getting get understanding."

Respectfully and faithfully yours,

S. P. Bancroft.

Cambridge, Mass., June 12, 1906.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Dear Leader and Guide: — Now that the great event, the dedication of our new church building, is over, may I ask a little of your time to tell you of the interesting part I had to perform in this wonderful consummation. On the twenty-fifth of last March I was asked by one of the Directors if I would care to do a little watching

at the church. I gladly answered in the affirmative, and have been in the building part of every night since that time. To watch the transformation has been very interesting indeed, and the lessons I have learned of the power of divine Mind to remove human obstructions have been very precious. At first I thought that, since it seemed impossible for the building to be completed before the end of summer, the communion would likely be postponed until that time. Then came the announcement that the services would be held in the new extension on June 10. I saw at once that somebody had to wake up. I fought hard with the evidence of mortal sense for a time; but after a while, in the night, as I was climbing over stones and planks and plaster, I raised my eyes, and the conviction that the work would be accomplished came to me so clearly, I said aloud, "Why, there is no fear; this house will be ready for the service, June 10." I bowed my head before the might of divine Love, and never more did I have any doubt.

One feature about the work interested me. I noticed that as soon as the workmen began to admit that the work could be done, everything seemed to move as by magic; the human mind was giving its consent. This taught me that I should be willing to let God work. I have often stood under the great dome, in the dark stillness of the night, and thought, "What cannot God do?" (Science and Health, p. 135.)

As I discovered the many intricate problems which must necessarily present themselves in such an immense undertaking, I appreciated as never before the faithful, earnest work of our noble Board of Directors. With unflinching

faith and unfailing fidelity they have stood at the breastworks in the battle, and won the reward, "Well done, good and faithful servant; . . . enter thou into the joy of thy lord."

But what of this magnificent structure? Whence did it come? To me it is the result of the love that trembled in one human heart when it whispered: "Dear God, may I not take this precious truth and give it to my brothers and sisters?" How can we ever thank God enough for such an one, — ever thank you enough for your unselfed love. May the glory which crowns the completion of this structure shed its brightest beams on your pathway, and fill your heart with the joy of Love's victory.

Your sincere follower,

JAMES J. ROME.

BOSTON, MASS., June 30, 1906.

REV. MARY BAKER EDDY,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher: — We, the Directors of your church, send you loving greetings and congratulations upon the completion of the magnificent extension of The Mother Church of Christ, Scientist, and we again express our thankful appreciation of your wise counsel, timely instruction, and words of encouragement when they were so much needed.

We acknowledge with many thanks the valuable services rendered to this Board by the members of the business committee, who were ever ready to assist us in every way possible; also the services of other members of the church, who gave freely of their time and efforts when there was urgent need of both.

We do not forget that it was through you we were enabled to secure the services of Mr. Whitcomb as builder in the early days of the construction of the church, and of Mr. Beman in an advisory capacity in the later days; for this, and for their valuable services, we are grateful.

Lovingly and gratefully your students,

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
By WILLIAM B. JOHNSON, *Secretary.*

BOSTON, MASS., July 10, 1906.

[Editorial in *Christian Science Sentinel*, June 23, 1906]

Our annual communion and the dedication of the extension of The Mother Church are over, and this happy and holy experience has become a part of our expanding consciousness of Truth, to abide with us and enable us better to work out the purposes of divine Love. It was scarcely possible to repress a feeling of exultation as friend met friend at every turn with words of rejoicing; and even the greetings and congratulations of those not of our faith seemed to say that all the world was in some degree sharing in our joy. But within our sacred edifice there came a deeper feeling, a feeling of awe and of reverence beyond words, — a new sense of the magnitude of Christian Science, this revelation of divinity which has come to the present age. Grandly does our temple symbolize this revelation, in its purity, stateliness, and vastness; but even more impressive than this was the presence of the thousands who had come, as the Master predicted, "from the east, and from the west, and from the north, and from the south," to tell by their presence that they had been healed by Christ, Truth, and had found the kingdom of God.

As one thought upon the significance of the occasion, the achievements of our beloved Leader and her relation to the experiences of the hour took on a larger and truer meaning. The glories of the realm of infinite Mind, revealed to us through her spiritual attainments and her years of toil, encompassed us, and hearts were thrilled with tender gratitude and love for all that she has done. If to-day we feel a pardonable pride in being known as Christian Scientists, it is because our Leader has made the name an honored one before the world.

In her dedicatory Message to The Mother Church, Mrs. Eddy says, "The First Commandment of the Hebrew Decalogue, 'Thou shalt have no other gods before me,' and the Golden Rule are the all-in-all of Christian Science." In all her writings, through all the years of her leadership, she has been teaching her followers both by precept and example how to obey this commandment and rule, and her success in so doing is what constitutes the high standing of Christian Science before the world. Fearlessly does she warn all her followers against the indulgence of the sins which would prevent the realization of ideal manhood — the reign of the Christ — and now it is ours to address ourselves with renewed faith and love to the high and holy task of overcoming all that is unlike God, and thus prove our worthiness to be "living stones" in the universal temple of Spirit, and worthy members of The Mother Church before men.

APPENDIX TO PART I

AS CHRONICLED BY THE NEWSPAPERS

[*Boston Journal*, June 19, 1902]

AN ASTONISHING MOTION

Assembled in the largest church business meeting ever held in Boston — perhaps the largest ever held in the United States — the members of The First Church of Christ, Scientist, Boston, The Mother Church of the denomination, voted yesterday afternoon to raise any part of two million dollars that might be needed to build in this city a church edifice capable of seating between four and five thousand persons. This astonishing motion was passed with both unanimity and assurance. It was not even talked over, beyond two brief explanations why the building was needed. Learning that a big church was required, the money to provide it was pledged with the readiness and despatch of an ordinary mortal passing out a nickel for carfare.

[*Boston Globe*, April, 1903]

PROGRESSIVE STEPS

The last parcel in the block bounded by Falmouth, Norway, and St. Paul Streets, in the shape of a triangle, has passed to the ownership of the Christian Science church, the deed being taken by Ira O. Knapp *et al.*,

trustees. The purchase of this parcel, which is known as the Hotel Brookline, a four-story brick building also in the shape of a triangle, gives to the above society the ownership of the entire block.

During the past two weeks considerable activity has been going on in property on these streets, no less than ten estates having been conveyed by deed to the Christian Science church, and now comes the purchase of the last parcel on St. Paul Street by the above society, which gives them the ownership of the entire block.

Just what use the society will make of the property has not been stated, but it is said that a number of changes will be made that will enable the church to expand, and to do so it was necessary to have this property. No block is so well situated for church purposes as this one, being in a fine part of the city.

[*Boston Post*, June 6, 1906]

THE FINISHING TOUCHES

Artisans and artists are working night and day and craftsmen are hurrying on with their work to make the spacious and elegant edifice complete for the elaborate observances of Sunday, when six services will be held, and when the words of Mary Baker Eddy will come from her beautiful home, Pleasant View, in Concord, N. H., welcoming her children and giving her blessing to the structure.

The services of Sunday will mark an epoch in the history of Christian Science. Since the discovery by Mrs. Eddy, many beautiful houses of worship have been erected, but never before has such a grand church been built as that

which raises its dome above the city at the corner of Falmouth and Norway Streets.

[*Boston Post*]

DESCRIPTION OF THE EXTENSION

Extension of The Mother Church

Cost	$2,000,000
Shape, triangular	220x220x236 ft.
Height	224 ft.
Area of site	40,000 sq. ft.
Seating capacity	5,000
Checking facilities	3,000 garments

Notable Dates in Christian Science

Christian Science discovered	1866
First church organized	1879
First church erected	1894
Corner-stone of cathedral laid	1904
Cathedral to be dedicated	1906

Two million dollars was set aside for the building of this addition to The First Church of Christ, Scientist, and the money was used in giving Boston an edifice that is a marvel of architectural beauty. But one church in the country exceeds it in seating capacity, and, while vaster sums of money were spent in other instances, never was a more artistic effect reached.

This new temple, begun nearly two years ago, will in its simple grandeur surpass any church edifice erected in this city. Notwithstanding its enormous size, it is so proportionately built that its massiveness is unnoticed in the graceful outlines.

Built in the Italian Renaissance style, the interior of this church is carried out with the end in view of impressing the audiences with the beauty and strength of the design. The great auditorium, with its high-domed ceiling, supported on four arches springing from the tops of great stone piers, contains about one mile and a half of pews.

The dome surmounting the building is more than twice the size of the dome on the State House, having a diameter of eighty-two feet and a height of fifty-one feet.

The top of the dome is two hundred and twenty-four feet above the street, and reaches an altitude twenty-nine feet higher than that of the State House.

The old church at the corner of Falmouth and Norway Streets, with a seating capacity of twelve hundred, built twelve years ago, will remain as it was, and Mrs. Eddy's famous room will be undisturbed.

The Readers' platform is of a beautiful foreign marble, and the color scheme for all the auditorium is of a warm gray, to harmonize with the Bedford stone which enters so largely into the interior finish.

The great organ is placed back of the Readers' platform and above the Readers' special rooms. It has an architectural stone screen and contributes not a little to the imposing effect of the interior.

Bedford stone and marble form the interior finish, with elaborate plaster work for the great arches and ceilings. The floors of the first story are of marble.

There are twelve exits and seven broad marble stairways, the latter framed of iron and finished with bronze, marble, and Bedford stone.

Bronze is used in the lighting fixtures, and the pews and principal woodwork are of mahogany.

The church is unusually well lighted, and one of the extraordinary features is the eight bronze chains, each suspending seventy-two lamps, each lamp of thirty-two candle-power.

Where ceiling or roof and side walls come together no sharp angles are visible, such meetings presenting an oval and dome appearance and forming a gently curved and panelled surface, whereon are placed inscriptions illustrative of the faith of Christian Science.

Two large marble plates with Scripture quotations are also placed on the two sides of the organ.

Everywhere within the building where conditions permitted it pure white marble was used, and the hammer and chisel of the sculptor added magnificent carvings to the rich beauty of the interior.

The auditorium contains seven galleries, two on either side and three at the back, yet not a single pillar or post anywhere in the vast space interrupts the view of the platform from any seat.

Another unusual feature is the foyer, where five thousand people can freely move. Adjoining this foyer are the Sunday School and the administration offices, while in the basement is a cloak-room of the capacity of three thousand wraps.

[*Boston Globe*]

AN IDEA OF THE SIZE

If one would get an idea of the size of this building and the manner in which the dome seems to dominate the entire city, the best point of view is on top of the tower in Mt. Auburn cemetery in Cambridge, some four miles away. From this point the building and dome can be seen

in their relation to the city itself, and it certainly looks imposing.

One thing is certain: for a religion which has been organized only thirty years, and which erected its first church only twelve years ago, Christian Science has more fine church edifices to its credit in the same time than any other denomination in the world, and they are all paid for.

[*Boston Evening Transcript*]

THE CHIMES

The chimes for the new Christian Science temple are worthy of the dome. The effect on all within earshot is quite remarkable. They say that workingmen stopped in the street and stood in silent admiration while the chimes were being tested the other day. Millet's "Angelus" had living reproductions on every corner in the neighborhood.

[*Boston Post*]

MAGNIFICENCE OF THE ORGAN

The new church is replete with rare bits of art, chosen from the works of both ancient and modern masters, but there is nothing more wonderful than the organ which has been installed. Nowhere in the world is there a more beautiful, more musical, or more capable instrument. In reality it is a combination of six organs, with four manuals, seventy-two stops, nineteen couplers, nineteen adjustable combination pistons, three balanced swells, a grand crescendo pedal, seven combination pedals, and forty-five hundred and thirty-eight pipes, the largest of which is thirty-two feet long. Attached to the organ is

a set of cathedral chimes, stationed in one of the towers, and some of the most intricate discoveries of organ builders enable the organist to produce the most beautiful effects by means of the bells. There is also a solo organ attached.

[*Boston Journal*]

ITS ARCHITECTURE

There is no need of fussing about the underlying spirit that built the Christian Science cathedral. We can all agree that it is a stunning piece of architecture and a great adornment to the city.

[*Boston Globe*]

UNIQUE INTERIOR

When these people enter this new cathedral or temple which has been in process of construction, they will find themselves in one of the most imposing church edifices in the country — yes, in the world. For in its interior architecture it is different from any other church in the world. In fact, nearly all the traditions of church interior architecture have been set aside in this temple, for here are neither nave, aisles, nor transept — just one vast auditorium which will seat exactly five thousand and twelve people on floor and galleries, and seat them comfortably. And what is more, every person seated in the auditorium, either on floor or galleries, can see and hear the two Readers who conduct the services on the platform in front of the great organ.

This was the aim and object of the architect: to construct an auditorium that would seat five thousand people, each of whom could see the Readers, and with such nicely

adjusted acoustic properties that each person could hear what was said. To do this it was necessary to set aside the traditions of interior church architecture.

[*Boston Post*]

GATES OF BOSTON OPEN

The gates of Boston are open wide in welcome to nobility. Never before has the city been more frequented by members of the titled aristocracy of the old world than it is now. From all the centres of Europe there are streaming into town lords and ladies who come to attend the dedication of the new church for Christian Scientists.

[*Boston Globe*]

CHRISTIAN SCIENTISTS HAVE ALL THE MONEY NEEDED

"Please do not send us any more money — we have enough!"

Briefly that is the notice which Stephen A. Chase, treasurer of the building fund of the new Christian Science temple, sent forth to the thirty thousand or more Christian Scientists who have come to Boston to attend the dedication exercises, and also through the *Christian Science Sentinel* to members of the church all over the world.

This means that nearly two million dollars has been subscribed for the new building, and that every cent of it was paid in before the work was actually completed.

That is the way the Christian Scientists began when they erected the first church in Boston twelve years ago

—The Mother Church. Then it was found necessary to issue a similar notice or order, and even to return more than ten thousand dollars which had been oversubscribed. They have erected dozens of churches all over this country and in other countries since that time, but it is claimed that very few of them owe a cent.

If you ask a Christian Scientist how they do it, the reply will be in the form of a quotation from Science and Health (p. 494), "Divine Love always has met and always will meet every human need."

[*Boston Globe*]

THE GREAT GATHERING

Christian Scientists are flocking from all over the world to Boston to-day, as they have been for several days past and will be for several days to come, to attend the June meetings of The Mother Church and the dedication of the new temple.

The headquarters was thrown open to visitors this forenoon in Horticultural Hall, corner of Huntington and Massachusetts Avenues. It is in charge of G. D. Robertson, and here the visitors will receive all information concerning rooms and board, hotels, railroads, *etc.* There is here also a post-office to which all mail may be directed, and telegraph and telephone service.

[*Boston Evening Transcript*]

SPECIAL TRAINS COMING

Special trains and extra sections of trains are due to arrive in Boston to-night, bearing the first instalments of the crowds of Christian Scientists from the central and

western sections of this country. Those from abroad and from the far West to a large degree are already in Boston. From now until Saturday night the inrush will be from the sections within two or three days' ride, and no doubt the night trains of Saturday will bring considerable numbers of belated church members from New York and elsewhere who will arrive in this city just about in time for the first Sunday service.

[*Boston Evening Transcript*]

INTERESTING AND AGREEABLE VISITORS

The Christian Scientists are here in force, and they are very interesting and agreeable visitors, even to those who are unable to accompany them in their triumph of mind over matter. Boston is indebted to them for one of the finest architectural achievements in this or any other city, and other denominations might profit by their example of paying for their church before dedicating it. It is a monument to the sincerity of their faith; and the pride and satisfaction that is not only evident from their addresses but reflected in their faces, is justifiable. They are an intelligent and a happy appearing body, and even if those outside are unable to believe that they have escaped from the bondage of the material world, it would be idle to attempt to deny them the satisfaction that springs from a belief in such emancipation. Our present relations with them are as the guests of the city, and as such they are welcome.

Within two weeks we have had here the representatives of the two poles of healing, the material and the mental, and each is interesting, one for its hopefulness and the other for its novelty. Whatever opinions we may enter-

tain of the value of the latter, we cannot well withhold our respectful acknowledgment of its enthusiasm, its energy, and its faith in its fundamentals. Its votaries are certainly holding the centre of the stage this week.

[*Boston Globe*]

READILY ACCOMMODATED

Yesterday was a busy day at the headquarters of the Christian Scientists in Horticultural Hall. They poured into the city from every direction and most of them headed straight for Horticultural Hall, where they were assigned rooms in hotels or lodging-houses, if they had not already been provided for. So perfect have been all the preliminary arrangements for the handling of a great number of visitors that there has not been the slightest hitch in the matter of securing accommodations. And if there was it would not make much difference, for these people would take it all very good-naturedly. They do not get excited over trifles. They are very patient and good-natured. Crowded as the hall was yesterday, and warm as the day was, there was not the slightest evidence of temper, no matter how far they had travelled or what discomforts they might have endured in their travels.

[*Boston Evening Transcript*]

BIG CHURCH IS PAID FOR

According to the custom of the Christian Scientists, the big addition to The Mother Church will be dedicated to-morrow free from debt. No church has ever yet been dedicated by this denomination with any part of the expense of its construction remaining unprovided for, and

it went without saying that the same practice would be followed with this new two-million-dollar edifice, the largest of them all. Up to within ten days the notices that more money was needed had been in circulation, and new contributions were constantly being received; but on June 2 it became evident to the Board of Directors that enough money was on hand to provide for the entire cost of the building, and the formal announcement was made that no more contributions to the building fund were needed. That it was received with rejoicing by the thousands of church members and their friends only feebly expresses the gratification.

A similar decision was reached and published at the time of the dedication of The Mother Church in 1895, all of which goes to show the earnestness and loyalty which Christian Scientists manifest in the support of their church work, and which enables them to dedicate their churches free of debt without exception. The estimated cost of the extension of The Mother Church was pledged by the members assembled in their annual church meeting in Boston, in 1902, and all contributions have been voluntary.

[*New York Herald*]

GIANT TEMPLE FOR SCIENTISTS

There will be dedicated in Boston to-morrow the first great monument to Christian Science, the new two-million-dollar cathedral erected by the devotees of a religion which twenty-seven years ago was founded in Boston by Mrs. Mary Baker Eddy with a membership of twenty-six persons.

The new structure, which is now completed, has for

months been the cynosure of all eyes because of its great size, beautiful architecture, and the novelty of the cult which it represents. This temple is one of the largest in the world. It has a seating capacity of over five thousand. In this respect it leads the Auditorium of Chicago. Beside it the dome of the Massachusetts State House, which is the leading landmark of Boston, pales into insignificance, as its dimensions are only half as great.

From all over the world Christian Scientists are rapidly gathering in this city to participate in the most notable feature in the life of their cult. From beyond the Rockies, from Canada, from Great Britain, and practically every civilized country, daily trainloads of pilgrims are pouring into Boston, and it is estimated that not less than twenty-five thousand visitors will participate in the dedication.

[*New York World*]

DEDICATION DAY

Over the heads of a multitude which began to gather at daybreak and which filled the streets leading to the magnificent temple of the Christian Science church, there pealed from the chimes a first hymn of thanksgiving at six o'clock this morning. It was dedication day, and Christian Scientists from all quarters of the globe were present to participate in the occasion.

It was estimated that nearly forty thousand believers had gathered in Boston. Word was conveyed to them that the temple would open its doors absolutely free of debt, every penny of the two million dollars required to build the imposing edifice in the Back Bay district having been secured by voluntary subscription.

The seating capacity of the temple is five thousand, and in order that all might participate in the dedication, six services, identical in character, were held during the morning, afternoon, and evening.

The worshippers saw an imposing structure of gray stone with a massive dome rising to a height of two hundred and twenty-four feet and visible from every quarter of the city. The multitude passed through the twelve entrances beneath a series of arches in the several facades. They looked upon an interior done in soft gray with decorative carvings peculiarly rich and impressive. The seating is accomplished in a semi-circular sweep of mahogany pews and in triple galleries.

The offertory taken at the beginning of the services found every basket piled high with bank-notes, everybody contributing, and none proffering small change.

At the close of the Lesson-Sermon, and in accordance with the custom of the Christian Science church, the entire congregation knelt in silent communion, followed by the audible repetition of the Lord's Prayer. One of the remarkable features of the services was the congregation singing in perfect unison. The acoustic properties of the temple, in spite of its vast interior, were found to be perfect.

[*Boston Globe*]

CHILDREN'S SERVICE

No mere words can convey the peculiar impressiveness of the half past twelve service; the little children, awed by the grandeur of the great room in which they were seated, drinking in every word of the exercises and apparently understanding all they heard, joining with their shrill

voices in the singing and responsive reading, and then, at the last, kneeling for silent communion before the pews, in absolute stillness, their eyes closed and their solemn little faces turned upward.

[*Norfolk* (Neb.) *Tribune*]

ON A FAR HIGHER PEDESTAL

To those who seem to see no good in Christian Science, it must stagger their faith not a little to read the account of the dedication of the vast temple located in the heart of the city of Boston, the supposed fountain of knowledge and seat of learning of America; the spectacle of thirty thousand people assembling to gain admission to the temple shows an enthusiasm for Christian Science seldom witnessed anywhere in the world on any occasion; and this occurred in staid old Boston, and the fact was heralded in flaming headlines in the leading newspapers of the world. According to the despatches, that assembly was not a gathering of "the vulgar throng;" the intelligence and wisdom of the country were there. There certainly must be something more than a fad in Christian Science, which was placed upon a far higher pedestal by that demonstration than it ever occupied before.

[*Boston Herald*]

THE WEDNESDAY EVENING MEETINGS

Quietly, without a trace of fanaticism, making their remarkable statements with a simplicity which sprang from the conviction that they would be believed, scores of Christian Scientists told of cures from diseases, physical and mental, at the testimony meetings that marked the

close of their visit to Boston; cures that carried one back to the age of miracles. To hear prosperous, contented men and women, people of substance and of standing, earnestly assure thousands of auditors that they had been cured of blindness, of consumption in its advanced stages, of heart disease, of cancer; that they had felt no pain when having broken bones set; that when wasted unto death they had been made whole, constituted a severe tax upon frail human credulity, yet they were believed.

Meetings were held in the extension of The Mother Church, in the extension vestry, in the old auditorium of The Mother Church, in The Mother Church vestry, Horticultural Hall (Exhibition Hall), Horticultural Hall (Lecture Hall), Jordan Hall, Potter Hall, Howe and Woolson Halls, Chickering Hall.

At each of the meetings the introductory services were identical, consisting of hymns, an appropriate reading from the Bible, and selections from "Science and Health with Key to the Scriptures" by Mrs. Mary Baker Eddy.

Fifteen thousand Scientists crowded into the auditorium of the extension of The Mother Church, into the old church, into Horticultural Hall, Jordan Hall, Potter Hall, Woolson Hall, and Chickering Hall, and it took ten meetings to accommodate the great throngs who wanted to give testimony or who wanted to hear it. And when these places had all been filled, there were many hundreds waiting vainly in the streets. A few were upon the scene as early as three o'clock in the afternoon to secure seats in the main body of the church, where the largest meeting was held, and long before seven the auditorium was comfortably filled.

Upon entering The Mother Church one was immediately struck with the air of well-being and of prosperity of the great congregation. The Scientists fairly radiate good nature and healthy satisfaction with life. No pessimistic faces there! So ingrained is this good nature, so complete this self-abnegation, that at the very height of fervor, when bursting with a desire to testify to the benefits and the healing power of the faith, one of them would pause and laughingly give precedence to another who had been the first to catch the Reader's eye.

When Mr. McCrackan announced at the main meeting that they were ready to receive testimony, up leaped half a dozen Scientists. They had been told to name, before beginning, the places where they lived. "Indianapolis!" "Des Moines!" "Glasgow!" "Cuba!" "Dresden!" "Peoria!" they cried. No more cosmopolitan audience ever sat in Boston.

Those who poured out their debts of gratitude for ills cured, for hearts lifted up, spoke simply and gratefully, but occasionally the voices would ring out in a way there was no mistaking. In those people was the depth of sincerity, and, when they sang, the volume of holy song rose tingling to the great dome, swelling as one voice. It was a practical demonstration of the Scientist claims, a fitting close to a memorable week.

If an attempt were made to give any account of the marvellous cures narrated at the meetings of the Scientists, or wherever two or more of them are met together, it would be impossible to convey a conception of the fervor of belief with which each tells his or her experience. These are tales of people of standing and of substance, professional men, hard-headed shrewd busi-

ness men. Yet they all have the same stories of their conversion, either through a cure to themselves or to one near and dear to them.

[*Boston Herald*]

EXODUS BEGINS

For a while this morning it looked as though all the Christian Scientists who have been crowding Boston the last week were trying to get away at the same time. Hotels, boarding-houses, and private houses were disgorging trunks and smaller articles of baggage so fast that it was a matter of wonder where there could be secured express wagons enough to accommodate the demand.

At the dedicatory services of The Mother Church extension on Sunday, and at the sessions of the annual meeting, Tuesday, it was the pride of the Church Directors that the edifice was emptied of its crowds in something like ten minutes. It would seem that this ability to get away when the entertainment is over is a distinguishing characteristic of Christian Scientists, for at noon to-day [June 14] the indications were that Boston would be emptied of its twenty thousand and more visitors by midnight to-night.

Transportation facilities at the two stations were taxed to the utmost from early morning, and trains pulled out of the city in double sections.

Although the Scientists came to Boston in such numbers and are departing with such remarkable expedition, their going will not be noticeable to the residents of Boston, except perhaps those living in the streets leading directly

to Horticultural Hall. This fact will be due to the custom Christian Scientists have of never going about labelled. Ordinarily the holding of a great convention is patent to every one residing in the convention city. Up at Horticultural Hall the one hundred and fifty members of the local arrangement committee wore tiny white, unmarked buttons, for their own self-identification, otherwise there has been no flaunting of badges or insignia of any kind. Christian Scientists frequently wear a small pin, but this is usually hidden away in the laces of the women's frocks, and the men go entirely unadorned.

Therefore, with the exception of the street-car men and policemen, who will doubtless have fewer questions as to locality to answer, and the hotel and restaurant keepers, who will have time to rest and sleep, the public at large will scarcely realize that the Scientists have gone.

WHAT THE BOSTON EDITORS SAID

[*Boston Daily Advertiser*]

The meeting of the Christian Scientists in this city naturally takes on a tone of deserved satisfaction, in view of the announcement, which has just been made, that the two million dollars needed for the construction of the new temple has been raised even before the building itself has been completed.

The thirty thousand visitors have other evidences of the strength and growth of their organization, which has made steady gains in recent years. But of this particular example of the readiness of the members to bear each his or her share of the necessary expense of church

work, the facts speak more plainly than mere assertion could. Nothing is more of a drag on a church than a heavy debt, the interest on which calls for practically all the resources of the institution. Many a clergyman can testify from his own experience how a "church debt" cramps and retards and holds back work that would otherwise be done. It is a rule in some denominations that a church edifice may not be formally dedicated until it be wholly free from debt. And the experience of many generations has affirmed its wisdom.

[*Boston Herald*]

Boston is the Mecca for Christian Scientists all over the world. The new temple is something to be proud of. Its stately cupola is a fitting crown for the other architectural efforts in that section of the Back Bay.

[*Boston Evening Record*]

Boston is near to another great demonstration of the growth of the Christian Science idea in numbers, wealth, vigor, and faithful adherence. It is a remarkable story which the gathering here tells. Its very magnitude and the cheerful optimism and energy of its followers impress even the man who cannot reconcile himself to the methods and tenets of the sect. Its hold and development are most notable.

[*Boston Post*]

The gathering of Christian Scientists for the dedication of the beautiful structure on Falmouth Street, which is to take place on Sunday, is notable in many ways. It

is remarkable in the character of the assembling membership, in its widely international range, and in the significance of the occasion.

The growth of this cult is the marvel of the age. Thirty years ago it was comparatively unknown; one church and a mere handful of members measured its vogue. To-day its adherents number probably a million, its churches have risen by hundreds, and its congregations meet in Europe and in the antipodes, as from the Atlantic to the Pacific on this continent.

One does not need to accept the doctrines of Mrs. Eddy to recognize the fact that this wonderful woman is a world power. This is conclusive; it is conspicuously manifest. And here in Boston the zeal and enthusiasm of the followers of this creed have been manifested in the building of a church structure which will hold place among the architectural beauties of the country.

[*Boston Herald*]

Another glory for Boston, another "landmark" set in the illustrious list for future generations to reverence and admire! The Science church has become the great centre of attraction, not merely for its thousands of worshippers, but for a multitude of strangers to whom this historic city is the Mecca of their love and duty. Last Sunday it was entirely credible that the spirit of faith and brotherhood rested on this structure, which is absolutely unique in its symmetrical and appropriate design. Aside from every other consideration, this church, with its noble dome of pure gray tint, forming one of the few perfect sky-lines in an American city, is doubly

welcomed. Henceforth the greeting of admiring eyes, too often unaccustomed to fine architectural effects, will be constant and sincere.

As Boston has ever loved its golden State House dome, so will it now find pleasure in this new symbol, brooding elevation, guarding as it were, embracing as it may be, the hosts of a new religion.

[*Boston Globe*]

Thousands of Christian Scientists have been pouring into Boston in the past few days to be present at the dedication yesterday of their new two-million-dollar church, and to take part in the subsequent ceremonies and exercises. Not only was every cent of the estimated cost contributed before the actual work was completed, but the treasurer of the building fund of the great temple appealed to his brethren to give no more money, since he had enough. This must be regarded as an extraordinary achievement, and one which indicates plainly enough the generosity of the devotion that the Christian Scientists maintain towards their church.

[*Boston Post*]

The dedication of the edifice of the Christian Scientists on the Back Bay has proved one of the most interesting and in some of its aspects the most notable of such occasions.

The attendance at the ceremonies yesterday was remarkable, probably unprecedented, as regards numbers. Not even the great size of the auditorium could accommodate the throng of participants. At each of the identical services, repeated at intervals from early morning

until the evening, the attendance was greater than the building could contain. And the transportation facilities of the town have been strained to their utmost to care for the multitudes going and coming.

The temporary increase of the population of Boston has been apparent to the most casual observer. And so, we think, must be the characteristics of this crowd of visitors. It is a pleasant, congenial, quietly happy, well-to-do, intellectual, and cheerfully contented multitude that has invaded the town. There are among them visitors of title and distinction, but one does not notice these unless they are pointed out. The impression created is that of a great gathering of people we like to know and like to have here.

We congratulate these comfortable acquaintances upon the fact that they have their costly church fully paid for, and we feel that Boston is to be congratulated upon the acquisition of an edifice so handsome architecturally.

[*Boston Herald*]

I do not think I have ever seen more cheerful looking groups of people than I have met in Boston during the past few days. Their happy faces would make sunshine on the grayest day. If Christian Science gives such serene, beautiful expressions, it would not be a bad thing if all the world turned to the new religion. There is one thing about it: it is certainly imbued with the spirit of unselfishness and helpfulness, and, whatever one's special creed may be, there is nothing antagonistic to it in this doctrine of health, happiness, and in the cheerful doing of good.

GENERAL EDITORIAL OPINION

[*Montreal* (Can.) *Gazette*]

Twenty thousand Christian Scientists have assembled at Boston to attend the opening of their great new temple. Christian Science, as now before this continent, is the development of a short lifetime. It shows strength in all parts, and among classes above the average in intelligence.

[*Concord* (N. H.) *Monitor*]

The dedication, Sunday, in Boston, of the new Mother Church of the Christian Science faith was a ceremonial of far more than usual ecclesiastic significance. The edifice itself is so rich in the architectural symbolisms of aspiration and faith, its proportions are so large, and its accommodations are so wide, that its dedication abounds in remarkable external manifestations which must arrest public attention. But externals constitute the smallest feature of the Christian Science faith, and this beautiful temple, striking as are its beauties, is only a slight and material development in evidence of that beauty and serenity of faith, life, and love which finds its temple in the heart of all that increasing host who have found the truths of Christian Science to be a marvellous revelation given to this generation by a noble and devoted woman, to whom they rightfully turn with respect and affection.

[*Brooklyn* (N. Y.) *Eagle*]

The stoutest enemies of Christian Science will confess at least an æsthetic debt to that great and growing cult, which is implied in the building of a great church in Bos-

ton. This church is one of the largest and seemliest in America, and in its size, if not in its aspect, it may be held to symbolize that faith which is so much a faith that all facts inhospitable to it are deemed by its professors not to exist at all. The building is of light stone, with a dome over two hundred and twenty feet high, a chime of bells, and one of the largest organs in the world. The architect has joined lightness and grace to solidity, and the edifice needs only an open space about it, such as one finds in the English cathedrals, to achieve its extreme of beauty. A sect that leaves such a monument has not lived in vain.

A remarkable thing in this building is that, although it cost two million dollars, it is not blanketed with debts and mortgages. Everything, even to the flagstones in front of it, is paid for, and subscriptions are not solicited. Here is an occasion for joy that marks it as different from almost all other of the Christian churches, where petitions for money are almost as constant as petitions for divine mercy.

[*Denver* (Col.) *News*]

The dedication of the new Mother Church of the Christian Scientists in Boston is not a matter of interest to that city alone, but to the nation; not to the nation alone, but to the world; not to this time alone, but to history.

The growth of this form of religious faith has been one of the marvels of the last quarter century. It is, in some respects, the greatest religious phenomenon of all history. That a woman should found a religious movement of international sway; that its followers should number

many thousands during her lifetime; that hundreds of great buildings should be filled at every meeting Sundays or on week-days with devout worshippers, wooed by no eloquence of orator or magnetic ritual, — all these things are new, utterly new, in the history of religious expression.

Unaccountable? Hardly so. Whatever else it is, this faith is real and is given very real tests. Thousands upon thousands believe that it has cured them of diseases many and diverse. All the passionate love for life with which nature endows the children of men, grips hold of their faith and insures fidelity in pain or death for self or dear ones. But, while health-seeking is the door to this gospel for many, it is not the only source of appeal. A faith which teaches that hate is atheism, that discord is poisonous, that gloom is sin, has a mission that can be readily grasped by sick or well.

The world is enormously richer for this reincarnation of the old, old gospel of "on earth peace, good will toward men."

[*Terre Haute* (Ind.) *Star*]

The dedication of The Mother Church of Christian Science at Boston, with its paid-up cost of two million dollars and its tremendous outpouring of eager communicants from all over the civilized world, is an event of impressiveness and momentous significance. The historic place of Mrs. Eddy as the Founder of a great denomination can no longer be questioned, and the sources of her power and following can be readily apprehended. Prominent among these is the denomination's peculiar department of healing, the efficacy of which to some extent is established

beyond cavil. The immense membership of the body is proof positive that it supplies these persons, most of whom were already nominal Christians, something they did not find in other communions. It affords refutation of the notion that spiritual and mystic mediation has been drowned out in this so-called commercial age. The Christian Scientists set a good example to other denominations in requiring their church edifices to be fully paid for before they are dedicated. It is to be said for Christian Science that no person's spiritual aspirations were ever deadened or his moral standards debased through its agency. Its communicants are cheerful and shed sunshine about them — no insignificant element in true Christianity.

[*Lafayette* (Ind.) *Journal*]

The dedication of a Christian Science temple at Boston serves to call attention to one of the most remarkable religious movements that this country or any other country has ever known. It has not been very many years since Christian Science was announced as a discovery of Mary Baker Eddy of Concord, N. H. The few thousand persons who followed Mrs. Eddy during the first years of her preaching were the objects of much ridicule, but despite the obstacles put in the way the church has continued to grow. Its growth in numbers is remarkable, but even stranger is its increase in wealth. The temple which has just been dedicated at Boston cost two million dollars, and is one of the finest places of worship in the world, at least it is the largest in New England. This Mother Church is absolutely free from debt. After but a few years, Christian Science has congregations in every im-

portant town and city of the United States. Of course the new idea will never have determined its real position in the doctrines of the world until it has stood the test of time. But its beginning has been impressive, and that large numbers of intelligent men and women should be converted to it makes it appear that Science cannot be brushed aside by ridicule alone.

[*Springfield* (Mass.) *Republican*]

The prodigious convention of Christian Scientists in Boston is a portent worthy of perhaps even more interest than it has evoked in that city, where a new temple to Isis and Osiris would be hardly more than a day's wonder. With the swift growth of the new faith the public has in a general way been familiar; it is but a few years ago that the astonishing revelation was made that since 1890 its following had increased from an insignificant number to hundreds of thousands, a rate at which every other sect in the country would soon be left behind. But mere statistics give a feeble impression in comparison with so huge and concrete a demonstration as the dedication of this vast temple. The statistics have been ridiculed by the hostile as mere guesswork, but one cannot sneer away the two-million-dollar stone edifice or the thirty thousand worshippers who entered its portals Sunday.

[*Rochester* (N. Y.) *Post Express*]

There are two things to be said in favor of Christian Science. Its growth has been wonderfully rapid, and due apparently to nothing save the desire in the human heart for some such comfort as it promises. Christian Scientists

as a class, so far as the writer knows them, are happy, gentle, and virtuous. They are multiplying without efforts at proselytizing; they are in no wise at war with society; and they have little of the spirit of bigotry. The dedication of their great church in Boston is a material evidence of their prosperity; and it may be said that if their opinions seem visionary, there is nothing in them to attract any class save the moderately well-to-do, the intelligent, and the well-behaved. It has been said cynically that a religion prospers according to the pledges which it holds out to its votaries; and though Christian Science promises nothing in the way of gratifying the passions or attaining dominion over others, yet it has rare lures for weary hearts, — physical health and spiritual peace.

[*Topeka* (Kan.) *Daily Capital*]

Those of us who do not accept the doctrine of Christian Science are possibly too prone to approach it in a spirit of levity, too often disposed to touch upon it with the tongue of facetiousness. Too often we see only its ridiculous phases, attaching meanwhile no importance to the saneness and common sense which underlie many of the practices in its name. And many of us have missed entirely its tremendous growth and the part it has come to play in the economy of our social and religious life.

To those of us who have overlooked these essentials of its hold upon the public, certain statistics brought to light by the great meeting of the church now being held in Boston will come in the nature of a revelation. In 1890 the faith had but an insignificant following. To-day its adherents number hundreds of thousands, and if the

growth continues in like proportion through another decade every other sect will be left behind in the race for numerical supremacy. The figures given out by the church itself have been ridiculed by the hostile as mere guesswork, but some of the evidence appears in the concrete and cannot be combated. "One cannot sneer away the two-million-dollar stone edifice or the thirty thousand worshippers who entered its portals Sunday," says the *Springfield Republican.* Neither can we overlook the steady, consistent growth of the sect in every community in which it has found a foothold. In the adherence of its converts to the faith, and in the absence of dissent among them in the interpretation of its tenets, there is also much to convince the skeptic.

[*Albany* (N. Y.) *Knickerbocker*]

The remarkable growth and the apparent permanency of Christian Science were noted in the recent dedication in Boston of the magnificent new temple of the cult. When the doors were opened to the public, the structure was free from debt. While the dedicatory services were being held at different hours of the day, forty thousand Christian Scientists from every State in the Union and from many foreign countries were in attendance.

Although Mrs. Eddy, the Founder of Christian Science, was not in attendance, she sent greetings in which she declared that the "crowning ultimate" of the church "rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance — the speed, beauty, and achievements of goodness."

But a few years ago, men there were who predicted that

Christian Science would soon be included among the cults which flourish for a time like a green bay-tree, and are then forgotten. Those predictions have not been verified. The church which has been built upon the tenets first presented by Mrs. Eddy is being constantly strengthened by members who represent the intelligence of many communities in different parts of the world.

[*Mexican Herald*, City of Mexico, Mex.]

The dedication of the magnificent Christian Science church in Boston has brought that cheerful and prosperous body of believers before the press gallery of commentators. They have built a huge church, which has cost them about two million dollars, and it has a dome which rivals that of the famous old Massachusetts State House. During the great assembly of forty thousand Christian Scientists in Boston they were described in the newspapers of the Hub as a contented and well-dressed body of people.

The faith of these people is certainly great. They go about telling of miracles performed in this twentieth century when "advanced" clergymen of other denominations are avowing their disbelief in the miraculous.

The higher critics and the men of science may think they can banish faith in the supernatural, but no religion of growth and vitality exists without faith in the things unseen.

[*Sandusky* (Ohio) *Star-Journal*]

It is doubtful if, since the days of the primitive Christians, there has been such a wonderful demonstration of religious faith and enlightened zeal as that exhibited at

Boston, Sunday, when forty thousand Christian Scientists from all parts of the world assembled to participate in the dedication of the extension of The Mother Church of that denomination. These people were of the highest order of intelligence, many of them prominent figures in the social and business world, and none of them afflicted with the slightest trace of fanaticism. The gathering can in no sense, save one, be compared with those of Mecca and the Hindu shrines, where fanaticism dominates everything else. The one point of resemblance is that the Christian Scientists are thoroughly in earnest and take joy in attesting their faith in the creed of the church of their choice. It is a faith based upon reason, and reached only through intelligent and unbiased study and comparison with other creeds.

A remarkable feature, perhaps the most remarkable, of the gathering was the generosity of its adherents towards their church. The building they were in Boston to dedicate cost approximately two million dollars. Members were invited to contribute what they could to pay for it. The money was sent in such quantities that before the day set for the dedication arrived the fund was full to overflowing and the members were asked to quit giving.

[*Peoria* (Ill.) *Journal*]

It is the custom to sneer at Christian Science, but it is evident that the cult will soon be beyond the sneering point. The dedication of what is known as The Mother Church extension in Boston, the other day, was attended by people from all parts of the United States. And they were people of intelligence.

The fact is that Christian Science just goes a little

beyond what almost every one is inclined to admit. The best physicians now admit the power of mind over matter. They believe that firm faith on the part of a sick person, for instance, will go far towards making the patient well. These same physicians, however, ridicule the idea of a patient getting well without the use of medicine. It has yet to be shown that of the sick who abjure medicine a larger proportion have died than among those who were medically treated. The *Journal* has kept no books on the subject, and is not a Christian Scientist, but believes that if the figures could be given they might show that the Scientists have a little the advantage so far as this goes.

[*Nebraska State Journal*, Lincoln, Neb.]

Zion's Herald, a rather bitter critic of Mrs. Eddy and her cult, speaks of "the audacious, stupendous, inexplicable faith of this well-dressed, good-looking, eminently respectable, evidently wealthy congregation in their teacher and her utterances." The opening of the new Mother Church of the Christian Science faith at Boston has opened the eyes of the country anew to the growth of the new church and the zeal of its membership.

[*Athol* (Mass.) *Transcript*]

The Christian Scientists who descended upon Boston to the number of forty thousand last week to dedicate the new temple, just built at a cost of two million dollars, have mostly departed, but Boston has not yet recovered from the effects produced by that stupendous gathering. The incidents witnessed during the week were calculated to

impress the most determined skeptic. Forty thousand people truly make up a mighty host, but these, it is declared, are but a twentieth of the Christian Science army in this country to-day, and this is the wonderful growth of less than a score of years. Christian Science may be anything that its foes try to prove it to be, but that magnificent church, holding five thousand people, dedicated free from debt, and the centre of an enthusiasm and reverence of worship such as religious annals hardly parallel in modern times, is a tangible reality, and critics who seek the light must have done with scoffs and jeers if they would deal with the phenomenon with any effect.

[*Portland* (Ore.) *Telegram*]

The last issue of the *Christian Science Sentinel* contains a rather remarkable announcement to the effect that friends were requested to send no more money for the building of the church which was recently dedicated at Boston. This structure cost about two million dollars, and all of the funds required to build it were raised in a little less than three years. It was dedicated absolutely free of debt, and no member of the church anywhere, in this country or elsewhere, was asked to contribute a dollar. Contributions were entirely voluntary. No resort was had to any of the latter-day methods of raising money. The record is one of which any church might well be proud.

[*Portland* (Me.) *Advertiser*]

The erection in Boston of the two-million-dollar church of the Christian Scientists and its dedication free from debt has been a wonderful achievement, but as our con-

temporary, the *Boston Times*, comments, it is but one of the marvellous, great, and really good things that this sect is doing. It says: "A faith which is able to raise its believers above the suffering of petty ills; a religion that makes the merry heart that doeth good like a medicine, not a necessity, but a pleasure and an essential; a cult able to promote its faith with so great an aggregation of good and beneficial works, is welcomed within our midst and bidden Godspeed."

[*Denver* (Col.) *Republican*]

Christian Scientists are a remarkably optimistic body of people, and it must be said in their behalf that they are enthusiasts whenever their form of religion is concerned. They have recently built a splendid cathedral in Boston, seating five thousand people, at a cost of two million dollars, and when it was dedicated there was not a cent of indebtedness left. Thirty thousand of the faith, coming from all parts of the world, attended the dedicatory exercises, and the press reports state that the contribution baskets when passed around were literally stuffed and jammed with money.

Less than a generation ago there was not a Christian Science church in the land. To-day there are hundreds of such churches. The denomination has grown with a rapidity that is startling, and the end is not yet.

[*Bridgeport* (Conn.) *Standard*]

Facts and figures are stubborn things, and ignore them as we may their existence points out their meaning and leaves no choice but the acceptance of them at their face value. The recent dedication of a Christian Science

temple in Boston has inevitably brought out in connection with the event some of the facts and figures belonging to it, which are as remarkable in their aggregate as they are unmistakable in their trend. The temple recently dedicated at Boston cost about two million dollars and is therefore the property of no poverty-stricken sect. On the Sunday of the dedication, thirty thousand worshippers were present in the building, coming from all, or nearly all, parts of the country, and representing a vast number of the followers of the cult.

It is only twenty-five years, or thereabout, since the Christian Science sect made its appearance as a distinctive organization among religious bodies, but its members are numbered by thousands to-day, and they are very generally of a class who are reputable, intelligent, and who think for themselves.

PART II

MISCELLANY

MISCELLANY

CHAPTER I

TO THE CHRISTIAN WORLD

IN the midst of the imperfect, perfection is reluctantly seen and acknowledged. Because Science is unimpeachable, it summons the severest conflicts of the ages and waits on God.

The faith and works demanded of man in our textbooks, the Bible and "Science and Health with Key to the Scriptures," and the proof of the practicality of this faith and these works, show conclusively that Christian Science is indeed Science, — the Science of Christ, the Science of God and man, of the creator and creation. In every age and at its every appearing, Science, until understood, has been persecuted and maligned. Infinite perfection is unfolded as man attains the stature of man in Christ Jesus by means of the Science which Jesus taught and practised. Alluding to this divine method, the Psalmist said: "Why do the heathen rage, and the people imagine a vain thing?"

I have set forth Christian Science and its application to the treatment of disease just as I have discovered them. I have demonstrated through Mind the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only

authority. I have had no other guide in the strait and narrow way of Truth.

Jewish pagans thought that the learned St. Paul, the Mars' Hill orator, the canonized saint, was a "pestilent fellow," but to-day all sorts of institutions flourish under the name of this "pestilent fellow." That epithet points a moral. Of old the Pharisees said of the great master of metaphysics, "He stirreth up the people." Because they could find no fault in him, they vented their hatred of Jesus in opprobrious terms. But what would be thought to-day of a man that should call St. Paul a "pest," and what will be thought to-morrow of him who shall call a Christian Scientist a "pest"? Again, what shall be said of him who says that the Saviour of men, the healer of men, the Christ, the Truth, "stirreth up the people"?

It is of the utmost concern to the world that men suspend judgment and sentence on the pioneers of Christianity till they know of what and of whom these pioneers speak. A person's ignorance of Christian Science is a sufficient reason for his silence on the subject, but what can atone for the vulgar denunciation of that of which a man knows absolutely nothing?

On November 21, 1898, in my class on Christian Science were many professional men and women of the highest talents, scholarship, and character in this or any other country. What was it that brought together this class to learn of her who, thirty years ago, was met with the anathema spoken of in Scripture: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake"? It was the healing of the sick, the saving of sinners, the works

even more than the words of Christ, Truth, which had of a verity stirred the people to search the Scriptures and to find in them man's only medicine for mind and body. This Æsculapius, defined Christianly and demonstrated scientifically, is the divine Principle whose rules demonstrated prove one's faith by his works.

After my discovery of Christian Science, I healed consumption in its last stages, a case which the M.D.'s, by verdict of the stethoscope and the schools, declared incurable because the lungs were mostly consumed. I healed malignant diphtheria and carious bones that could be dented by the finger, saving the limbs when the surgeon's instruments were lying on the table ready for their amputation. I have healed at one visit a cancer that had eaten the flesh of the neck and exposed the jugular vein so that it stood out like a cord. I have physically restored sight to the blind, hearing to the deaf, speech to the dumb, and have made the lame walk.

About the year 1869, I was wired to attend the patient of a distinguished M.D., the late Dr. Davis of Manchester, N. H. The patient was pronounced dying of pneumonia, and was breathing at intervals in agony. Her physician, who stood by her bedside, declared that she could not live. On seeing her immediately restored by me without material aid, he asked earnestly if I had a work describing my system of healing. When answered in the negative, he urged me immediately to write a book which should explain to the world my curative system of metaphysics. In the ranks of the M.D.'s are noble men and women, and I love them; but they must refrain from persecuting and misrepresenting a system of medicine which from personal experience I have proved to be more certain

and curative in functional and organic diseases than any material method. I admonish Christian Scientists either to speak charitably of all mankind or to keep silent, for love fulfils divine law and without this proof of love mental practice were profitless.

The list of cases healed by me could be made to include hopeless organic diseases of almost every kind. I name those mentioned above simply to show the folly of believing that the immutable laws of omnipotent Mind have not power over and above matter in every mode and form, and the folly of the cognate declaration that Christian Science is limited to imaginary diseases! On the contrary, Christian Science has healed cases that I assert it would have been impossible for the surgeon or *materia medica* to cure. Without Mind, man and the universe would collapse; the winds would weary, and the world stand still. It is already proved that Christian Science rests on the basis of fixed Principle, and overcomes the evidence of diseased sensation. Human mentality, expressed in disease, sin, and death, in tempest and in flood, the divine Mind calms and limits with a word.

In what sense is the Christian Scientist a "pest"? Is it because he minds his own business more than does the average man, is not a brawler, an alcohol drinker, a tobacco user, a profane swearer, an adulterer, a fornicator, nor a dishonest politician or business man? Or is it because he is the very antipode of all these? In what sense is the Christian Scientist a charlatan? Is it because he heals the sick without drugs?

Our great Exemplar, the Nazarene Prophet, healed through Mind, and commanded his followers to do likewise. The prophets and apostles and the Christians in

the first century healed the sick as a token of their Christianity. Has Christianity improved upon its earlier records, or has it retrograded? Compare the lives of its professors with those of its followers at the beginning of the Christian era, and you have the correct answer.

As a pertinent illustration of the general subject under discussion, I will cite a modern phase of medical practice, namely, the homœopathic system, to which the old school has become reconciled. Here I speak from experience. In homœopathy, the one thousandth attenuations and the same triturations of medicine have not an iota of the drug left in them, and the lower attenuations have so little that a vial full of the pellets can be swallowed without harm and without appreciable effect. Yet the homœopathist administers half a dozen or less of these same globules, and he tells you, and you believe him, that with these pellets he heals the sick. The diminishing of the drug does not disprove the efficiency of the homœopathic system. It enhances its efficiency, for it identifies this system with mind, not matter, and places it nearer the grooves of omnipotence. O petty scorner of the infinite, wouldst thou mock God's miracles or scatter the shade of one who "shall abide under the shadow of the Almighty"? If, as Scripture declares, God made all that was made, then whatever is entitled to a classification as truth or science must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity.

The homœopathist handles in his practice and heals the most violent stages of organic and inflammatory diseases, stops decomposition, removes enteritis, gastritis, hyperæmia, pneumonia, diphtheria, and ossification — the effects

of calcareous salts formed by carbonate and sulphate of lime; and the homœopathic physician succeeds as well in healing his cases without drugs as does the allopath who depends upon drugs. Then is mind or matter the intelligent cause in pathology? If matter, I challenge matter to act apart from mind; and if mind, I have proved beyond cavil that the action of the divine Mind is salutary and potent in proportion as it is seen to act apart from matter. Hence our Master's saying, "The flesh profiteth nothing." The difference between metaphysics in homœopathy and metaphysics in Christian Science consists in this forcible fact: the former enlists faith in the pharmacy of the human mind, and the latter couples faith with spiritual understanding and is based on the law of divine Mind. Christian Science recognizes that this Mind is the only lawgiver, omnipotent, infinite, All. Hence the divine Mind is the sovereign appeal, and there is nothing in the divine Mind to attenuate. The more of this Mind the better for both physician and patient.

Ignorance, slang, and malice touch not the hem of the garment of Christian Scientists, for if they did once touch it, they would be destroyed. To be stoned for that which our Master designated as his best work, saying, "For which of those works do ye stone me," is to make known the best work of a Christian Scientist.

Finally, beloved brethren in Christ, the words of the New York press — "Mrs. Eddy not shaken" — are valid. I remain steadfast in St. Paul's faith, and will close with his own words: "Christ is the head of the church: and he is the saviour of the body."

CHAPTER II

THE CHRISTIAN SCIENCE TEXTBOOK

MATTER is but the subjective state of mortal mind. Matter has no more substance and reality in our day-dreams than it has in our night-dreams. All the way mortals are experiencing the Adam-dream of mind in matter, the dream which is mortal and God-condemned and which is not the spiritual fact of being. When this scientific classification is understood, we shall have one Mind, one God, and we shall obey the commandment, "Love thy neighbor as thyself."

If nineteen hundred years ago Christ taught his followers to heal the sick, he is to-day teaching them the same heavenly lesson. Christ is "the same yesterday, and to-day, and forever." "God is Love," the ever-operative divine Principle (or Person, if you please) whose person is not corporeal, not finite. This infinite Person we know not of by the hearing of the ear, yet we may sometimes say with Job, "But now mine eye [spiritual sense] seeth Thee."

God is one because God is All. Therefore there can be but one God, one Christ. We are individually but specks in His universe, the reflex images of this divine Life, Truth, and Love, in whom "we live, and move, and have our being." Divine metaphysics is not to be scoffed at; it is Truth with us, God "manifest in the flesh," not alone by miracle and parable, but by proof;

it is the divine nature of God, which belongs not to a dispensation now ended, but is ever present, casting out evils, healing the sick, and raising the dead — resurrecting individuals buried above-ground in material sense.

At the present time this Bethlehem star looks down upon the long night of materialism, — material religion, material medicine, a material world; and it shines as of yore, though it "shineth in darkness; and the darkness comprehended it not." But the day will dawn and the daystar will appear, lighting the gloom, guiding the steps of progress from molecule and mortals outward and upward in the scale of being.

Hidden electrical forces annihilating time and space, wireless telegraphy, navigation of the air; in fact, all the *et cetera* of mortal mind pressing to the front, remind me of my early dreams of flying in airy space, buoyant with liberty and the luxury of thought let loose, rising higher and forever higher in the boundless blue. And what of reality, if waking to bodily sensation is real and if bodily sensation makes us captives? The night thought, methinks, should unfold in part the facts of day, and open the prison doors and solve the blind problem of matter. The night thought should show us that even mortals can mount higher in the altitude of being. Mounting higher, mortals will cease to be mortal. Christ will have "led captivity captive," and immortality will have been brought to light.

Robert Ingersoll's attempt to convict the Scriptures of inconsistency made his life an abject failure. Happily, the misquoting of "Science and Health with Key to the Scriptures," or quoting sentences or paragraphs torn from their necessary contexts, may serve to call attention to

that book, and thus reveal truths which otherwise the reader would not have sought. Surely "the wrath of man shall praise Thee."

The nature and truth of Christian Science cannot be destroyed by false psychics, crude theories or modes of metaphysics. Our master Metaphysician, the Galilean Prophet, had much the same class of minds to deal with as we have in our time. They disputed his teachings on practically the same grounds as are now assumed by many doctors and lawyers, but he swept away their illogical syllogisms as chaff is separated from the wheat. The genuine Christian Scientist will tell you that he has found the physical and spiritual status of a perfect life through his textbook.

The textbook of Christian Science maintains primitive Christianity, shows how to demonstrate it, and throughout is logical in premise and in conclusion. Can Scientists adhere to it, establish their practice of healing on its basis, become successful healers and models of good morals, and yet the book itself be absurd and unscientific? Is not the tree known by its fruit? Did Jesus mistake his mission and unwittingly misguide his followers? Were the apostles absurd and unscientific in adhering to his premise and proving that his conclusion was logical and divine?

"The scientific statement of being" (Science and Health, p. 468) may irritate a certain class of professionals who fail to understand it, and they may pronounce it absurd, ambiguous, unscientific. But that Christian Science is valid, simple, real, and self-evident, thousands upon thousands attest with their individual demonstrations. They have themselves been healed and have

healed others by means of the Principle of Christian Science. Science has always been first met with denunciations. A fiction or a false philosophy flourishes for a time where Science gains no hearing. The followers of the Master in the early Christian centuries did just what he enjoined and what Christian Science makes practical today to those who abide in its teachings and build on its chief corner-stone. Our religious denominations interpret the Scriptures to fit a doctrine, but the doctrines taught by divine Science are founded squarely and only on the Scriptures.

"Science and Health with Key to the Scriptures" is not inconsistent in a single instance with its logical premise and conclusion, and ninety-nine out of every hundred of its readers — honest, intelligent, and scholarly — will tell you this. The earnest student of this book, understanding it, demonstrates in some degree the truth of its statements, and knows that it contains a Science which is demonstrable when understood, and which is fully understood when demonstrated. That Christian Scientists, because of their uniformly pure morals and noble lives, are better representatives of Christian Science than the textbook itself, is not in accordance with the Scriptures. The tree is known by its fruit. The student of this book will tell you that his higher life is the result of his conscientious study of Science and Health in connection with the Bible.

A book that through the good it does has won its way into the palaces of emperors and kings, into the home of the President of the United States, into the chief cities and the best families in our own and in foreign lands, a book which lies beside the Bible in hundreds

of pulpits and in thousands of homes, which heals the sick and reclaims sinners in court and in cottage, is not less the evangel of Christian Science than is he who practises the teachings of this book or he who studies it and thereby is healed of disease. Can such a book be ambiguous, self-contradictory, or unprofitable to mankind?

St. Paul was a follower but not an immediate disciple of our Lord, and Paul declares the truth of the complete system of Christian Science in these brief sentences: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Was it profane for St. Paul to aspire to this knowledge of Christ and its demonstration, healing sin and sickness, because he was not a disciple of the personal Jesus? Nay, verily. Neither is it presumptuous or unscriptural or vain for another, a suckling in the arms of divine Love, to perfect His praise.

A child will demonstrate Christian Science and have a clear perception of it. Then, is Christian Science a cold, dull abstraction, or is that unscientific which all around us is demonstrated on a fixed Principle and a given rule, — when, in proportion as this Principle and rule are understood, men are found casting out the evils of mortal thought, healing the sick, and uplifting human consciousness to a more spiritual life and love? The signs of the times emphasize the answer to this in the rapid and steady advancement of this Science among the scholarly and titled, the deep thinkers, the truly great men and women of this age. In the

words of the Master, "Can ye not discern the signs of the times?"

Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco; be honest, just, and pure; cast out evil and heal the sick; in short, Do unto others as ye would have others do to you.

Has one Christian Scientist yet reached the maximum of these teachings? And if not, why point the people to the lives of Christian Scientists and decry the book which has moulded their lives? Simply because the treasures of this textbook are not yet uncovered to the gaze of many men, the beauty of holiness is not yet won.

My first writings on Christian Science began with notes on the Scriptures. I consulted no other authors and read no other book but the Bible for about three years. What I wrote had a strange coincidence or relationship with the light of revelation and solar light. I could not write these notes after sunset. All thoughts in the line of Scriptural interpretation would leave me until the rising of the sun. Then the influx of divine interpretation would pour in upon my spiritual sense as gloriously as the sunlight on the material senses. It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated "Science and Health with Key to the Scriptures." I have been learning the higher meaning of this book since writing it.

Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teachings in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find these progressive steps either written or indicated in the

book. It has mounted thought on the swift and mighty chariot of divine Love, which to-day is circling the whole world.

I should blush to write of "Science and Health with Key to the Scriptures" as I have, were it of human origin, and were I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be super-modest in my estimate of the Christian Science textbook.

CHAPTER III

PERSONALITY

Personal Contagion

AT a time of contagious disease, Christian Scientists endeavor to rise in consciousness to the true sense of the omnipotence of Life, Truth, and Love, and this great fact in Christian Science realized will stop a contagion.

In time of religious or scientific prosperity, certain individuals are inclined to cling to the personality of its leader. This state of mind is sickly; it is a contagion — a mental malady, which must be met and overcome. Why? Because it would dethrone the First Commandment, Thou shalt have one God.

If God is one and God is Person, then Person is infinite; and there is no personal worship, for God is divine Principle, Love. Hence the sin, the danger and darkness of personal contagion.

Forgetting divine Principle brings on this contagion. Its symptoms are based upon personal sight or sense. Declaring the truth regarding an individual or leader, rendering praise to whom praise is due, is not a symptom of this contagious malady, but persistent pursuit of his or her person is.

Every loss in grace and growth spiritual, since time began, has come from injustice and personal contagion. Had the ages helped their leaders to, and let them alone

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in, God's glory, the world would not have lost the Science of Christianity.

"What went ye out for to see?" A person, or a Principle? Whichever it be, determines the right or the wrong of this following. A personal motive gratified by sense will leave one "a reed shaken with the wind," whereas helping a leader in God's direction, and giving this leader time and retirement to pursue the infinite ascent, — the comprehending of the divine order and consciousness in Science, — will break one's own dream of personal sense, heal disease, and make one a Christian Scientist.

Is not the old question still rampant? "When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" But when may we see you, to get some good out of your personality?

"In the beginning was the Word, and the Word was with God, and the Word was God" (St. John). This great truth of God's impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science. There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!

I left Boston in the height of prosperity to *retreat* from the *world*, and to seek the one divine Person, whereby and wherein to show others the footsteps from sense to Soul. To give me this opportunity is all that I ask of mankind.

My soul thanks the loyal, royal natures of the beloved members of my church who cheerfully obey God and steadily go on promoting the true Principle of Christian Science. Only the disobedient spread personal contagion, and any imaginary benefit they receive is the effect of self-mesmerism, wherein the remedy is worse than the disease.

Letter to a Clergyman

My Dear Sir: — I beg to thank you for your most excellent letter. It is an outpouring of goodness and greatness with which you honor me.

In a call upon my person, you would not see me, for spiritual sense demands and commands us; hence I seek to be "absent from the body," and such circumstances embarrass the higher criticism.

The Scripture reads: "Blessed are they that have not seen, and yet have believed." A saving faith comes not of a person, but of Truth's presence and power. Soul, not sense, receives and gives it. One's voluntary withdrawal from society, from furnishing the demands upon the finite to supply the blessings of the infinite, — something impossible in the Science of God and credited only by human belief, by a material and not by the spiritual sense of man, — should come from conscience.

The doctrine of Buddha, which rests on a heathen basis for its Nirvana, represents not the divinity of Christian Science, in which Truth, or Christ, finds its paradise in Spirit, in the consciousness of heaven within us — health, harmony, holiness, entirely apart from limitations, which would dwarf individuality in personality and couple evil

with good. It is convenient for history to record limitations and to regard evil as real, but it is impossible in Science to believe this, or on such a basis to demonstrate the divine Principle of that which is real, harmonious, and eternal — that which is based on one infinite God, and man, His idea, image, and likeness.

In Science, we learn that man is not absorbed in the divine nature, but is absolved by it. Man is free from the flesh and is individual in consciousness — in Mind, not in matter. Think not that Christian Science tends towards Buddhism or any other "ism." *Per contra*, Christian Science destroys such tendency. Mary of old wept because she *stooped down* and looked into the sepulchre — looked for the person, instead of the Principle that reveals Christ. The Mary of to-day looks up for Christ, away from the supposedly crucified to the ascended Christ, to the Truth that "healeth all thy diseases" and gives dominion over all the earth. The doubting disciple could not identify Christ spiritually, but he could materially. He turned to the person, to the prints of the nails, to prove Christ, whereas the discharged evidence of material sense gave the real proof of his Saviour, the veritable Christ, Truth, which destroys the false sense with the evidence of Soul, immortality, eternal Life without beginning or end of days.

Should I give myself the pleasant pastime of seeing your personal self, or give you the opportunity of seeing mine, you would not see me thus, for I am not there. I have risen to look and wait and watch and pray for the spirit of Truth that leadeth away from person — from body to Soul, even to the true image and likeness of God. St. John found Christ, Truth, in the Word which

is God. We look for the sainted Revelator in his writings, and there we find him. Those who look for me in person, or elsewhere than in my writings, lose me instead of find me. I hope and trust that you and I may meet in truth and know each other there, and know as we are known of God.

Accept my gratitude for the chance you give me to answer your excellent letter. Forgive, if it needs forgiveness, my honest position. Bear with me the burden of discovery and share with me the bliss of seeing the risen Christ, God's spiritual idea that takes away all sin, disease, and death, and gives to soul its native freedom.

CHAPTER IV

MESSAGES TO THE MOTHER CHURCH

Communion, January 2, 1898

My Beloved Brethren: — I have suggested a change in the time for holding our semi-annual church meetings, in order to separate these sessions from the excitement and commotion of the season's holidays.

In metaphysics we learn that the strength of peace and of suffering is sublime, a true, tried mental conviction that is neither tremulous nor relapsing. This strength is like the ocean, able to carry navies, yet yielding to the touch of a finger. This peace is spiritual; never selfish, stony, nor stormy, but generous, reliable, helpful, and always at hand.

Peace, like plain dealing, is somewhat out of fashion. Yet peace is desirable, and plain dealing is a jewel as beautiful as the gems that adorn the Christmas ring presented to me by my students in 1897. Few blemishes can be found in a true character, for it is always a diamond of the first water; but external gentility and good humor may be used to disguise internal vulgarity and villainy. No deformity exists in honesty, and no vulgarity in kindness. Christian Science, however, adds to these graces, and reflects the divine likeness.

Self-denial is practical, and is not only polite to all but is pleasant to those who practise it. If one would

follow the advice that one gratuitously bestows on others, this would create for one's self and for the world a destiny more grand than can issue from the brain of a dreamer.

That glory only is imperishable which is fixed in one's own moral make-up.

Sin is like a dock root. To cut off the top of a plant does no good; the roots must be eradicated or the plant will continue to grow. Now I am done with homilies and, you may add, with tedious prosaics.

On the fifth of July last, my church tempted me tenderly to be proud! The deportment of its dear members was such as to command respect everywhere. It called forth flattering comment and created surprise in our good city of Concord.

Beloved brethren, another Christmas has come and gone. Has it enabled us to know more of the healing Christ that saves from sickness and sin? Are we still searching diligently to find where the young child lies, and are we satisfied to know that our sense of Truth is not demoralized, finitized, cribbed, or cradled, but has risen to grasp the spiritual idea unenvironed by materiality? Can we say with the angels to-day: "He is risen; he is not here: behold the place where they laid him"? Yes, the real Christian Scientist can say his Christ is risen and is not the material Christ of creeds, but is Truth, even as Jesus declared; and the sense of Truth of the real Christian Scientist is spiritualized to behold this Christ, Truth, again healing the sick and saving sinners. The mission of our Master was to all mankind, and included the very hearts that rejected it — that refused to see the power of Truth in healing.

Our unity and progress are proverbial, and this church's gifts to me are beyond comparison — they have become a wonder! To me, however, love is the greater marvel, so I must continue to prize love even more than the gifts which would express it. The great guerdon of divine Love, which moves the hearts of men to goodness and greatness, will reward these givers, and this encourages me to continue to urge the perfect model for your acceptance as the ultimate of Christian Science.

To-day in Concord, N. H., we have a modest hall in one of the finest localities in the city, — a reading-room and nine other rooms in the same building. "Tell it not in Gath"! I had the property bought by the courtesy of another person to be rid of the care and responsibility of purchasing it, and furnished him the money to pay for it. The original cost of the estate was fourteen thousand dollars. With the repairs and other necessary expenses the amount is now about twenty thousand dollars. Ere long I will see you in this hall, *Deo volente;* but my outdoor accommodations at Pleasant View are bigger than the indoor. My little hall, which holds a trifle over two hundred people, is less sufficient to receive a church of ten thousand members than were the "five loaves and two fishes" to feed the multitude; but the true Christian Scientist is not frightened at miracles, and ofttimes small beginnings have large endings.

Seeing that we have to attain to the ministry of righteousness in all things, we must not overlook small things in goodness or in badness, for "trifles make perfection," and "the little foxes . . . spoil the vines."

As a peculiar people whose God is All-in-all, let us say with St. Paul: "We faint not; but have renounced the

hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience."

Communion, June 4, 1899

My Beloved Brethren: — Looking on this annual assemblage of human consciousness, — health, harmony, growth, grandeur, and achievement, garlanded with glad faces, willing hands, and warm hearts, — who would say to-day, "What a fond fool is hope"? The fruition of friendship, the world's arms outstretched to us, heart meeting heart across continents and oceans, bloodless sieges and tearless triumphs, the "well done" already yours, and the undone waiting only your swift hands, — these are enough to make this hour glad. What more abounds and abides in the hearts of these hearers and speakers, pen may not tell.

Nature reflects man and art pencils him, but it remains for Science to reveal man to man; and between these lines of thought is written in luminous letters, O man, what art thou? Where art thou? Whence and whither? And what shall the answer be? Expressive silence, or with finger pointing upward, — Thither! Then produce thy records, time-table, log, traveller's companion, *et cetera*, and prove fairly the facts relating to the thitherward, — the rate of speed, the means of travel, and the number *en route*. Now what have you learned? The mystery of godliness — God made "manifest in the flesh," seen of men, and spiritually understood; and the mystery of iniquity — how to separate the tares from the wheat, that they consume in their own fires and no longer

kindle altars for human sacrifice. Have you learned to conquer sin, false affections, motives, and aims, — to be not only sayers but doers of the law?

Brethren, our annual meeting is a grave guardian. It requires you to report progress, to refresh memory, to rejuvenate the branches and to vivify the buds, to bend upward the tendrils and to incline the vine towards the parent trunk. You come from feeding your flocks, big with promise; and you come with the sling of Israel's chosen one to meet the Goliaths.

I have only to dip my pen in my heart to say, All honor to the members of our Board of Lectureship connected with The Mother Church. Loyal to the divine Principle they so ably vindicate, they earn their laurels. History will record their words, and their works will follow them. When reading their lectures, I have felt the touch of the spirit of the Mars' Hill orator, which always thrills the soul.

The members of the Board of Education, under the auspices of the Massachusetts Metaphysical College, have acquitted themselves nobly. The students in my last class in 1898 are stars in my crown of rejoicing.

We are deeply grateful that the church militant is looking into the subject of Christian Science, for Zion must put on her beautiful garments — her bridal robes. The hour is come; the bride (Word) is adorned, and lo, the bridegroom cometh! Are our lamps trimmed and burning?

The doom of the Babylonish woman, referred to in Revelation, is being fulfilled. This woman, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," "drunk with the wine of her fornication,"

would enter even the church, — the body of Christ, Truth; and, retaining the heart of the harlot and the purpose of the destroying angel, would pour wormwood into the waters — the disturbed human mind — to drown the strong swimmer struggling for the shore, — aiming for Truth, — and if possible, to poison such as drink of the living water. But the recording angel, standing with "right foot upon the sea, and his left foot on the earth," has in his hand a book open (ready to be read), which uncovers and kills this mystery of iniquity and interprets the mystery of godliness, — how the first is finished and the second is no longer a mystery or a miracle, but a marvel, casting out evil and healing the sick. And a voice was heard, saying, "Come out of her, my people" (hearken not to her lies), "that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities . . . double unto her double according to her works: in the cup which she hath filled fill to her double . . . for she saith in her heart, I . . . am no widow, . . . Therefore shall her plagues come in one day, death, and mourning, and famine; . . . for strong is the Lord God who judgeth her." That which the Revelator saw in spiritual vision will be accomplished. The Babylonish woman is fallen, and who should mourn over the widowhood of lust, of her that "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean . . . bird"?

One thing is eternally here; it reigns supreme to-day, to-morrow, forever. We need it in our homes, at our firesides, on our altars, for with it win we the race of the centuries. We have it only as we live it. This is that needful one thing — divine Science, whereby thought is

spiritualized, reaching outward and upward to Science in Christianity, Science in medicine, in physics, and in metaphysics.

Happy are the people whose God is All-in-all, who ask only to be judged according to their works, who live to love. We thank the Giver of all good for the marvellous speed of the chariot-wheels of Truth and for the steadfast, calm coherence in the ranks of Christian Science.

On comparison, it will be found that Christian Science possesses more of Christ's teachings and example than all other religions since the first century. Comparing our scientific system of metaphysical therapeutics with *materia medica*, we find that divine metaphysics completely overshadows and overwhelms *materia medica*, even as Aaron's rod swallowed up the rods of the magicians of Egypt. I deliberately declare that when I was in practice, out of one hundred cases I healed ninety-nine to the ten of *materia medica*.

We should thank God for persecution and for prosecution, if from these ensue a purer Protestantism and monotheism for the latter days of the nineteenth century. A siege of the combined centuries, culminating in fierce attack, cannot demolish our strongholds. The forts of Christian Science, garrisoned by God's chosen ones, can never surrender. Unlike Russia's armament, ours is not costly as men count cost, but it is rich beyond price, staunch and indestructible on land or sea; it is not curtailed in peace, surrendered in conquest, nor laid down at the feet of progress through the hands of omnipotence. And why? Because it is "on earth peace, good will toward men," — a cover and a defence adapted to all men, all nations, all times, climes, and races. I cannot quench my

desire to say this; and words are not vain when the depth of desire can find no other outlet to liberty. "Therefore . . . let us go on unto perfection; not laying again the foundation of repentance from dead works." (Hebrews 6: 1.)

A coroner's inquest, a board of health, or class legislation is less than the Constitution of the United States, and infinitely less than God's benign government, which is "no respecter of persons." Truth crushed to earth springs spontaneously upward, and whispers to the breeze man's inalienable birthright — *Liberty*. "Where the Spirit of the Lord is, there is liberty." God is everywhere. No crown nor sceptre nor rulers rampant can quench the vital heritage of freedom — man's right to adopt a religion, to employ a physician, to live or to die according to the dictates of his own rational conscience and enlightened understanding. Men cannot punish a man for suicide; God does that.

Christian Scientists abide by the laws of God and the laws of the land; and, following the command of the Master, they go into all the world, preaching the gospel and healing the sick. Therefore be wise and harmless, for without the former the latter were impracticable. A lack of wisdom betrays Truth into the hands of evil as effectually as does a subtle conspirator; the motive is not as wicked, but the result is as injurious. Return not evil for evil, but "overcome evil with good." Then, whatever the shaft aimed at you or your practice may be, it will fall powerless, and God will reward your enemies according to their works. Watch, and pray daily that evil suggestions, in whatever guise, take no root in your thought nor bear fruit. Ofttimes examine yourselves, and

see if there be found anywhere a deterrent of Truth and Love, and "hold fast that which is good."

I reluctantly foresee great danger threatening our nation, — imperialism, monopoly, and a lax system of religion. But the spirit of humanity, ethics, and Christianity sown broadcast — all concomitants of Christian Science — is taking strong hold of the public thought throughout our beloved country and in foreign lands, and is tending to counteract the trend of mad ambition.

There is no night but in God's frown; there is no day but in His smile. The oracular skies, the verdant earth — bird, brook, blossom, breeze, and balm — are richly fraught with divine reflection. They come at Love's call. The nod of Spirit is nature's natal.

And how is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from dust, and how he presses to his original, never severed from Spirit! O ye who leap disdainfully from this rock of ages, return and plant thy steps in Christ, Truth, "the stone which the builders rejected"! Then will angels administer grace, do thy errands, and be thy dearest allies. The divine law gives to man health and life everlasting — gives a soul to Soul, a present harmony wherein the good man's heart takes hold on heaven, and whose feet can never be moved. These are His green pastures beside still waters, where faith mounts upward, expatiates, strengthens, and exults.

Lean not too much on your Leader. Trust God to direct your steps. Accept my counsel and teachings only as they include the spirit and the letter of the Ten Commandments, the Beatitudes, and the teachings and example of Christ Jesus. Refrain from public contro-

versy; correct the false with the true — then leave the latter to propagate. Watch and guard your own thoughts against evil suggestions and against malicious mental malpractice, wholly disloyal to the teachings of Christian Science. This hidden method of committing crime — socially, physically, and morally — will ere long be unearthed and punished as it deserves. The effort of disloyal students to blacken me and to keep my works from public recognition — students seeking only public notoriety, whom I have assisted pecuniarily and striven to uplift morally — has been made too many times and has failed too often for me to fear it. The spirit of Truth is the lever which elevates mankind. I have neither the time nor the inclination to be continually pursuing a lie — the one evil or the evil one. Therefore I ask the help of others in this matter, and I ask that according to the Scriptures my students reprove, rebuke, and exhort. A lie left to itself is not so soon destroyed as it is with the help of truth-telling. Truth never falters nor fails; it is our faith that fails.

All published quotations from my works must have the author's name added to them. Quotation-marks are not sufficient. Borrowing from my copyrighted works, without credit, is inadmissible. But I need not say this to the loyal Christian Scientist — to him who keeps the commandments. "Science and Health with Key to the Scriptures" has an enormous strain put upon it, being used as a companion to the Bible in all your public ministrations, as teacher and as the embodiment and substance of the truth that is taught; hence my request, that you borrow little else from it, should seem reasonable.

Beloved, that which purifies the affections also strengthens them, removes fear, subdues sin, and endues with divine power; that which refines character at the same time humbles, exalts, and commands a man, and obedience gives him courage, devotion, and attainment. For this hour, for this period, for spiritual sacrament, sacrifice, and ascension, we unite in giving thanks. For the body of Christ, for the life that we commemorate and would emulate, for the bread of heaven whereof if a man eat "he shall live forever," for the cup red with loving restitution, redemption, and inspiration, we give thanks. The signet of the great heart, given to me in a little symbol, seals the covenant of everlasting love. May apostate praise return to its first love, above the symbol seize the spirit, speak the "new tongue" — and may thought soar and Soul be.

Address at Annual Meeting, June 6, 1899

My Beloved Brethren: — I hope I shall not be found disorderly, but I wish to say briefly that this meeting is very joyous to me. Where God is we can meet, and where God is we can never part. There is something suggestive to me in this hour of the latter days of the nineteenth century, fulfilling much of the divine law and the gospel. The divine law has said to us: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

There is with us at this hour this great, great blessing; and may I say with the consciousness of Mind that the

fulfilment of divine Love in our lives is the demand of this hour — the special demand. We begin with the law as just announced, "Prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing," and we go to the Gospels, and there we hear: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

The Christian Scientist knows that spiritual faith and understanding pass through the waters of Meribah here — bitter waters; but he also knows they embark for infinity and anchor in omnipotence.

Oh, may this hour be prolific, and at this time and in every heart may there come this benediction: Thou hast no longer to appeal to human strength, to strive with agony; I am thy deliverer. "Of His own will begat He us with the word of truth." Divine Love has strengthened the hand and encouraged the heart of every member of this large church. Oh, may these rich blessings continue and be increased! Divine Love hath opened the gate Beautiful to us, where we may see God and live, see good in good, — God all, one, — one Mind and that divine; where we may love our neighbor as ourselves, and bless our enemies.

Divine Love will also rebuke and destroy disease, and destroy the belief of life in matter. It will waken the dreamer — the sinner, dreaming of pleasure in sin; the sick, dreaming of suffering matter; the slothful, satisfied to sleep and dream. Divine Love is our only physician, and never loses a case. It binds up the broken-hearted; heals the poor body, whose whole head is sick and whose whole heart is faint; comforts such as mourn, wipes away the unavailing, tired tear, brings back the wanderer to

the Father's house in which are many mansions, many welcomes, many pardons for the penitent.

Ofttimes I think of this in the great light of the present, the might and light of the present fulfilment. So shall all earth's children at last come to acknowledge God, and be one; inhabit His holy hill, the God-crowned summit of divine Science; the church militant rise to the church triumphant, and Zion be glorified.

A Question Answered

My beloved church will not receive a Message from me this summer, for my annual Message is swallowed up in sundries already given out. These crumbs and monads will feed the hungry, and the fragments gathered therefrom should waken the sleeper, — "dead in trespasses and sins," — set the captive sense free from self's sordid sequela; and one more round of old Sol give birth to the sowing of Solomon.

Mary Baker Eddy.

Pleasant View, Concord, N. H.,
May 11, 1903.

Letter of the Pastor Emeritus, June, 1903

My Beloved Brethren: — I have a secret to tell you and a question to ask. Do you know how much I love you and the nature of this love? No: then my sacred secret is incommunicable, and we live apart. But, yes: and this inmost something becomes articulate, and my book is not all you know of me. But your knowledge with its magnitude of meaning uncovers my life, even as your heart has discovered it. The spiritual bespeaks

our temporal history. Difficulty, abnegation, constant battle against the world, the flesh, and evil, tell my long-kept secret — evidence a heart wholly in protest and unutterable in love.

The unprecedented progress of Christian Science is proverbial, and we cannot be too grateful nor too humble for this, inasmuch as our daily lives serve to enhance or to stay its glory. To triumph in truth, to keep the faith individually and collectively, conflicting elements must be mastered. Defeat need not follow victory. Joy over good achievements and work well done should not be eclipsed by some lost opportunity, some imperative demand not yet met.

Truth, Life, and Love will never lose their claim on us. And here let me add: —

> Truth happifies life in the hamlet or town;
> Life lessens all pride — its pomp and its frown —
> Love comes to our tears like a soft summer shower,
> To beautify, bless, and inspire man's power.

A Letter from Mrs. Eddy

At the Wednesday evening meeting of April 3, 1907, in The First Church of Christ, Scientist, in Boston, the First Reader, Mr. William D. McCrackan, read the following letter from Mrs. Eddy. In announcing this letter, he said: —

"Permission has been secured from our beloved Leader to read you a letter from her to me. This letter is in Mrs. Eddy's own handwriting, with which I have been familiar for several years, and it shows her usual mental and physical vigor."

MRS. EDDY'S LETTER

Beloved Student: — The wise man has said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." That this passage of Scripture and its concluding declaration may be applied to old age, is a solace.

Perhaps you already know that I have heretofore personally attended to my secular affairs, — to my income, investments, deposits, expenditures, and to my employees. But the increasing demands upon my time and labor, and my yearning for more peace in my advancing years, have caused me to select a Board of Trustees to take the charge of my property; namely, the Hon. Henry M. Baker, Mr. Archibald McLellan, and Mr. Josiah E. Fernald.

As you are the First Reader of my church in Boston, of about forty thousand members, I inform you of this, the aforesaid transaction.

Lovingly yours in Christ,

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
March 22, 1907.

LETTER TO THE MOTHER CHURCH

THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON, MASS.

My Beloved Church: — Your love and fidelity cheer my advancing years. As Christian Scientists you understand the Scripture, "Fret not thyself because of evildoers;" also you spiritually and scientifically understand that God is divine Love, omnipotent, omnipresent, in-

finite; hence it is enough for you and me to know that our "Redeemer liveth" and intercedeth for us.

At this period my demonstration of Christian Science cannot be fully understood, theoretically; therefore it is best explained by its fruits, and by the life of our Lord as depicted in the chapter Atonement and Eucharist, in "Science and Health with Key to the Scriptures."

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
April 2, 1907.

CARD

I am pleased to say that the following members constitute the Board of Trustees who own my property: —

1. The Hon. Henry M. Baker, who won a suit at law in Washington, D. C., for which it is alleged he was paid the highest fee ever received by a native of New Hampshire.

2. Archibald McLellan, editor-in-chief of the Christian Science periodicals, circulating in the five grand divisions of our globe; also in Canada, Australia, *etc.*

3. Josiah E. Fernald, justice of the peace and president of the National State Capital Bank, Concord, N. H.

To my aforesaid Trustees I have committed the hard earnings of my pen, — the fruits of honest toil, the labor that is known by its fruits, — benefiting the human race; and I have so done that I may have more peace, and time for spiritual thought and the higher criticism.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
April 3, 1907.

Mrs. Eddy's Affidavit

The following affidavit, in the form of a letter from Mrs. Eddy to Judge Robert N. Chamberlin of the Superior Court, was filed in the office of the Clerk of the Court, Saturday, May 18. The *Boston Globe*, referring to this document, speaks of it as, "in the main, an example of crisp, clear, plain-speaking English." The entire letter is in Mrs. Eddy's own handwriting and is characteristic in both substance and penmanship: —

Hon. Judge Chamberlin, Concord, N. H.

Respected Sir: — It is over forty years that I have attended personally to my secular affairs, to my income, investments, deposits, expenditures, and to my employees. I have personally selected all my investments, except in one or two instances, and have paid for the same.

The increasing demands upon my time, labors, and thought, and yearning for more peace and to have my property and affairs carefully taken care of for the persons and purposes I have designated by my last will, influenced me to select a Board of Trustees to take charge of my property; namely, the Hon. Henry M. Baker, Mr. Archibald McLellan, Mr. Josiah E. Fernald. I had contemplated doing this before the present proceedings were brought or I knew aught about them, and I had consulted Lawyer Streeter about the method.

I selected said Trustees because I had implicit confidence in each one of them as to honesty and business capacity. No person influenced me to make this selection. I find myself able to select the Trustees I need

without the help of others. I gave them my property to take care of because I wanted it protected and myself relieved of the burden of doing this. They have agreed with me to take care of my property and I consider this agreement a great benefit to me already.

This suit was brought without my knowledge and is being carried on contrary to my wishes. I feel that it is not for my benefit in any way, but for my injury, and I know it was not needed to protect my person or property. The present proceedings test my trust in divine Love. My personal reputation is assailed and some of my students and trusted personal friends are cruelly, unjustly, and wrongfully accused.

Mr. Calvin A. Frye and other students often ask me to receive persons whom I desire to see but decline to receive solely because I find that I cannot "serve two masters." I cannot be a Christian Scientist except I leave all for Christ.

Trusting that I have not exceeded the bounds of propriety in the statements herein made by me,

I remain most respectfully yours,

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
May 16, 1907.

STATE OF NEW HAMPSHIRE, Merrimack, ss.

On this sixteenth day of May, 1907, personally appeared Mary Baker Eddy and made oath that the statements contained in the annexed letter directed to Honorable Judge Chamberlin and dated May 16, 1907, are true.

Before me: ALLEN HOLLIS,
Justice of the Peace.

Nota Bene

Beloved Students: — Rest assured that your Leader is living, loving, acting, enjoying. She is neither dead nor plucked up by the roots, but she is keenly alive to the reality of living, and safely, soulfully founded upon the rock, Christ Jesus, even the spiritual idea of Life, with its abounding, increasing, advancing footsteps of progress, primeval faith, hope, love.

Like the verdure and evergreen that flourish when trampled upon, the Christian Scientist thrives in adversity; his is a life-lease of hope, home, heaven; his idea is nearing the Way, the Truth, and the Life, when misrepresented, belied, and trodden upon. Justice, honesty, cannot be abjured; their vitality involves Life, — calm, irresistible, eternal.

A Word to the Wise

My Beloved Brethren: — When I asked you to dispense with the Executive Members' meeting, the purpose of my request was sacred. It was to turn your sense of worship from the material to the spiritual, the personal to the impersonal, the denominational to the doctrinal, yea, from the human to the divine.

Already you have advanced from the audible to the inaudible prayer; from the material to the spiritual communion; from drugs to Deity; and you have been greatly recompensed. Rejoice and be exceedingly glad, for so doth the divine Love redeem your body from disease; your being from sensuality; your soul from sense; your life from death.

Of this abounding and abiding spiritual understanding the prophet Isaiah said, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

MARY BAKER EDDY.

CHESTNUT HILL, MASS.

[*Boston Globe*]

ABOLISHING THE COMMUNION

In a letter addressed to Christian Scientists the Rev. Mary Baker Eddy explains that dropping the annual communion service of The First Church of Christ, Scientist, in Boston, need not debar distant members from attending occasionally The Mother Church. The following is Mrs. Eddy's letter: —

Beloved Christian Scientists: — Take courage. God is leading you onward and upward. Relinquishing a material form of communion advances it spiritually. The material form is a "Suffer it to be so now," and is abandoned so soon as God's Way-shower, Christ, points the advanced step. This instructs us how to be abased and how to abound.

Dropping the communion of The Mother Church does not prevent its distant members from occasionally attending this church.

MARY BAKER EDDY.

CHESTNUT HILL, MASS.,
June 21, 1908.

[*Boston Globe*]

Communion Season is Abolished

The general communion service of the Christian Science denomination, held annually in The First Church of Christ, Scientist, in this city, has been abolished by order of Mrs. Mary Baker Eddy. The services attended last Sunday [June 14] by ten thousand persons were thus the last to be held. Of late years members of the church outside of Boston have not been encouraged to attend the communion seasons except on the triennial gatherings, the next of which would have been held next year.

The announcement in regard to the services was made last night [June 21] by Alfred Farlow of the publication committee as follows: —

The First Church of Christ, Scientist, in Boston, has taken steps to abolish its famous communion seasons. In former years, the annual communion season of the Boston church has offered an occasion for the gathering of vast multitudes of Christian Scientists from all parts of the world. According to the following statement, which Mrs. Eddy has just given out to the press, these gatherings will be discontinued: —

"The house of The Mother Church seats only five thousand people, and its membership includes forty-eight thousand communicants, hence the following: —

"The branch churches continue their communion seasons, but there shall be no more communion season in The Mother Church that has blossomed into spiritual beauty, communion universal and divine. 'For who

hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.' (1 Corinthians, 2 : 16.) "

[Mrs. Eddy has only abolished the disappointment of communicants who come long distances and then find no seats in The Mother Church. — EDITOR *Sentinel.*]

MRS. EDDY'S REPLY

JUDGE CLIFFORD P. SMITH, LL.B., C.S.B.,
First Reader, The Mother Church, Boston, Mass.

Beloved Christian Scientist: — Accept my thanks for your approval of abolishing the communion season of The Mother Church. I sought God's guidance in doing it, but the most important events are criticized.

The Mother Church communion season was literally a communion of branch church communicants which might in time lose its sacredness and merge into a meeting for greetings. My beloved brethren may some time learn this and rejoice with me, as they so often have done, over a step higher in their passage from sense to Soul.

Most truly yours,
MARY BAKER EDDY.

BOX G, BROOKLINE, MASS.,
June 24, 1908.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS

Beloved Students: — I thank you for your kind invitation to be present at the annual meeting of The Mother Church on June 7, 1909. I will attend the

meeting, but not *in propria persona*. Watch and pray that God directs your meetings and your lives, and your Leader will then be sure that they are blessed in their results.

Lovingly yours,
MARY BAKER EDDY.

BROOKLINE, MASS.,
June 5, 1909.

MRS. EDDY'S STATEMENTS

To Whom It May Concern: — I have the pleasure to report to one and all of my beloved friends and followers that I exist in the flesh, and am seen daily by the members of my household and by those with whom I have appointments.

Above all this fustian of either denying or asserting the personality and presence of Mary Baker Eddy, stands the eternal fact of Christian Science and the honest history of its Discoverer and Founder. It is self-evident that the discoverer of an eternal truth cannot be a temporal fraud.

The Cause of Christian Science is prospering throughout the world and stands forever as an eternal and demonstrable Science, and I do not regard this attack upon me as a trial, for when these things cease to bless they will cease to occur.

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose. . . . What shall we then say to these things? If God be for us, who can be against us?"

MARY BAKER EDDY.

CHESTNUT HILL, MASS.,
June 7, 1909.

Mrs. Eddy also sent the following letter to the members of her church in Concord, N. H.: —

First Church of Christ, Scientist, Concord, N. H.

My Beloved Brethren: — Give yourselves no fear and spare not a moment's thought to lies afloat that I am sick, helpless, or an invalid. The public report that I am in either of the aforesaid conditions is utterly false.

With love, ever yours,

Mary Baker Eddy.

Box G, Brookline, Mass.,
June 7, 1909.

CHAPTER V

CHRISTIAN SCIENCE HALL, CONCORD, N. H.

In Retrospect

MY Dear Editors: — You are by this time acquainted with the small item that in October, 1897, I proposed to one of Concord's best builders the plan for Christian Science Hall in Concord, N. H. He drew the plan, showed it to me, and I accepted it. From that time, October 29, 1897, until the remodelling of the house was finished, I inspected the work every day, suggested the details outside and inside from the foundations to the tower, and saw them carried out. One day the carpenters' foreman said to me: "I want to be let off for a few days. I do not feel able to keep about. I am feeling an old ailment my mother had." I healed him on the spot. He remained at work, and the next morning said to Mr. George H. Moore of Concord, "I am as well as I ever was."

Within the past year and two months, I have worked even harder than usual, but I cannot go upon the platform and still be at home attending to the machinery which keeps the wheels revolving. This well-known fact makes me the servant of the race — and gladly thus, if in this way I can serve equally my friends and my enemies.

In explanation of my dedicatory letter to the Chicago church (see page 177), I will say: It is understood by all Christians that Jesus spoke the truth. He said: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." I believe this saying because I understand it, but its verity has not been acknowledged since the third century.

The statement in my letter to the church in Chicago, in substance as follows, has been quoted and criticized: "If wisdom lengthens my sum of years to fourscore, I may then be even younger than now."

Few believe this saying. Few believe that Christian Science contains infinitely more than has been demonstrated, or that the altitude of its highest propositions has not yet been reached. The heights of the great Nazarene's sayings are not fully scaled. Yet his immortal words and my poor prophecy, if they are true at all, are as true to-day as they will be to-morrow. I am convinced of the absolute truth of his sayings and of their present application to mankind, and I am equally sure that what I wrote is true, although it has not been demonstrated in this age.

Christian Scientists hold as a vital point that the beliefs of mortals tip the scale of being, morally and physically, either in the right or in the wrong direction. Therefore a Christian Scientist never mentally or audibly takes the side of sin, disease, or death. Others who take the side of error do it ignorantly or maliciously. The Christian Scientist voices the harmonious and eternal, and nothing else. He lays his whole weight of thought, tongue, and pen in the divine scale of being — for health and holiness.

Second Sunday Service, December 12, 1897

Friends and Brethren: — There are moments when at the touch of memory the past comes forth like a pageant and the present is prophetic. Over a half century ago, between the morning and afternoon services of the First Congregational Church, the grand old elm on North State Street flung its foliage in kindly shelter over my childhood's Sunday noons. And now, at this distant day, I have provided for you a modest hall, in which to assemble as a sort of Christian Science kindergarten for teaching the "new tongue" of the gospel with "signs following," of which St. Mark prophesies.

May this little sanctum be preserved sacred to the memory of this pure purpose, and subserve it. Let the Bible and the Christian Science textbook preach the gospel which heals the sick and enlightens the people's sense of Christian Science. This ministry, reaching the physical, moral, and spiritual needs of humanity, will, in the name of Almighty God, speak the truth that to-day, as in olden time, is found able to heal both sin and disease.

I have purchased a pleasant place for you, and prepared for your use work-rooms and a little hall, which are already dedicated to Christ's service, since Christian Scientists never stop ceremoniously to dedicate halls. I shall be with you personally very seldom. I have a work to do that, in the words of our Master, "ye know not of." From the interior of Africa to the utmost parts of the earth, the sick and the heavenly homesick or hungry hearts are calling on me for help, and I am helping them. You have less need of me than have they, and you must not expect

me further to do your pioneer work in this city. Faithfully and more than ever persistently, you are now, through the providence of God, called to do your part wisely and to let your faith be known by your works. All that we ask of any people is to judge our doctrine by its fruits. May the good folk of Concord have this opportunity, and may the God of all grace, truth, and love be and abide with you henceforth.

Address to the Concord Church, February, 1899

My Beloved Brethren: — In the annals of our denomination this church becomes historic, having completed its organization February 22 — Washington's birthday. Memorable date, all unthought of till the day had passed! Then we beheld the omen, — religious liberty, — the Father of the universe and the father of our nation in concurrence.

To-day, with the large membership of seventy-four communicants, you have met to praise God. I, as usual at home and alone, am with you in spirit, joining in your rejoicing, and my heart is asking: What are the angels saying or singing of this dear little flock, and what is each heart in this house repeating, and what is being recorded of this meeting as with the pen of an angel?

Bear in mind always that Christianity is not alone a gift, but that it is a growth Christward; it is not a creed or dogma,—a philosophical phantasm,—nor the opinions of a sect struggling to gain power over contending sects and scourging the sect in advance of it. Christianity is the summons of divine Love for man to be Christlike—to emulate the words and the works of our great Master.

To attain to these works, men must know somewhat of the divine Principle of Jesus' life-work, and must prove their knowledge by doing as he bade: "Go, and do thou likewise."

We know Principle only through Science. The Principle of Christ is divine Love, resistless Life and Truth. Then the Science of the Principle must be Christlike, or Christian Science. More than regal is the majesty of the meekness of the Christ-principle; and its might is the ever-flowing tides of truth that sweep the universe, create and govern it; and its radiant stores of knowledge are the mysteries of exhaustless being. Seek ye these till you make their treasures yours.

When a young man vainly boasted, "I am wise, for I have conversed with many wise men," Epictetus made answer, "And I with many rich men, but I am not rich." The richest blessings are obtained by labor. A vessel full must be emptied before it can be refilled. Lawyers may know too much of human law to have a clear perception of divine justice, and divines be too deeply read in scholastic theology to appreciate or to demonstrate Christian charity. Losing the comprehensive in the technical, the Principle in its accessories, cause in effect, and faith in sight, we lose the Science of Christianity, — a predicament quite like that of the man who could not see London for its houses.

Clouds parsimonious of rain, that swing in the sky with dumb thunderbolts, are seen and forgotten in the same hour; while those with a mighty rush, which waken the stagnant waters and solicit every root and every leaf with the treasures of rain, ask no praising. Remember, thou canst be brought into no condition, be it ever so severe,

where Love has not been before thee and where its tender lesson is not awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver, will guide thee, if thou seekest this guidance.

Pliny gives the following description of the character of true greatness: "Doing what deserves to be written, and writing what deserves to be read; and rendering the world happier and better for having lived in it." Strive thou for the joy and crown of such a pilgrimage — the service of such a mission.

A heart touched and hallowed by one chord of Christian Science, can accomplish the full scale; but this heart must be honest and in earnest and never weary of struggling to be perfect — to reflect the divine Life, Truth, and Love.

Stand by the limpid lake, sleeping amid willowy banks dyed with emerald. See therein the mirrored sky and the moon ablaze with her mild glory. This will stir your heart. Then, in speechless prayer, ask God to enable you to reflect God, to become His own image and likeness, even the calm, clear, radiant reflection of Christ's glory, healing the sick, bringing the sinner to repentance, and raising the spiritually dead in trespasses and sins to life in God. Jesus said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Beloved in Christ, what our Master said unto his disciples, when he sent them forth to heal the sick and preach the gospel, I say unto you: "Be ye therefore wise as serpents, and harmless as doves." Then, if the wisdom you manifest causes Christendom or the disclaimer against God to call this "a subtle fraud," "let your peace return to you."

I am patient with the newspaper wares and the present schoolboy epithets and attacks of a portion of Christendom:

(1) Because I sympathize with their ignorance of Christian Science:

(2) Because I know that no Christian can or does understand this Science and not love it:

(3) Because these attacks afford opportunity for explaining Christian Science:

(4) Because it is written: "The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

Rest assured that the injustice done by press and pulpit to this denomination of Christians will cease, when it no longer blesses this denomination. "This I know; for God is for me" (Psalms). And in the words of St. Paul, "If God be for us, who can be against us?"

> "Pass ye the proud fane by,
> The vaulted aisles by flaunting folly trod,
> And 'neath the temple of uplifted sky —
> Go forth, and worship God."

Message, April 19, 1899

Subject: "Not Matter, but Spirit"

My Beloved Brethren: — We learn from the Scriptures that the Baalites or sun-worshippers failed to look "through nature up to nature's God," thus missing the discovery of all cause and effect. They were content to look no higher than the symbol. This departure from Spirit, this worshipping of matter in the name of nature, was idolatry then and is idolatry now. When human thought discerned its idolatrous tendencies, it took a step

higher; but it immediately turned to another form of idolatry, and, worshipping person instead of Principle, anchored its faith in troubled waters. At that period, the touch of Jesus' robe and the handkerchief of St. Paul were supposed to heal the sick, and our Master declared, "Thy faith hath made thee whole." The medicine-man, far lower in the scale of thought, said, "My material tonic has strengthened you." By reposing faith in man and in matter, the human race has not yet reached the understanding of God, the conception of Spirit and its all-power.

The restoration of pure Christianity rests solely on spiritual understanding, spiritual worship, spiritual power. Ask thyself, Do I enter by the door and worship only Spirit and spiritually, or do I climb up some other way? Do I understand God as Love, the divine Principle of all that really is, the infinite good, than which there is none else and in whom is all? Unless this be so, the blind is leading the blind, and both will stumble into doubt and darkness, even as the ages have shown. To-day, if ye would hear His voice, listen to His Word and serve no other gods. Then the divine Principle of good, that we call God, will be found an ever-present help in all things, and Christian Science will be understood. It will also be seen that this God demands all our faith and love; that matter, man, or woman can never heal you nor pardon a single sin; while God, the divine Principle of nature and man, when understood and demonstrated, is found to be the remote, predisposing, and present cause of all that is rightly done.

I have the sweet satisfaction of sending to you weekly flowers that my skilful florist has coaxed into loveliness

despite our winter snows. Also I hear that the loving hearts and hands of the Christian Scientists in Concord send these floral offerings in my name to the sick and suffering. Now, if these kind hearts will only do this in Christ's name, the power of Truth and Love will fulfil the law in righteousness. The healing and the gospel ministry of my students in Concord have come to fulfil the whole law. Unto "the angel of the church in Philadelphia," the church of brotherly love, "these things saith He that is holy."

To-day our great Master would say to the aged gentleman healed from the day my flowers visited his bedside: Thy faith hath healed thee. The flowers were imbued and associated with no intrinsic healing qualities from my poor personality. The scientific, healing faith is a saving faith; it keeps steadfastly the great and first commandment, "Thou shalt have no other gods before me" — no other than the spiritual help of divine Love. Faith in aught else misguides the understanding, ignores the power of God, and, in the words of St. Paul, appeals to an unknown power "whom therefore ye ignorantly worship." This trembling and blind faith, in the past as in the present, seeks personality for support, unmindful of the divine law of Love, which can be understood, the Principle of which works intelligently as the divine Mind, not as matter, casting out evil and healing the sick.

Christian Science healing is "the Spirit and the bride," — the Word and the wedding of this Word to all human thought and action, — that says: Come, and I will give thee rest, peace, health, holiness. The sweet flowers should be to us His apostles, pointing away from matter and man up to the one source, divine Life and Love, in

whom is all salvation from sin, disease, and death. The Science of all healing is based on Mind — the power of Truth over error. It is not the person who gives the drug nor the drug itself that heals, but it is the law of Life understood by the practitioner as transcending the law of death.

I shall scarcely venture to send flowers to this little hall if they can be made to infringe the divine law of Love even in thought. Send flowers and all things fair and comforting to the dear sick, but remember it is not he who gives the flowers that confers the blessing, but "my Spirit, saith the Lord;" for "in Him was life," and that life "was the light of men."

First Annual Meeting, January 11, 1900

My Beloved Brethren: — At this, your first annual meeting, permit me to congratulate this little church in our city, weaving the new-old vesture in which to appear and to clothe the human race. Carlyle wrote: "Wouldst thou plant for eternity? Then plant into the deep infinite faculties of man. If the poor toil that we have food, must not the high and glorious toil for him in return that we have light, freedom, immortality?" I agree with him; and in our era of the world I welcome the means and methods, light and truth, emanating from the pulpit and press. Altogether it makes the church militant, embodied in a visible communion, the foreshadowing of the church triumphant. Communing heart with heart, mind with mind, soul with soul, wherein and whereby we are looking heavenward, is not looking nor gravitating earthward, take it in whatever sense you may. Such communing

uplifts man's being; it makes healing the sick and reforming the sinner a mutual aid society, which is effective here and now.

May this dear little church, nestled so near my heart and native hills, be steadfast in Christ, always abounding in love and good works, having unfaltering faith in the prophecies, promises, and proofs of Holy Writ. May this church have one God, one Christ, and that one the God and Saviour whom the Scriptures declare. May it catch the early trumpet-call, take step with the twentieth century, leave behind those things that are behind, lay down the low laurels of vainglory, and, pressing forward in the onward march of Truth, run in joy, health, holiness, the race set before it, till, home at last, it finds the full fruition of its faith, hope, and prayer.

Easter Message, 1902

Beloved Brethren: — May this glad Easter morn find the members of this dear church having a pure peace, a fresh joy, a clear vision of heaven here, — heaven within us, — and an awakened sense of the risen Christ. May long lines of light span the horizon of their hope and brighten their faith with a dawn that knows no twilight and no night. May those who discourse music to-day, sing as the angels heaven's symphonies that come to earth.

May the dear Sunday School children always be gathering Easter lilies of love with happy hearts and ripening goodness. To-day may they find some sweet scents and beautiful blossoms in their Leader's love, which she sends to them this glad morn in the flowers and the cross from Pleasant View, smiling upon them.

Annual Meeting, January 6, 1905

Beloved Brethren: — You will accept my gratitude for your dear letter, and allow me to reply in words of the Scripture: "I know whom I have believed, and am persuaded that He is able" — "able to do exceeding abundantly above all that we ask or think," "able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work," "able to keep that which I have committed unto Him against that day."

When Jesus directed his disciples to prepare for the material passover, which spiritually speaking is the passover from sense to Soul, he bade them say to the goodman of the house: "The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? and he shall show you a large upper room furnished: there make ready."

In obedience to this command may these communicants come with the upper chambers of thought prepared for the reception of Truth — with hope, faith, and love ready to partake of the bread that cometh down from heaven, and to "drink of his blood" — to receive into their affections and lives the inspiration which giveth victory over sin, disease, and death.

CHAPTER VI

FIRST CHURCH OF CHRIST, SCIENTIST, CONCORD, N. H.

[*Concord* (N. H.) *Monitor*]

Mrs. Eddy's Gift to the Concord Church

"BELOVED Teacher and Leader: — The members of the Concord church are filled with profound joy and deep gratitude that your generous gift of one hundred thousand dollars is to be used at once to build a beautiful church edifice for your followers in the capital city of your native State. We rejoice that the prosperity of the Cause in your home city, where, without regard to class or creed, you are so highly esteemed, makes necessary the commodious and beautiful church home you have so freely bestowed. We thank you for this renewed evidence of your unselfish love."

The church will be built of the same beautiful Concord granite of which the National Library Building in Washington is constructed. This is in accord with the expressed wish of Mrs. Eddy, made known in her original deed of trust, first announced in the *Concord Monitor* of March 19, 1898. In response to an inquiry from the editor of that paper, Mrs. Eddy made the following statement: —

On January 31, 1898, I gave a deed of trust to three individuals which conveyed to them the sum of one

hundred thousand dollars to be appropriated in building a granite church edifice for First Church of Christ, Scientist, in this city.

Very truly,

MARY BAKER EDDY.

CORNER-STONE LAID AT CONCORD

Beloved Brethren: — This day drops down upon the glories of summer; it is a glad day, in attune with faith's fond trust. We live in an age of Love's divine adventure to be All-in-all. This day is the natal hour of my lone earth life; and for all mankind to-day hath its gloom and glory: it endureth all things; it points to the new birth, heaven here, the struggle over; it profits by the past and joys in the present — to-day lends a new-born beauty to holiness, patience, charity, love.

Having all faith in Christian Science, we must have faith in whatever manifests love for God and man. The burden of proof that Christian Science is Science rests on Christian Scientists. The letter without the spirit is dead: it is the Spirit that heals the sick and the sinner — that makes the heart tender, faithful, true. Most men and women talk well, and some practise what they say.

God has blessed and will bless this dear band of brethren. He has laid the chief corner-stone of the temple which to-day you commemorate, to-morrow complete, and thereafter dedicate to Truth and Love. O may your temple and all who worship therein stand through all time for God and humanity!

MARY BAKER EDDY.

Message on the Occasion of the Dedication of Mrs. Eddy's Gift, July 17, 1904

Beloved Brethren: — Never more sweet than to-day, seem to me, and must seem to thee, those words of our loved Lord, "Lo, I am with you alway, even unto the end." Thus may it ever be that Christ rejoiceth and comforteth us. Sitting at his feet, I send to you the throbbing of every pulse of my desire for the ripening and rich fruit of this branch of his vine, and I thank God who hath sent forth His word to heal and to save.

At this period, the greatest man or woman on earth stands at the vestibule of Christian Science, struggling to enter into the perfect love of God and man. The infinite will not be buried in the finite; the true thought escapes from the inward to the outward, and this is the only right activity, that whereby we reach our higher nature. Material theories tend to check spiritual attraction — the tendency towards God, the infinite and eternal — by an opposite attraction towards the temporary and finite. Truth, life, and love are the only legitimate and eternal demands upon man; they are spiritual laws enforcing obedience and punishing disobedience.

Even Epictetus, a heathen philosopher who held that Zeus, the master of the gods, could not control human will, writes, "What is the essence of God? Mind." The general thought chiefly regards material things, and keeps

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Mind much out of sight. The Christian, however, strives for the spiritual; he abides in a right purpose, as in laws which it were impious to transgress, and follows Truth fearlessly. The heart that beats mostly for self is seldom alight with love. To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science.

It is of less importance that we receive from mankind justice, than that we deserve it. Most of us willingly accept dead truisms which can be buried at will; but a live truth, even though it be a sapling within rich soil and with blossoms on its branches, frightens people. The trenchant truth that cuts its way through iron and sod, most men avoid until compelled to glance at it. Then they open their hearts to it for actual being, health, holiness, and immortality.

I am asked, "Is there a hell?" Yes, there is a hell for all who persist in breaking the Golden Rule or in disobeying the commandments of God. Physical science has sometimes argued that the internal fires of our earth will eventually consume this planet. Christian Science shows that hidden unpunished sin is this internal fire, — even the fire of a guilty conscience, waking to a true sense of itself, and burning in torture until the sinner is consumed, — his sins destroyed. This may take millions of cycles, but of the time no man knoweth. The advanced psychist knows that this hell is mental, not material, and that the Christian has no part in it. Only the makers of hell burn in their fire.

Concealed crimes, the wrongs done to others, are mill-

stones hung around the necks of the wicked. Christ Jesus paid our debt and set us free by enabling us to pay it; for which we are still his debtors, washing the Way-shower's feet with tears of joy.

The intentional destroyer of others would destroy himself eternally, were it not that his suffering reforms him, thus balancing his account with divine Love, which never remits the sentence necessary to reclaim the sinner. Hence these words of Christ Jesus: "Depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." (Luke 13: 27, 28.) He who gains self-knowledge, self-control, and the kingdom of heaven within himself, within his own consciousness, is saved through Christ, Truth. Mortals must drink sufficiently of the cup of their Lord and Master to unself mortality and to destroy its erroneous claims. Therefore, said Jesus, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."

We cannot boast ourselves of to-morrow; sufficient unto each day is the duty thereof. Lest human reason becloud spiritual understanding, say not in thy heart: Sickness is possible because one's thought and conduct do not afford a sufficient defence against it. Trust in God, and "He shall direct thy paths." When evil was avenging itself on its destroyer, his preeminent goodness, the Godlike man said, "My burden is light." Only he who learns through meekness and love the falsity of supposititious life and intelligence in matter, can triumph over their ultimatum, sin, suffering, and death.

God's mercy for mortal ignorance and need is assured; then who shall question our want of more faith in His "very present help in trouble"? Jesus said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

Strength is in man, not in muscles; unity and power are not in atom or in dust. A small group of wise thinkers is better than a wilderness of dullards and stronger than the might of empires. Unity is spiritual cooperation, heart to heart, the bond of blessedness such as my beloved Christian Scientists all over the field, and the dear Sunday School children, have demonstrated in gifts to me of about eighty thousand dollars, to be applied to building, embellishing, and furnishing our church edifice in Concord, N. H.

We read in Holy Writ: "This man began to build, and was not able to finish." This was spoken derisively. But the love that rebukes praises also, and methinks the same wisdom which spake thus in olden time would say to the builder of the Christian Scientists' church edifice in Concord: "Well done, good and faithful." Our proper reason for church edifices is, that in them Christians may worship God, — not that Christians may worship church edifices!

May the loving Shepherd of this feeble flock lead it gently into "green pastures . . . beside the still waters." May He increase its members, and may their faith never falter — their faith in and their understanding of divine Love. This church, born in my nativity, may it build upon the rock of ages against which the waves and winds beat in vain. May the towering top of its goodly temple — burdened with beauty, pointing to the heavens, bursting

into the rapture of song — long call the worshipper to seek the haven of hope, the heaven of Soul, the sweet sense of angelic song chiming chaste challenge to praise him who won the way and taught mankind to win through meekness to might, goodness to grandeur, — from cross to crown, from sense to Soul, from gleam to glory, from matter to Spirit.

Announcement

Not having the time to receive all the beloved ones who have so kindly come to the dedication of this church, I must not allow myself the pleasure of receiving any of them. I always try to be just, if not generous; and I cannot show my love for them in social ways without neglecting the sacred demands on my time and attention for labors which I think do them more good.

A Kindly Greeting

Dear Editor: — When I removed from Boston in 1889 and came to Concord, N. H., it was that I might find retirement from many years of incessant labor for the Cause of Christian Science, and the opportunity in Concord's quiet to revise our textbook, "Science and Health with Key to the Scriptures." Here let me add that, together with the retirement I so much coveted, I have also received from the leading people of this pleasant city all and more than I anticipated. I love its people — love their scholarship, friendship, and granite character. I respect their religious beliefs, and thank their ancestors for helping to form mine. The movement of establishing in this city a church of our faith was far from

my purpose, when I came here, knowing that such an effort would involve a lessening of the retirement I so much desired. But the demand increased, and I consented, hoping thereby to give to many in this city a church home.

Acknowledgment of Gifts

to the Chicago churches

My Beloved Brethren: — I have yearned to express my thanks for your munificent gift to First Church of Christ, Scientist, in Concord, of ten thousand dollars. What is gratitude but a powerful *camera obscura*, a thing focusing light where love, memory, and all within the human heart is present to manifest light.

Is it not a joy to compare the beginning of Christian Science in Chicago with its present prosperity? Now [1904] six dear churches are there, the members of which not only possess a sound faith, but that faith also possesses them. A great sanity, a mighty something buried in the depths of the unseen, has wrought a resurrection among you, and has leaped into living love. What is this something, this phœnix fire, this pillar by day, kindling, guiding, and guarding your way? It is *unity*, the bond of perfectness, the thousandfold expansion that will engirdle the world, — unity, which unfolds the thought most within us into the greater and better, the sum of all reality and good.

This unity is reserved wisdom and strength. It builds upon the rock, against which envy, enmity, or malice beat in vain. Man lives, moves, and has his being in God, Love. Then man must live, he cannot die; and Love

must necessarily promote and pervade all his success. Of two things fate cannot rob us; namely, of choosing the best, and of helping others thus to choose. But in doing this the Master became the servant. The grand must stoop to the menial. There is scarcely an indignity which I have not endured for the cause of Christ, Truth, and I returned blessing for cursing. The best help the worst; the righteous suffer for the unrighteous; and by this spirit man lives and thrives, and by it God governs.

TO FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK

Beloved Brethren: — I beg to thank the dear brethren of this church for the sum of ten thousand dollars presented to me for First Church of Christ, Scientist, in Concord, N. H. Goodness never fails to receive its reward, for goodness makes life a blessing. As an active portion of one stupendous whole, goodness identifies man with universal good. Thus may each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing.

Human reason becomes tired and calls for rest. It has a relapse into the common hope. Goodness and benevolence never tire. They maintain themselves and others and never stop from exhaustion. He who is afraid of being too generous has lost the power of being magnanimous. The best man or woman is the most unselfed. God grant that this church is rapidly nearing the maximum of might, — the means that build to the heavens, — that it has indeed found and felt the infinite source

where is *all*, and from which it can help its neighbor. Then efforts to be great will never end in anarchy but will continue with divine approbation. It is insincerity and a half-persuaded faith that fail to succeed and fall to the earth.

Religions may waste away, but the fittest survives; and so long as we have the right ideal, life is worth living and God takes care of our life.

TO THE MOTHER CHURCH

My Beloved Brethren: — Your munificent gift of ten thousand dollars, with which to furnish First Church of Christ, Scientist, of Concord, N. H., with an organ, is positive proof of your remembrance and love. Days of shade and shine may come and go, but we will live on and never drift apart. Life's ills are its chief recompense; they develop hidden strength. Had I never suffered for The Mother Church, neither she nor I would be practising the virtues that lie concealed in the smooth seasons and calms of human existence. When we are willing to help and to be helped, divine aid is near. If all our years were holidays, sport would be more irksome than work. So, my dear ones, let us together sing the old-new song of salvation, and let our measure of time and joy be spiritual, not material.

TO FIRST CHURCH OF CHRIST, SCIENTIST, NEW LONDON, CONN.

Beloved Brethren: — I am for the first time informed of your gift to me of a beautiful cabinet, costing one hundred and seventy-five dollars, for my books, placed in my room at First Church of Christ, Scientist, Concord, N. H.

Accept my deep thanks therefor, and especially for the self-sacrifice it may have cost the dear donors.

The mysticism of good is unknown to the flesh, for goodness is "the fruit of the Spirit." The suppositional world within us separates us from the spiritual world, which is apart from matter, and unites us to one another. Spirit teaches us to resign what we are not and to understand what we are in the unity of Spirit — in that Love which is faithful, an ever-present help in trouble, which never deserts us.

I pray that heaven's messages of "on earth peace, good will toward men," may fill your hearts and leave their loving benedictions upon your lives.

Thanksgiving Day, 1904

Beloved Students: — May this, your first Thanksgiving Day, according to time-tables, in our new church edifice, be one acceptable in His sight, and full of love, peace, and good will for yourselves, your flock, and the race. Give to all the dear ones my love, and my prayer for their health, happiness, and holiness this and every day.

Religious Freedom

Beloved Brethren: — Allow me to send forth a pæan of praise for the noble disposal of the legislative question as to the infringement of rights and privileges guaranteed to you by the laws of my native State. The constituted religious rights in New Hampshire will, I trust, never be marred by the illegitimate claims of envy, jealousy, or persecution.

In our country the day of heathenism, illiberal views,

or of an uncultivated understanding has passed. Freedom to worship God according to the dictates of enlightened conscience, and practical religion in agreement with the demand of our common Christ, the Holy One of Israel, are forever the privileges of the people of my dear old New Hampshire.

Lovingly yours,
MARY BAKER EDDY.

BOX G, BROOKLINE, MASS.,
April 12, 1909.

CHAPTER VII

PLEASANT VIEW AND CONCORD, N. H.

Invitation to Concord, July 4, 1897

My Beloved Church: — I invite you, one and all, to Pleasant View, Concord, N. H., on July 5, at 12.30 P.M., if you would enjoy so long a trip for so small a purpose as simply seeing Mother.

My precious Busy Bees, under twelve years of age, are requested to visit me at a later date, which I hope soon to name to them.

With love, Mother,
Mary Baker Eddy.

Pleasant View, Concord, N. H.,
June 30, 1897.

[*New York Journal*]

Visit to Concord, 1901

Please say through the *New York Journal*, to the Christian Scientists of New York City and of the world at large, that I was happy to receive at Concord, N. H., the call of about three thousand believers of my faith, and that I was rejoiced at the appropriate beauty of time and place which greeted them.

I am especially desirous that it should be understood that this was no festal occasion, no formal church ceremonial, but simply my acquiescence in the request of my church members that they might see the Leader of Christian Science.

The brevity of my remarks was due to a desire on my part that the important sentiments uttered in my annual Message to the church last Sunday should not be confused with other issues, but should be emphasized in the minds of all present here in Concord.

Address at Pleasant View, June, 1903

Beloved Brethren: — Welcome home! To your home in my heart! Welcome to Pleasant View, but not to varying views. I would present a gift to you to-day, only that this gift is already yours. God hath given it to all mankind. It is His coin, His currency; it has His image and superscription. This gift is a passage of Scripture; it is my sacred motto, and it reads thus: —

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

Beloved, some of you have come long distances to kneel with us in sacred silence in blest communion — unity of faith, understanding, prayer, and praise — and to return in joy, bearing your sheaves with you. In parting I

repeat to these dear members of my church: *Trust in Truth, and have no other trusts.*

To-day is fulfilled the prophecy of Isaiah: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Visit to Concord, 1904

Beloved Students: — The new Concord church is so nearly completed that I think you would enjoy seeing it. Therefore I hereby invite all my church communicants who attend this communion, to come to Concord, and view this beautiful structure, at two o'clock in the afternoon, Monday, June 13, 1904.

Lovingly yours,

Mary Baker Eddy.

Pleasant View, Concord, N. H.,
June 11, 1904.

THE DAY IN CONCORD

While on her regular afternoon drive Mrs. Eddy responded graciously to the silent greetings of the people who were assembled on the lawn of the Unitarian church and of the high school. Her carriage came to a standstill on North State Street, and she was greeted in behalf of the church by the President, Mr. E. P. Bates, to whom she presented as a love-token for the church a handsome rosewood casket beautifully bound with burnished brass.

The casket contained a gavel for the use of the

President of The Mother Church. The wood of the head of the gavel was taken from the old Yale College Athenæum, the first chapel of the college. It was built in 1761, and razed in 1893 to make room for Vanderbilt Hall. The wood in the handle was grown on the farm of Mark Baker, father of the Rev. Mary Baker Eddy, at Bow, N. H.

In presenting this gavel to President Bates, Mrs. Eddy spoke as follows to the members of her church, The First Church of Christ, Scientist, Boston, Mass.: —

"*My Beloved Brethren:* — Permit me to present to you a little gift that has no intrinsic value save that which it represents — namely, a material symbol of my spiritual call to this my beloved church of over thirty thousand members; and this is that call: In the words of our great Master, 'Go ye into all the world,' 'heal the sick,' cast out evil, disease, and death; 'Freely ye have received, freely give.' You will please accept my thanks for your kind, expert call on me."

In reply Mr. Bates said, —

"I accept this gift in behalf of the church, and for myself and my successors in office."

The box containing the gavel was opened the following day in Boston at the annual meeting of The Mother Church of Christ, Scientist, and the enclosed note from Mrs. Eddy was read: —

"*My Beloved Brethren:* — You will please accept from me the accompanying gift as a simple token of love."

Card of Thanks

The following letter appeared in the Concord (N. H.) newspapers after the visit of the Christian Scientists in 1904: —

Dear Mr. Editor: — Allow me through your paper to thank the citizens of Concord for the generous hospitality extended yesterday to the members of my church, The Mother Church of Christ, Scientist, in Boston.

After the Christian Science periodicals had given notice that no preparations would be made for a large gathering at this annual meeting of The Mother Church, I scarcely supposed that a note, sent at the last moment, would bring thousands here yesterday; but as many gifts had come from Christian Scientists everywhere to help furnish and beautify our new church building in Concord, it came to me: Why not invite those who attend the communion in Boston to take a peep at this church edifice on the day when there are no formal exercises at the denominational headquarters? The number of visitors, about four thousand, exceeded my expectation, and my heart welcomed each and all. It was a glad day for me — sweet to observe with what unanimity my fellow-citizens vied with each other to make the Christian Scientists' short stay so pleasant.

Special thanks are due and are hereby tendered to his Honor, the Mayor, for arranging the details and allowing the visitors to assemble on the green surrounding the high school; also to Mr. George D. Waldron, chairman of the prudential committee of the Unitarian church, and to his colaborers on said committee and to the church itself, for their kindly foresight in granting permission, not only

to use the beautiful lawn surrounding their church building, but also for throwing open their doors for the comfort and convenience of the Christian Scientists during the day. The wide-spreading elms and soft greensward proved an ideal meeting place. I greatly appreciate the courtesy extended to my friends by the Wonolancet Club in again opening their spacious club-house to them on this occasion; and the courtesy of the efficient city marshal and his staff of police extended to me throughout. And last but not least, I thank the distinguished editors in my home city for their reports of the happy occasion.

To First Congregational Church

To the Rev. Franklin D. Ayer, D.D., Pastor Emeritus; the Rev. George H. Reed, Pastor of the First Congregational Church, Concord, N. H., Edward A. Moulton, John C. Thorne, William P. Ballard, Henry K. Morrison, Deacons.

Beloved Brethren: — I have the pleasure of thanking you for your kind invitation to attend the one hundred and seventy-fifth anniversary of our time-honored First Congregational Church in Concord, N. H., where my parents first offered me to Christ in infant baptism. For nearly forty years and until I had a church of my own, I was a member of the Congregational Church in Tilton, N. H.

To-day my soul can only sing and soar. An increasing sense of God's love, omnipresence, and omnipotence enfolds me. Each day I know Him nearer, love Him more, and humbly pray to serve Him better. Thus seeking and finding (though feebly), finally may we not together rejoice in the church triumphant?

I would love to be with you at this deeply interesting anniversary, but my little church in Boston, Mass., of thirty-six thousand communicants, together with the organizations connected therewith, requires my constant attention and time, with the exception of a daily drive.

Please accept the enclosed check for five hundred dollars, to aid in repairing your church building.

Pleasant View, Concord, N. H.,
November 14, 1905.

Greetings

Allow me to say to the good folk of Concord that the growth and prosperity of our city cheer me. Its dear churches, reliable editors, intelligent medical faculty, up-to-date academies, humane institutions, provisions for the army, and well-conducted jail and state prison, — if, indeed, such must remain with us a little longer, — speak for themselves. Our picturesque city, however, greatly needs improved streets. May I ask in behalf of the public this favor of our city government; namely, to macadamize a portion of Warren Street and to macadamize North State Street throughout?

Sweeter than the balm of Gilead, richer than the diamonds of Golconda, dear as the friendship of those we love, are justice, fraternity, and Christian charity. The song of my soul must remain so long as I remain. Let brotherly love continue.

I am sure that the counterfeit letters in circulation, purporting to have my signature, must fail to influence the minds of this dear people to conclusions the very opposite of my real sentiments.

To First Church of Christ, Scientist, Wilmington, N. C.

In Appreciation of a Gift of Fifty Dollars in Gold towards the Concord (N. H.) Street Fund

My Beloved Brethren: — Long ago you of the dear South paved the way to my forever gratitude, and now illustrate the past by your present love. God grant that such great goodness, pointing the path to heaven within you, hallow your Palmetto home with palms of victory and songs of glory.

CHAPTER VIII

DEDICATORY MESSAGES TO BRANCH CHURCHES

First Church of Christ, Scientist, Chicago, Ill.

BELOVED Brethren: — Most happily would I comply with your cordial invitation and be with you on so interesting an occasion as the dedication of First Church of Christ, Scientist, in Chicago. But daily duties require attention elsewhere, and I am glad to say that there seems to be no special need of my personal presence at your religious jubilee. I am quite able to take the trip to your city, and if wisdom lengthens my sum of years to fourscore (already imputed to me), I shall then be even younger and nearer the eternal meridian than now, for the true knowledge and proof of life is in putting off the limitations and putting on the possibilities and permanence of Life.

In your renowned city, the genesis of Christian Science was allied to that olden axiom: "The blood of the martyrs is the seed of the Church;" but succeeding years show in livid lines that the great Shepherd has nurtured and nourished this church as a fatling of the flock. To-day the glory of His presence rests upon it, the joy of many generations awaits it, and this prophecy of Isaiah is fulfilled among you: "I will direct their work in truth, and I will make an everlasting covenant with them."

Your Bible and your textbook, pastor and ethical tenets, do not mislead the seeker after Truth. These unpretentious preachers cloud not the spiritual meaning of Holy Writ by material interpretations, nor lose the invincible process and purity of Christianity whereby the sick are healed and sinners saved. The Science of Christianity is not generally understood, but it hastens hourly to this end. This Science is the essence of religion, distilled in the laboratory of infinite Love and prepared for all peoples. And because Science is naturally divine, is this natural Science less profitable or scientific than "counting the legs of insects"? The Scripture declares that God is All. Then all is Spirit and spiritual. The true sense of life is lost to those who regard being as material. The Scripture pronounces all that God made "good;" therefore if evil exists, it exists without God. But this is impossible in reality, for He made all "that was made." Hence the inevitable revelation of Christian Science — that evil is unreal; and this is the best of it.

On April 15, 1891, the Christian Science textbook lay on a table in a burning building. A Christian Scientist entered the house through a window and snatched this book from the flames. Instantly the table sank a charred mass. The covers of the book were burned up, but not one word in the book was effaced. If the world were in ashes, the contents of "Science and Health with Key to the Scriptures" would remain immortal.

It is said that the nearest approach to the sayings of the great Master is the *Logia* of Papias, written in A.D. 145, and that all else reported as his sayings are translations. The ancient *Logia*, or imputed sayings of Jesus

by Papias, are undoubtedly the beginning of the gospel writings. The synoptic Scriptures, as set forth in the first and second chapters of Genesis, were in two distinct manuscripts. The first gave an account of the spiritual creation, and the second was an opposite story, or allegory, of a material universe and man made of dust. In this allegorical document the power and prerogative of Spirit are submerged in matter. In other words, soul enters non-intelligent dust and man becomes both good and evil, both mind and matter, mortal and immortal, — all of which divine Science shows to be an impossibility.

The Old and the New Testaments contain self-evident truths that cannot be lost, but being translations, the Scriptures are criticized. Some dangerous skepticism exists as to the verification of our Master's sayings. But Christians and Christian Scientists know that if the Old Testament and gospel narratives had never been written, the nature of Christianity, as depicted in the life of our Lord, and the truth in the Scriptures, are sufficient to authenticate Christ's Christianity as the perfect ideal. The character of the Nazarene Prophet illustrates the Principle and practice of a true divinity and humanity. The different renderings or translations of Scripture in no wise affect Christian Science. Christianity and Science, being contingent on nothing written and based on the divine Principle of being, must be, are, irrefutable and eternal.

We are indeed privileged in having the untranslated revelations of Christian Science. They afford such expositions of the therapeutics, ethics, and Christianity of Christ as make even God demonstrable, the divine Love

practical, and so furnish rules whereby man can prove God's love, healing the sick and the sinner.

Whosoever understands Christian Science knows beyond a doubt that its life-giving truths were preached and practised in the first century by him who proved their practicality, who uttered Christ's Sermon on the Mount, who taught his disciples the healing Christianity which applies to all ages, and who dated time. A spiritual understanding of the Scriptures restores their original tongue in the language of Spirit, that primordial standard of Truth.

Christian Science contains no element whatever of hypnotism or animal magnetism. It appeals alone to God, to the divine Principle, or Life, Truth, and Love, to whom all things are possible; and this Principle heals sin, sickness, disease, and death. Christian Science meets error with Truth, death with Life, hate with Love, and thus, and only thus, does it overcome evil and heal disease. The obstinate sinner, however, refuses to see this grand verity or to acknowledge it, for he knows not that in justice, as well as in mercy, God is Love.

In our struggles with sin and sinners, when we drop compliance with their desires, insist on what we know is right, and act accordingly, the disguised or the self-satisfied mind, not ready to be uplifted, rebels, misconstrues our best motives, and calls them unkind. But this is the cross. Take it up, — it wins the crown; and in the spirit of our great Exemplar pray: "Father, forgive them; for they know not what they do."

No warfare exists between divine theology and Christian Science, for the latter solves the whence and why of the cosmos and defines noumenon and phenomena spiritually,

not materially. The specific quest of Christian Science is to settle all points beyond cavil, on the Biblical basis that God is All-in-all; whereas philosophy and so-called natural science, dealing with human hypotheses, or material cause and effect, are aided only at long intervals with elementary truths, and ultimate in unsolved problems and outgrown, proofless positions.

Progress is spiritual. Progress is the maturing conception of divine Love; it demonstrates the scientific, sinless life of man and mortal's painless departure from matter to Spirit, not through death, but through the true idea of Life, — and Life not in matter but in Mind.

The Puritans possessed the motive of true religion, which, demonstrated on the Golden Rule, would have solved ere this the problem of religious liberty and human rights. It is "a consummation devoutly to be wished" that all nations shall speedily learn and practise the intermediate line of justice between the classes and masses of mankind, and thus exemplify in all things the universal equity of Christianity.

Thirty years ago (1866) Christian Science was discovered in America. Within those years it is estimated that Chicago has gained from a population of 238,000 to the number of 1,650,000 inhabitants.

The statistics of mortality show that thirty years ago the death-rate was at its maximum. Since that time it has steadily decreased. It is authentically said that one expositor of Daniel's dates fixed the year 1866 or 1867 for the return of Christ — the return of the spiritual idea to the material earth or antipode of heaven. It is a marked coincidence that those dates were the first two years of my discovery of Christian Science.

Thirty years ago Chicago had few Congregational churches. To-day it is said to have a majority of these churches over any other city in the United States. Thirty years ago at my request I received from the Congregational Church a letter of dismissal and recommendation to evangelical churches — thenceforth to exemplify my early love for this church and a membership of thirty years by establishing a new-old church, the foundations of which are the same, even Christ, Truth, as the chief corner-stone.

In 1884, I taught a class in Christian Science and formed a Christian Scientist Association in Chicago. From this small sowing of the seed of Truth, which, when sown, seemed the least among seeds, sprang immortal fruits through God's blessing and the faithful labor of loyal students, — the healing of the sick, the reforming of the sinner, and First Church of Christ, Scientist, with its large membership and majestic cathedral.

Humbly, gratefully, trustingly, I dedicate this beautiful house of worship to the God of Israel, the divine Love that reigns above the shadow, that launched the earth in its orbit, that created and governs the universe — guarding, guiding, giving grace, health, and immortality to man.

May the wanderer in the wilderness of mortal beliefs and fears turn hither with satisfied hope. May the birds of passage rest their weary wings amid the fair foliage of this vine of His husbanding, find shelter from the storm and a covert from the tempest. May this beloved church adhere to its tenets, abound in the righteousness of Love, honor the name of Christian Science, prove the practicality of perfection, and press on to the infinite

uses of Christ's creed, namely, — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Thus may First Church of Christ, Scientist, in this great city of Chicago, verify what John Robinson wrote in 1620 to our Pilgrim Fathers: "When Christ reigns, and not till then, will the world have rest."

FIRST CHURCH OF CHRIST, SCIENTIST,
LONDON, ENGLAND

Beloved Brethren across the Sea: — To-day a nation is born. Spiritual apprehension unfolds, transfigures, heals. With you be there no more sea, no ebbing faith, no night. Love be thy light upon the mountain of Israel. God will multiply thee.

FIRST CHURCH OF CHRIST, SCIENTIST,
BROOKLYN, N. Y.

Beloved Brethren: — I rejoice with you; the day has come when the forest becomes a fruitful field, and the deaf hear the words of the Book, and the eyes of the blind see out of obscurity.

FIRST CHURCH OF CHRIST, SCIENTIST,
DETROIT, MICH.

Beloved Students and Church: — Thanks for invitation to your dedication. Not afar off I am blending with thine my prayer and rejoicing. God is with thee. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

First Church of Christ, Scientist, Toronto, Canada

My Beloved Brethren: — Have just received your despatch. Since the world was, men have not heard with the ear, neither hath the eye seen, what God hath prepared for them that wait upon Him and work righteousness.

White Mountain Church

My Beloved Brethren: — To-day I am privileged to congratulate the Christian Scientists of my native State upon having built First Church of Christ, Scientist, at the White Mountains. Your kind card, inviting me to be present at its dedication, came when I was so occupied that I omitted to wire an acknowledgment thereof and to return my cordial thanks at an earlier date. The beautiful birch bark on which it was written pleased me; it was so characteristic of our Granite State, and I treasure it next to your compliments. That rustic scroll brought back to me the odor of my childhood, a love which stays the shadows of years. God grant that this little church shall prove a historic gem on the glowing records of Christianity, and lay upon its altars a sacrifice and service acceptable in God's sight.

Your rural chapel is a social success quite sacred in its results. The prosperity of Zion is very precious in the sight of divine Love, holding unwearied watch over a world. Isaiah said: "How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that saith unto Zion, Thy God reigneth!" Surely, the Word that is God must at some time find utterance and accept-

ance throughout the earth, for he that soweth shall reap. To such as have waited patiently for the appearing of Truth, the day dawns and the harvest bells are ringing.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

The peace of Love is published, and the sword of the Spirit is drawn; nor will it be sheathed till Truth shall reign triumphant over all the earth. Truth, Life, and Love are formidable, wherever thought, felt, spoken, or written, — in the pulpit, in the court-room, by the wayside, or in our homes. They are the victors never to be vanquished. Love is the generic term for God. Love formed this trinity, Truth, Life, Love, the trinity no man can sunder. Life is the spontaneity of Love, inseparable from Love, and Life is the "Lamb slain from the foundation of the world," — even that which "was dead, and is alive again; and was lost, and is found;" for Life is Christ, and Christ, as aforetime, heals the sick, saves sinners, and destroys the last enemy, death.

In 1888 I visited these mountains and spoke to an attentive audience collected in the hall at the Fabyan House. Then and there I foresaw this hour, and spoke of the little church to be in the midst of the mountains, closing my remarks with the words of Mrs. Hemans: —

For the strength of the hills, we bless Thee,
Our God, our fathers' God!

The sons and daughters of the Granite State are rich in signs and symbols, sermons in stones, refuge in mountains,

and good universal. The rocks, rills, mountains, meadows, fountains, and forests of our native State should be prophetic of the finger divine that writes in living characters their lessons on our lives. May God's little ones cluster around this rock-ribbed church like tender nestlings in the crannies of the rocks, and preen their thoughts for upward flight.

Though neither dome nor turret tells the tale of your little church, its song and sermon will touch the heart, point the path above the valley, up the mountain, and on to the celestial hills, echoing the Word welling up from the infinite and swelling the loud anthem of one Father-Mother God, o'er all victorious! Rest assured that He in whom dwelleth all life, health, and holiness, will supply all your needs according to His riches in glory.

First Church of Christ, Scientist, Duluth, Minn.

First Church of Christ, Scientist, Duluth, Minn.: — May our God make this church the fold of flocks, and may those that plant the vineyard eat the fruit thereof. Here let His promise be verified: "Before they call, I will answer; and while they are yet speaking, I will hear."

First Church of Christ, Scientist, Salt Lake City, Utah

Beloved Brethren: — Accept my thanks for your cordial card inviting me to be with you on the day of your church dedication. It gives me great pleasure to know that you have erected a Church of Christ, Scientist, in your

city. Surely, your fidelity, faith, and Christian zeal fairly indicate that, spiritually as well as literally, the church in Salt Lake City hath not lost its saltness. I may at some near future visit your city, but am too busy to think of doing so at present.

May the divine light of Christian Science that lighteth every enlightened thought illumine your faith and understanding, exclude all darkness or doubt, and signal the perfect path wherein to walk, the perfect Principle whereby to demonstrate the perfect man and the perfect law of God. In the words of St. Paul: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned;" and St. John says: "For this is the message that ye heard from the beginning, that we should love one another."

May the grace and love of God be and abide with you all.

PLEASANT VIEW, CONCORD, N. H.,
November 16, 1898.

FIRST CHURCH OF CHRIST, SCIENTIST,
ATLANTA, GEORGIA

My Beloved Brethren: — You have met to consecrate your beautiful temple to the worship of the only true God. Since the day in which you were brought into the light and liberty of His children, it has been in the hearts of this people to build a house unto Him whose name they would glorify in a new commandment — "that ye love one another." In this new recognition of the riches of His love and the majesty of His might you have built this house — laid its foundations on the rock

of Christ, and the stone which the builders rejected you have made the head of the corner. This house is hallowed by His promise: "I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually." "Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place." Your feast days will not be in commemoration, but in recognition of His presence; your ark of the covenant will not be brought out of the city of David, but out of "the secret place of the most High," whereof the Psalmist sang, even the omniscience of omnipotence; your tabernacle of the congregation will not be temporary, but a "house not made with hands, eternal in the heavens;" your oracle, under the wings of the cherubim, is Truth's evangel, enunciating, "God is Love."

In spirit I enter your inner sanctuary, your heart's heart, breathing a benediction for God's largess. He surely will not shut me out from your presence, and the ponderous walls of your grand cathedral cannot prevent me from entering where the heart of a Southron has welcomed me.

Christian Science has a place in its court, in which, like beds in hospitals, one man's head lies at another's feet. As you work, the ages win; for the majesty of Christian Science teaches the majesty of man. When it is learned that spiritual sense and not the material senses convey all impressions to man, man will naturally seek the Science of his spiritual nature, and finding it, be God-endowed for discipleship.

When divine Love gains admittance to a humble heart, that individual ascends the scale of miracles and meets the

warmest wish of men and angels. Clad in invincible armor, grasping the sword of Spirit, you have started in this sublime ascent, and should reach the mount of revelation; for if ye would run, who shall hinder you? So dear, so due, to God is *obedience*, that it reaches high heaven in the common walks of life, and it affords even me a perquisite of joy.

You worship no distant deity, nor talk of unknown love. The silent prayers of our churches, resounding through the dim corridors of time, go forth in waves of sound, a diapason of heart-beats, vibrating from one pulpit to another and from one heart to another, till truth and love, commingling in one righteous prayer, shall encircle and cement the human race.

The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love. When the human senses wake from their long slumber to see how soon earth's fables flee and faith grows wearisome, then that which defies decay and satisfies the immortal cravings is sought and found. In the twilight of the world's pageantry, in the last-drawn sigh of a glory gone, we are drawn towards God.

Beloved brethren, I cannot forget that yours is the first church edifice of our denomination erected in the sunny South — once my home. There my husband died, and the song and the dirge, surging my being, gave expression to a poem written in 1844, from which I copy this verse: —

> Friends, why throng in pity round me?
> Wherefore, pray, the bell did toll?
> Dead is he who loved me dearly:
> Am I not alone in soul?

Did that midnight shadow, falling upon the bridal wreath, bring the recompense of human woe, which is the merciful design of divine Love, and so help to evolve that larger sympathy for suffering humanity which is emancipating it with the morning beams and noonday glory of Christian Science?

The age is fast answering this question: Does Christian Science equal *materia medica* in healing the worst forms of contagious and organic diseases? My experience in both practices — *materia medica* and the scientific metaphysical practice of medicine — shows the latter not only equalling but vastly excelling the former.

Christians who accept our Master as authority, regard his sayings as infallible. Jesus' students, failing to cure a severe case of lunacy, asked their great Teacher, "Why could not we cast him out?" He answered, "This kind goeth not out but by prayer and fasting." This declaration of our Master, as to the relative value, skill, and certainty of the divine laws of Mind over the human mind and *above matter* in healing disease, remains beyond questioning a divine decision in behalf of Mind.

Jesus gave his disciples (students) power over all manner of diseases; and the Bible was written in order that all peoples, in all ages, should have the same opportunity to become students of the Christ, Truth, and thus become God-endued with power (knowledge of divine law) and with "signs following." Jesus declared that his teaching and practice would remain, even as it did, "for them also which shall believe on me through their word." Then, in the name of God, wherefore vilify His prophets to-day who are fulfilling Jesus' prophecy and verifying his last promise, "Lo, I am with you alway"? It were well for

the world if there survived more of the wisdom of Nicodemus of old, who said, "No man can do these miracles that thou doest, except God be with him."

Be patient towards persecution. Injustice has not a tithe of the power of justice. Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of tyrants engendered by their fear, and love will cast it out. Continue steadfast in love and good works. Children of light, you are not children of darkness. Let your light shine. Keep in mind the foundations of Christian Science — one God and one Christ. Keep personality out of sight, and Christ's "Blessed are ye" will seal your apostleship.

This glad Easter morning witnesseth a risen Saviour, a higher human sense of Life and Love, which wipes away all tears. With grave-clothes laid aside, Christ, Truth, has come forth from the tomb of the past, clad in immortality. The sepulchres give up their dead. Spirit is saying unto matter: I am not there, am not within you. Behold the place where they laid me; but human thought has risen!

Mortality's thick gloom is pierced. The stone is rolled away. Death has lost its sting, and the grave its victory. Immortal courage fills the human breast and lights the living way of Life.

SECOND CHURCH OF CHRIST, SCIENTIST,
CHICAGO, ILL.

My Beloved Brethren: — Your card of invitation to this feast of soul — the dedication of your church — was duly received. Accept my thanks.

Ye sit not in the idol's temple. Ye build not to an unknown God. Ye worship Him whom ye serve. Boast not thyself, thou ransomed of divine Love, but press on unto the possession of unburdened bliss. Heal the sick, make spotless the blemished, raise the living dead, cast out fashionable lunacy.

The ideal robe of Christ is seamless. Thou hast touched its hem, and thou art being healed. The risen Christ is thine. The haunting mystery and gloom of his glory rule not this century. Thine is the upspringing hope, the conquest over sin and mortality, that lights the living way to Life, not to death.

May the God of our fathers, the infinite Person whom we worship, be and abide with you. May the blessing of divine Love rest with you. My heart hovers around your churches in Chicago, for the dove of peace sits smilingly on these branches and sings of our Redeemer.

First Church of Christ, Scientist, Los Angeles, Cal.

Beloved Students: — Your kind letter, inviting me to be present at the dedication of your church, was duly received. It would indeed give me pleasure to visit you, to witness your prosperity, and "rejoice with them that do rejoice," but the constant recurring demands upon my time and attention pin me to my post. Of this, however, I can sing: My love can fly on wings of joy to you and leave a leaf of olive; it can whisper to you of the divine ever-presence, answering your prayers, crowning your endeavors, and building for you a house "eternal in the heavens."

You will dedicate your temple in faith unfeigned, not to the unknown God, but unto Him whom to know aright is life everlasting. His presence with you will bring to your hearts so much of heaven that you will not feel my absence. The privilege remains mine to watch and work for all, from East to West, from the greensward and gorgeous skies of the Orient to your dazzling glory in the Occident, and to thank God forever "for His goodness, and for His wonderful works to the children of men."

Pleasant View, Concord, N. H.,
November 20, 1902.

Second Church of Christ, Scientist, Minneapolis, Minn.

Beloved: — The spiritual dominates the temporal. Love gives nothing to take away. Nothing dethrones His house. You are dedicating yours to Him. Protesting against error, you unite with all who believe in Truth. God guard and guide you.

First Church of Christ, Scientist, New York, N. Y.

Beloved Brethren: — Carlyle writes, "Give a thing time; if it succeeds, it is a right thing." Here I aver that you have grasped time and labor, taking the first by the forelock and the last by love. In this lofty temple, dedicated to God and humanity, may the prophecy of Isaiah be fulfilled: "Fear not: . . . I have called thee by thy name; thou art mine." Within its sacred walls may

song and sermon generate only that which Christianity writes in broad facts over great continents — sermons that fell forests and remove mountains, songs of joy and gladness.

The letter of your work dies, as do all things material, but the spirit of it is immortal. Remember that a temple but foreshadows the idea of God, the "house not made with hands, eternal in the heavens," while a silent, grand man or woman, healing sickness and destroying sin, builds that which reaches heaven. Only those men and women gain greatness who gain themselves in a complete subordination of self.

The tender memorial engraven on your grand edifice stands for human self lost in divine light, melted into the radiance of His likeness. It stands for meekness and might, for Truth as attested by the Founder of your denomination and emblazoned on the fair escutcheon of your church.

Beloved Students: — Your telegram, in which you present to me the princely gift of your magnificent church edifice in New York City, is an unexpected token of your gratitude and love. I deeply appreciate it, profoundly thank you for it, and gratefully accept the spirit of it; but I must decline to receive that for which you have sacrificed so much and labored so long. May divine Love abundantly bless you, reward you according to your works, guide and guard you and your church through the depths; and may you

"Who stood the storm when seas were rough,
Ne'er in a sunny hour fall off."

First Church of Christ, Scientist, Cleveland, Ohio

Beloved Brethren: — You will pardon my delay in acknowledging your card of invitation to the dedicatory services of your church. Adverse circumstances, loss of help, new problems to be worked out for the field, *etc.*, have hitherto prevented my reply. However, it is never too late to repent, to love more, to work more, to watch and pray; but those privileges I have not had time to express, and so have submitted to necessity, letting the deep love which I cherished for you be hidden under an appearance of indifference.

We must resign with good grace what we are denied, and press on with what we are, for we cannot do more than we are nor understand what is not ripening in us. To do good to all because we love all, and to use in God's service the one talent that we all have, is our only means of adding to that talent and the best way to silence a deep discontent with our shortcomings.

Christian Science is at length learned to be no miserable piece of ideal legerdemain, by which we poor mortals expect to live and die, but a deep-drawn breath fresh from God, by whom and in whom man lives, moves, and has deathless being. The praiseworthy success of this church, and its united efforts to build an edifice in which to worship the infinite, sprang from the temples erected first in the hearts of its members — the unselfed love that builds without hands, eternal in the heaven of Spirit. God grant that this unity remain, and that you continue to build, rebuild, adorn, and fill these spiritual temples with grace, Truth, Life, and Love.

First Church of Christ, Scientist, Pittsburgh, Pa.

My Beloved Brethren: — I congratulate you upon erecting the first edifice of our denomination in the Keystone State, a State whose metropolis is called the "city of brotherly love." May this dear church militant accept my tender counsel in these words of the Scripture, to be engrafted in church and State: —

"Let every man be swift to hear, slow to speak, slow to wrath." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "By thy words thou shalt be condemned." "Love thy neighbor as thyself."

"Christ also suffered for us, leaving us an example, that [we] should follow his steps: . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

First Church of Christ, Scientist, St. Louis, Mo.

My Beloved Brethren: — The good in being, even the spiritually indispensable, is your daily bread. Work and pray for it. The poor toil for our bread, and we should work for their health and holiness. Over the glaciers of winter the summer glows. The beauty of holiness comes

with the departure of sin. Enjoying good things is not evil, but becoming slaves to pleasure is. That error is most forcible which is least distinct to conscience. Attempt nothing without God's help.

May the beauty of holiness be upon this dear people, and may this beloved church be glorious, without spot or blemish.

FIRST CHURCH OF CHRIST, SCIENTIST,
SAN JOSÉ, CAL.

Beloved Students: — Words are inadequate to express my deep appreciation of your labor and success in completing and dedicating your church edifice, and of the great hearts and ready hands of our far Western students, the Christian Scientists.

Comparing such students with those whose words are but the substitutes for works, we learn that the translucent atmosphere of the former must illumine the midnight of the latter, else Christian Science will disappear from among mortals.

I thank divine Love for the hope set before us in the Word and in the doers thereof, "for of such is the kingdom of heaven."

FIRST CHURCH OF CHRIST, SCIENTIST,
WILMINGTON, N. C.

My Beloved Brethren: — At this dedicatory season of your church edifice in the home of my heart, I send loving congratulations, join with you in song and sermon. God will bless the work of your hearts and hands.

PLEASANT VIEW, CONCORD, N. H.,
July 27, 1907.

FIRST CHURCH OF CHRIST, SCIENTIST,
LONDON, ENGLAND

Beloved Students and Brethren: — Your letters of May 1 and June 19, informing me of the dedication of your magnificent church edifice, have been received with many thanks to you and great gratitude to our one Father.

May God grant not only the continuance of His favors, but their abundant and ripened fruit.

CHESTNUT HILL, MASS.,
June 26, 1909.

CHAPTER IX

LETTERS TO BRANCH CHURCHES

First Church of Christ, Scientist, Philadelphia, Pa.

MY Beloved Students and Brethren: — I rejoice with thee. Blessed art thou. In place of darkness, light hath sprung up. The reward of thy hands is given thee to-day. May God say this of the church in Philadelphia: I have naught against thee.

First Church of Christ, Scientist, Washington, D. C.

Beloved Brethren: — The Board of Directors and Trustees of this church will please accept my grateful acknowledgment of the receipt of their Christian canon pertaining to the hour. The joint resolutions contained therein show explicitly the attitude of this church in our capital towards me and towards the Cause of Christian Science, so dear to our hearts and to all loyal lovers of God and man.

This year, standing on the verge of the twentieth century, has sounded the tocsin of a higher hope, of strengthened hands, of unveiled hearts, of fourfold unity between the churches of our denomination in this and in other

lands. Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science.

Heaven be praised for the signs of the times. Let "the heathen rage, and the people imagine a vain thing;" our trust is in the Almighty God, who ruleth in heaven and upon earth, and none can stay His hand or say, "What doest thou?"

First Church of Christ, Scientist, London, England

My Beloved Brethren: — The chain of Christian unity, unbroken, stretches across the sea and rises upward to the realms of incorporeal Life — even to the glorious beatitudes of divine Love. Striving to be good, to do good, and to love our neighbor as ourself, man's soul is safe; man emerges from mortality and receives his rights inalienable — the love of God and man. What holds us to the Christian life is the seven-fold shield of honesty, purity, and unselfed love. I need not say this to you, for you know the way in Christian Science.

Pale, sinful sense, at work to lift itself on crumbling thrones of justice by pulling down its benefactors, will tumble from this scheme into the bottomless abyss of self-damnation, there to relinquish its league with evil. Wide yawns the gap between this course and Christian Science.

God spare this plunge, lessen its depths, save sinners and fit their being to recover its connection with its divine Principle, Love. For this I shall continue to pray.

God is blessing you, my beloved students and brethren. Press on towards the high calling whereunto divine Love has called us and is fast fulfilling the promises.

Satan is unchained only for a season, as the Revelator foresaw, and love and good will to man, sweeter than a sceptre, are enthroned now and forever.

First Church of Christ, Scientist, New York, N. Y.

My Beloved Brethren: — Your Soul-full words and song repeat my legacies in blossom. Such elements of friendship, faith, and hope repossess us of heaven. I thank you out of a full heart. Even the crown of thorns, which mocked the bleeding brow of our blessed Lord, was overcrowned with a diadem of duties done. So let us meekly meet, mercifully forgive, wisely ponder, and lovingly scan the convulsions of mortal mind, that its sudden sallies may help us, not to a start, but to a tenure of unprecarious joy. Rich hope have I in him who says in his heart: —

I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

Second Church of Christ, Scientist, New York, N. Y.

Beloved Brethren: — Please accept a line from me in lieu of my presence on the auspicious occasion of the opening of your new church edifice. Hope springs exultant

on this blest morn. May its white wings overshadow this white temple and soar above it, pointing the path from earth to heaven — from human ambition, fear, or distrust to the faith, meekness, and might of him who hallowed this Easter morn.

Now may his salvation draw near, for the night is far spent and the day is at hand. In the words of St. Paul: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; . . . honor to whom honor. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."

May the benediction of "Well done, good and faithful," rest worthily on the builders of this beautiful temple, and the glory of the resurrection morn burst upon the spiritual sense of this people with renewed vision, infinite meanings, endless hopes, and glad victories in the onward and upward chain of being.

First Church of Christ, Scientist, Oakland, Cal.

Beloved Brethren: — I thank you for the words of cheer and love in your letter. The taper unseen in sunlight cheers the darkness. My work is reflected light, — a drop from His ocean of love, from the underived glory, the divine *Esse*. From the dear tone of your letter, you must be bringing your sheaves into the storehouse. Press on. The way is narrow at first, but it expands as we walk in it. "Herein is my Father glorified, that ye bear much fruit." God bless this vine of His planting.

FIRST CHURCH OF CHRIST, SCIENTIST,
WASHINGTON, D. C.

Beloved Brethren: — I have nothing new to communicate; all is in your textbooks. Pray aright and demonstrate your prayer; sing in faith. Know that religion should be distinct in our consciousness and life, but not clamorous for worldly distinction. Church laws which are obeyed without mutiny are God's laws. Goodness and philanthropy begin with work and never stop working. All that is worth reckoning is what we do, and the best of everything is not too good, but is economy and riches. Be great not as a grand obelisk, nor by setting up to be great, — only as good. A spiritual hero is a mark for gamesters, but he is unutterably valiant, the summary of suffering here and of heaven hereafter. Our thoughts beget our actions; they make us what we are. Dishonesty is a mental malady which kills its possessor; it is a sure precursor that its possessor is mortal. A deep sincerity is sure of success, for God takes care of it. God bless this dear church, and I am sure that He will if it is ready for the blessing.

FIRST CHURCH OF CHRIST, SCIENTIST,
LONDON, ENGLAND

Beloved Students: — You have laid the corner-stone of your church edifice impressively, and buried immortal truths in the bosom of earth safe from all chance of being challenged.

You whose labors are doing so much to benefit mankind will not be impatient if you have not accomplished all you

desire, nor will you be long in doing more. My faith in God and in His followers rests in the fact that He is infinite good, and that He gives His followers opportunity to use their hidden virtues, to put into practice the power which lies concealed in the calm and which storms awaken to vigor and to victory.

It is only by looking heavenward that mutual friendships such as ours can begin and never end. Over sea and over land, Christian Science unites its true followers in one Principle, divine Love, that sacred *ave* and essence of Soul which makes them one in Christ.

First Church of Christ, Scientist, Columbus, Ohio

In Reply to a Letter Announcing the Purpose of the Christian Scientists to Practise without Fees in Compliance with the State Laws

Beloved Brethren: — I congratulate you tenderly on the decision you have made as to the present practice of Christian Science in your State, and thoroughly recommend it under the circumstances. I practised gratuitously when starting this great Cause, which was then the scoff of the age.

The too long treatment of a disease, the charging of the sick whom you have not healed a full fee for treatment, the suing for payment, hypnotism, and the resenting of injuries, are not the fruits of Christian Science, while returning good for evil, loving one's enemies, and overcoming evil with good, — these are its fruits; and its therapeutics, based as aforetime on this divine Principle, heals all disease.

We read in the Scriptures: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Stand fast therefore in the liberty wherewith Christ hath made us free." "Be ye therefore wise as serpents, and harmless as doves."

Wisdom is won through faith, prayer, experience; and God is the giver.

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm."

Third Church of Christ, Scientist, London, England

Beloved Brethren: — Love and unity are hieroglyphs of goodness, and their philosophical impetus, spiritual Æsculapius and Hygeia, saith, "As the thought is, so is the deed; as the thing made is good or bad, so is its maker." This idealism connects itself with spiritual understanding, and so makes God more supreme in consciousness, man more His likeness, friends more faithful, and enemies harmless. Scholastic theology at its best touches but the hem of Christian Science, shorn of all personality, wholly apart from human hypotheses, matter, creed and dogma, the lust of the flesh and the pride of power. Christian Science is the full idea of its divine Principle, God; it is forever based on Love, and it is demonstrated by perfect rules; it is unerring. Hence health, holiness, immortality, are its natural effects. The practitioner may fail, but the Science never.

Philosophical links, which would unite dead matter with animate, Spirit with matter and material means, prayer with power and pride of position, hinder the divine influx and lose Science, — lose the Principle of divine metaphysics and the tender grace of spiritual understanding, that love-linked holiness which heals and saves.

Schisms, imagination, and human beliefs are not parts of Christian Science; they darken the discernment of Science; they divide Truth's garment and cast lots for it.

Seeing a man in the moon, or seeing a person in the picture of Jesus, or believing that you see an individual who has passed through the shadow called death, is not seeing the spiritual idea of God; but it is seeing a human belief, which is far from the fact that portrays Life, Truth, Love.

May these words of the Scriptures comfort you: "The Lord shall be unto thee an everlasting light, and thy God thy glory." "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

FIRST CHURCH OF CHRIST, SCIENTIST,
MILWAUKEE, WIS.

Beloved Brethren: — Your communication is gratefully received. Press on! The wrath of men shall praise God, and the remainder thereof He will restrain.

A TELEGRAM AND MRS. EDDY'S REPLY

Beloved Leader: — The representatives of churches and societies of Christian Science in Missouri, in annual conference assembled, unite in loving greetings to you, and pledge themselves to strive more earnestly, day by day, for the clearer understanding and more perfect manifestation of the truth which you have unfolded to the world, and by which sin and sickness are destroyed and life and immortality brought to light.

Yours in loving obedience,

CHURCHES AND SOCIETIES OF CHRISTIAN
SCIENCE IN MISSOURI.

ST. JOSEPH, MISSOURI,
January 5, 1909.

MRS. EDDY'S REPLY

"Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord" — the satisfaction of meeting and mastering evil and defending good, thus predicating man upon divine Science. (See Science and Health, p. 227.)

CHESTNUT HILL, MASS.,
January 6, 1909.

First Church of Christ, Scientist, Sydney, Australia

Beloved Brethren: — Accept my deep thanks for your highly interesting letter. It would seem as if the whole import of Christian Science had been mirrored forth by your loving hearts, to reflect its heavenly rays over all the earth.

Box G, Brookline, Mass.,
July 15, 1909.

First Church of Christ, Scientist, Edinburgh, Scotland

Beloved Christian Scientists: — Like the gentle dews of heaven and the refreshing breeze of morn, comes your dear letter to my waiting heart, — waiting in due expectation of just such blessedness, crowning the hope and hour of divine Science, than which nothing can exceed its ministrations of God to man.

I congratulate you on the prospect of erecting a church building, wherein to gather in praise and prayer for the whole human family.

Box G, Brookline, Mass.,
November 2, 1909.

The Committees in Conference, Chicago, Ill.

The Committees: — God bless the courageous, far-seeing committees in conference for their confidence in His ways and means of reaching the very acme of Christian Science.

Comment on Letter from First Church of Christ, Scientist, Ottawa, Ontario

God will abundantly bless this willing and obedient church with the rich reward of those that seek and serve Him. No greater hope have we than in right thinking and right acting, and faith in the blessing of fidelity, courage, patience, and grace.

CHAPTER X

ADMONITION AND COUNSEL

What Our Leader Says

BELOVED Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited.

The self-seeking pride of the evil thinker injures him when he would harm others. Goodness involuntarily resists evil. The evil thinker is the proud talker and doer. The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will towards men, health, and holiness.[1]

Ways that are Vain

Certain individuals entertain the notion that Christian Science Mind-healing should be two-sided, and only denounce error in general, — saying nothing, in particu-

[1] Copyright, 1909, by Mary Baker Eddy.

lar, of error that is damning men. They are sticklers for a false, convenient peace, straining at gnats and swallowing camels. The unseen wrong to individuals and society they are too cowardly, too ignorant, or too wicked to uncover, and excuse themselves by denying that this evil exists. This mistaken way, of hiding sin in order to maintain harmony, has licensed evil, allowing it first to smoulder, and then break out in devouring flames. All that error asks is to be let alone; even as in Jesus' time the unclean spirits cried out, "Let us alone; what have we to do with thee?"

Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments. Reversing the modes of good, in their silent allurements to health and holiness, it impels mortal mind into error of thought, and tempts into the committal of acts foreign to the natural inclinations. The victims lose their individuality, and lend themselves as willing tools to carry out the designs of their worst enemies, even those who would induce their self-destruction. Animal magnetism fosters suspicious distrust where honor is due, fear where courage should be strongest, reliance where there should be avoidance, a belief in safety where there is most danger; and these miserable lies, poured constantly into his mind, fret and confuse it, spoiling that individual's disposition, undermining his health, and sealing his doom, unless the cause of the mischief is found out and destroyed.

Other minds are made dormant by it, and the victim is in a state of semi-individuality, with a mental haziness which admits of no intellectual culture or spiritual growth. The state induced by this secret evil influence

is a species of intoxication, in which the victim is led to believe and do what he would never, otherwise, think or do voluntarily.

This intricate method of animal magnetism is the essence, or spirit, of evil, which makes mankind drunken. In this era it is taking the place of older and more open sins, and other forms of intoxication. A harder fight will be necessary to expose the cause and effects of this evil influence, than has been required to put down the evil effects of alcohol. The alcoholic habit is the use of higher forms of matter, wherewith to do evil; whereas animal magnetism is the highest form of mental evil, wherewith to complete the sum total of sin.

The question is often asked, Why is there so much dissension among mental practitioners? We answer, Because they do not practise in strict accordance with the teaching of Christian Science Mind-healing. If they did, there would be unity of action. Being like the disciples of old, "with one accord in one place," they would receive a spiritual influx impossible under other conditions, and so would recognize and resist the animal magnetism by which they are being deceived and misled.

The mental malpractitioner, interfering with the rights of Mind, destroys the true sense of Science, and loses his own power to heal. He tries to compensate himself for his own loss by hindering in every way conceivable the success of others. You will find this practitioner saying that animal magnetism never troubles him, but that Mrs. Eddy teaches animal magnetism; and he says this to cover his crime of mental malpractice, in furtherance of unscrupulous designs.

The natural fruits of Christian Science Mind-healing are harmony, brotherly love, spiritual growth and activity. The malicious aim of perverted mind-power, or animal magnetism, is to paralyze good and give activity to evil. It starts factions and engenders envy and hatred, but as activity is by no means a right of evil and its emissaries, they ought not to be encouraged in it. Because this age is cursed with one rancorous and lurking foe to human weal, those who are the truest friends of mankind, and conscientious in their desire to do right and to live pure and Christian lives, should be more zealous to do good, more watchful and vigilant. Then they will be proportionately successful and bring out glorious results.

Unless one's eyes are opened to the modes of mental malpractice, working so subtly that we mistake its suggestions for the impulses of our own thought, the victim will allow himself to drift in the wrong direction without knowing it. Be ever on guard against this enemy. Watch your thoughts, and see whether they lead you to God and into harmony with His true followers. Guard and strengthen your own citadel more strongly. Thus you will grow wiser and better through every attack of your foe, and the Golden Rule will not rust for lack of use or be misinterpreted by the adverse influence of animal magnetism.

Only One Quotation

The following three quotations from "Science and Health with Key to the Scriptures" are submitted to the dear Churches of Christ, Scientist. From these

they may select one only to place on the walls of their church. Otherwise, as our churches multiply, promiscuous selections would write your textbook on the walls of your churches.

Divine Love always has met and always will meet every human need.

MARY BAKER EDDY.

Christianity is again demonstrating the Life that is Truth, and the Truth that is Life.

MARY BAKER EDDY.

Jesus' three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate.

MARY BAKER EDDY.

THE LABORER AND HIS HIRE

In reply to letters questioning the consistency of Christian Scientists taking pay for their labors, and with the hope of relieving the questioners' perplexity, I will say: Four years after my discovery of Christian Science, while taking no remuneration for my labors, and for healing all manner of diseases, I was confronted with the fact that I had no monetary means left wherewith to hire a hall in which to speak, or to establish a Christian Science home for indigent students, which I yearned to do, or even to meet my own current expenses. I therefore halted from necessity.

I had cast my all into the treasury of Truth, but where were the means with which to carry on a Cause? To desert the Cause never occurred to me, but nobody

then wanted Christian Science, or gave it a halfpenny. Though sorely oppressed, I was above begging and knew well the priceless worth of what had been bestowed without money or price. Just then God stretched forth His hand. He it was that bade me do what I did, and it prospered at every step. I wrote "Science and Health with Key to the Scriptures," taught students for a tuition of three hundred dollars each, though I seldom taught without having charity scholars, sometimes a dozen or upward in one class. Afterwards, with touching tenderness, those very students sent me the full tuition money. However, I returned this money with love; but it was again mailed to me in letters begging me to accept it, saying, "Your teachings are worth much more to me than money can be."

It was thus that I earned the means with which to start a Christian Science home for the poor worthy student, to establish a Metaphysical College, to plant our first magazine, to purchase the site for a church edifice, to give my church *The Christian Science Journal*, and to keep "the wolves in sheep's clothing," preying upon my pearls, from clogging the wheels of Christian Science.

When the great Master first sent forth his students, he bade them take no scrip for their journey, saying, "The laborer is worthy of his hire." Next, on the contrary, he bade them take scrip. Can we find a better example for our lives than that of our Master? Why did he send forth his students first without, and then with, provision for their expenses? Doubtless to test the effect of both methods on mankind. That he preferred the latter is evident, since we have no hint of his changing this direction; and that his divine wisdom should temper human

affairs, is plainly set forth in the Scriptures. Till Christian Scientists give all their time to spiritual things, live without eating, and obtain their money from a fish's mouth, they must earn it in order to help mankind with it. All systems of religion stand on this basis.

The law and the gospel, — Christian, civil, and educational means, — manufacture, agriculture, tariff, and revenue subsist on demand and supply, regulated by a government currency, by which each is provided for and maintained. What, then, can a man do with truth and without a cent to sustain it? Either his life must be a miracle that frightens people, or his truth not worth a cent.

The Children Contributors

My Beloved Children: — Tenderly thanking you for your sweet industry and love on behalf of the room of the Pastor Emeritus in The First Church of Christ, Scientist, Boston, I say: The purpose of God to youward indicates another field of work which I present to your thought, work by which you can do much good and which is adapted to your present unfolding capacity. I request that from this date you disband as a society, drop the insignia of "Busy Bees," work in your own several localities, and no longer contribute to The Mother Church flower fund.

As you grow older, advance in the knowledge of self-support, and see the need of self-culture, it is to be expected you will feel more than at present that charity begins at home, and that you will want money for your own uses. Contemplating these important wants, I see that you should begin now to earn for a purpose even higher, the

money that you expend for flowers. You will want it for academics, for your own school education, or, if need be, to help your parents, brothers, or sisters.

Further to encourage your early, generous incentive for action, and to reward your hitherto unselfish toil, I have deeded in trust to The Mother Church of Christ, Scientist, in Boston, the sum of four thousand dollars to be invested in safe municipal bonds for my dear children contributors to the room of the Pastor Emeritus. This sum is to remain on interest till it is disbursed in equal shares to each contributor. This disbursal will take place when the contributors shall have arrived at legal age, and each contributor will receive his dividend with interest thereon up to date, provided he has complied with my request as above named.

A Correction

In the last *Sentinel* [Oct. 12, 1899] was the following question: "If all matter is unreal, why do we deny the existence of disease in the material body and not the body itself?"

We deny *first* the existence of disease, because we can meet this negation more readily than we can negative all that the material senses affirm. It is written in "Science and Health with Key to the Scriptures": "An improved belief is one step out of error, and aids in taking the next step and in understanding the situation in Christian Science" (p. 296).

Thus it is that our great Exemplar, Jesus of Nazareth, first takes up the subject. He does not require the last step to be taken first. He came to the world not to destroy the law of being, but to fulfil it in righteousness.

He restored the diseased body to its normal action, functions, and organization, and in explanation of his deeds he said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Job said, "In my flesh shall I see God." Neither the Old nor the New Testament furnishes reasons or examples for the destruction of the human body, but for its restoration to life and health as the scientific proof of "God with us." The power and prerogative of Truth are to destroy all disease and to raise the dead — even the self-same Lazarus. The *spiritual* body, the incorporeal idea, came with the *ascension.*

Jesus demonstrated the divine Principle of Christian Science when he presented his *material* body absolved from death and the grave. The introduction of pure abstractions into Christian Science, without their correlatives, leaves the divine Principle of Christian Science unexplained, tends to confuse the mind of the reader, and ultimates in what Jesus denounced, namely, straining at gnats and swallowing camels.

Question Answered

A fad of belief is the fool of mesmerism. The belief that an individual can either teach or heal by proxy is a false faith that will end bitterly. My published works are teachers and healers. My private life is given to a servitude the fruit of which all mankind may share. Such labor is impartial, meted out to one no more than to another. Therefore an individual should not enter the Massachusetts Metaphysical College with the expectation of receiving instruction from me, other than that

which my books afford, unless I am personally present. Nor should patients anticipate being helped by me through some favored student. Such practice would be erroneous, and such an anticipation on the part of the sick a hindrance rather than help.

My good students have all the honor of their success in teaching or in healing. I by no means would pluck their plumes. Human power is most properly used in preventing the occasion for its use; otherwise its use is abuse.

Christian Science Healing

To say that it is sin to ride to church on an electric car, would not be more preposterous than to believe that man's Maker is not equal to the destruction of disease germs. Christ, Truth, the ever-present spiritual idea, who raises the dead, is equal to the giving of life and health to man and to the healing, as aforetime, of all manner of diseases. I would not charge Christians with doubting the Bible record of our great Master's life of healing, since Christianity must be predicated of what Christ Jesus taught and did; but I do say that Christian Science cannot annul nor make void the laws of the land, since Christ, the great demonstrator of Christian Science, said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

I have expressed my opinion publicly as to the precautions against the spread of so-called infectious and contagious diseases in the following words: —

"Rather than quarrel over vaccination, I recommend, if the law demand, that an individual submit to this process, that he obey the law, and then appeal to the gospel to

save him from bad physical results. Whatever changes come to this century or to any epoch, we may safely submit to the providence of God, to common justice, to the maintenance of individual rights, and to governmental usages. This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of a contagious case to the proper authorities when the law so requires. When Jesus was questioned concerning obedience to human law, he replied: 'Render to Cæsar the things that are Cæsar's,' even while you render 'to God the things that are God's.'"

I believe in obeying the laws of the land. I practise and teach this obedience, since justice is the moral signification of law. Injustice denotes the absence of law. Each day I pray for the pacification of all national difficulties, for the brotherhood of man, for the end of idolatry and infidelity, and for the growth and establishment of Christian religion — Christ's Christianity. I also have faith that my prayer availeth, and that He who is overturning will overturn until He whose right it is shall reign. Each day I pray: "God bless my enemies; make them Thy friends; give them to know the joy and the peace of love."

Past, present, or future philosophy or religion, which departs from the instructions and example of the great Galilean Prophet, cannot be Christlike. Jesus obeyed human laws and fell a victim to those laws. But nineteen centuries have greatly improved human nature and human statutes. That the innocent should suffer for the guilty, seems less divine, and that humanity should share alike liberty of conscience, seems more divine to-day than it did yesterday.

The earthly price of spirituality in religion and medicine in a material age is persecution, and the moral distance between Christianity and materialism precludes Jesus' doctrine, now as then, from finding favor with certain purely human views. The prophets of old looked for something higher than the systems and practices of their times. They foresaw the new dispensation of Truth and the demonstration of God in His more infinite meanings,—the demonstration which was to destroy sin, disease, and death, establish the definition of omnipotence, and illustrate the Science of Mind. Earth has not known another so great and good as Christ Jesus. Then can we find a better moral philosophy, a more complete, natural, and divine Science of medicine, or a better religion than his?

God is Spirit. Then modes of healing, other than the spiritual and divine, break the First Commandment of the Decalogue, "Thou shalt have no other gods before me." There are no other heaven-appointed means than the spiritual with which to heal sin and disease. Our Master conformed to this law, and instructed his followers, saying, "He that believeth on me, the works that I do shall he do also." This is enough.

All issues of morality, of Christianity, of pleasure, or of pain must come through a correct or incorrect state of thought, since matter is not conscious; then, like a watchman forsaking his post, shall we have no faith in God, in the divine Mind, thus throwing the door wide open to the intruding disease, forgetting that the divine Mind, Truth and Life, can guard the entrance?

We earnestly ask: Shall we not believe the Scripture, "The prayer of faith shall save the sick"? In the seven-

teenth chapter of the Gospel according to St. Matthew, we read that even the disciples of Jesus once failed mentally to cure by their faith and understanding a violent case of lunacy. And because of this Jesus rebuked them, saying: "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me." When his disciples asked him why they could not heal that case, Jesus, the master Metaphysician, answered, "Because of your unbelief" (lack of *faith*); and then continued: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Also he added: "This kind goeth not out but by prayer and fasting" (refraining from admitting the claims of the senses). Even in those dark days Jesus was not arrested and executed (for "insanity") because of his faith and his great demands on the faith of his followers, but he was arrested because, as was said, "he stirreth up the people." Be patient, O Christian Scientist! It is well that thou canst unloose the sandals of thy Master's feet.

The Constitution of the United States does not provide that *materia medica* shall make laws to regulate man's religion; rather does it imply that religion shall permeate our laws. Mankind will be God-governed in proportion as God's government becomes apparent, the Golden Rule utilized, and the rights of man and the liberty of conscience held sacred. Meanwhile, they who name the name of Christian Science will assist in the holding of crime in check, will aid the ejection of error, will maintain law and order, and will cheerfully await the end — justice and judgment.

Rules of Conduct

I hereby notify the public that no comers are received at Pleasant View without previous appointment by letter. Also that I neither listen to complaints, read letters, nor dictate replies to letters which pertain to church difficulties outside of The Mother Church of Christ, Scientist, or to any class of individual discords. Letters from the sick are not read by me or by my secretaries. They should be sent to the Christian Science practitioners whose cards are in *The Christian Science Journal.*

Letters and despatches from individuals with whom I have no acquaintance and of whom I have no knowledge, containing questions about secular affairs, I do not answer. First, because I have not sufficient time to waste on them; second, because I do not consider myself capable of instructing persons in regard to that of which I know nothing. All such questions are superinduced by wrong motives or by "evil suggestions," either of which I do not entertain.

All inquiries, coming directly or indirectly from a member of The Mother Church of Christ, Scientist, which relate in any manner to the keeping or the breaking of one of the Church By-laws, should be addressed to the Christian Science Board of Directors and not to the Pastor Emeritus.

A Word to the Wise

The hour is imminent. Upon it lie burdens that time will remove. Just now divine Love and wisdom saith, "Be *still,* and know that I am God." Do all Chris-

tian Scientists see or understand the importance of that demand at the moment, when human wisdom is inadequate to meet the exigencies of the hour and when they should wait on the logic of events?

I respectfully call your attention to this demand, knowing a little, as I ought, the human need, the divine command, the blessing which follows obedience and the bane which follows disobedience. Hurried conclusions as to the public thought are not apt to be correctly drawn. The public sentiment is helpful or dangerous only in proportion to its right or its wrong concept, and the forward footsteps it impels or the prejudice it instils. This prejudice the future must disclose and dispel. Avoid for the immediate present public debating clubs. Also be sure that you are not caught in some author's net, or made blind to his loss of the Golden Rule, of which Christian Science is the predicate and postulate, when he borrows the thoughts, words, and classification of one author without quotation-marks, at the same time giving full credit to another more fashionable but less correct.

My books state Christian Science correctly. They may not be as taking to those ignorant of this Science as books less correct and therefore less profound. But it is not safe to accept the latter as standards. We would not deny their authors a hearing, since the Scripture declares, "He that is not against us is on our part." And we should also speak in loving terms of their efforts, but we cannot afford to recommend any literature as wholly Christian Science which is not absolutely genuine.

Beloved students, just now let us adopt the classic saying, "They also serve who only stand and wait." Our Cause is growing apace under the present persecution

thereof. This is a crucial hour, in which the coward and the hypocrite come to the surface to pass off, while the loyal at heart and the worker in the spirit of Truth are rising to the zenith of success, — the "Well done, good and faithful," spoken by our Master.

Capitalization

A correct use of capital letters in composition caps the climax of the old "new tongue." Christian Science is not understood by the writer or the reader who does not comprehend where capital letters should be used in writing about Christian Science.

In divine Science all belongs to God, for God is All; hence the propriety of giving unto His holy name due deference, — the capitalization which distinguishes it from all other names, thus obeying the leading of our Lord's Prayer.

The coming of Christ's kingdom on earth begins in the minds of men by honoring God and sacredly holding His name apart from the names of that which He creates. Mankind almost universally gives to the divine Spirit the name God. Christian Science names God as divine Principle, Love, the infinite Person. In this, as in all that is right, Christian Scientists are expected to stick to their text, and by no illogical conclusion, either in speaking or in writing, to forget their prayer, "Hallowed be Thy name."

In their textbook it is clearly stated that God is divine Principle and that His synonyms are Love, Truth, Life, Spirit, Mind, Soul, which combine as *one*. The divine Principle includes them all. The word Principle, when referring to God, should not be written or used as a

common noun or in the plural number. To avoid using this word incorrectly, use it only where you can substitute the word God and make sense. This rule strictly observed will preserve an intelligent usage of the word and convey its meaning in Christian Science.

What are termed in common speech the principle of harmonious vibration, the principle of conservation of number in geometry, the principle of the inclined plane in mechanics, *etc.*, are but an effect of one universal cause, — an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow's fall, and that governs all from the infinitesimal to the infinite, — namely, God. Withdraw God, divine Principle, from man and the universe, and man and the universe would no longer exist. But annihilate matter, and man and the universe would remain the forever fact, the spiritual "substance of things hoped for;" and the evidence of the immortality of man and the cosmos is sustained by the intelligent divine Principle, Love.

Beloved students, in this you learn to hallow His name, even as you value His all-power, all-presence, all-Science, and depend on Him for your existence.

Wherefore?

Our faithful laborers in the field of Science have been told by the alert editor-in-chief of the *Christian Science Sentinel* and *Journal* that "Mrs. Eddy advises, until the public thought becomes better acquainted with Christian Science, that Christian Scientists decline to doctor infectious or contagious diseases."

The great Master said, "For which of those works do ye stone me?" He said this to satisfy himself regarding that which he spake as God's representative — as one who never weakened in his own personal sense of righteousness because of another's wickedness or because of the minifying of his own goodness by another. Charity is quite as rare as wisdom, but when charity does appear, it is known by its patience and endurance.

When, under the protection of State or United States laws, good citizens are arrested for manslaughter because one out of three of their patients, having the same disease and in the same family, dies while the others recover, we naturally turn to divine justice for support and wait on God. Christian Scientists should be influenced by their own judgment in taking a case of malignant disease. They should consider well their ability to cope with the claim, and they should not overlook the fact that there are those lying in wait to catch them in their sayings; neither should they forget that in their practice, whether successful or not, *they are not specially protected by law.* The above quotation by the editor-in-chief stands for this: Inherent justice, constitutional individual rights, self-preservation, and the gospel injunction, "Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

And it stands side by side with Christ's command, "Whosoever shall smite thee on thy right cheek, turn to him the other also." I abide by this rule and triumph by it. The sinner may sneer at this beatitude, for "the fool hath said in his heart, There is no God." Statistics show that Christian Science cures a larger per cent of malignant diseases than does *materia medica.*

I call disease by its name and have cured it thus; so there is nothing new on this score. My book Science and Health names disease, and thousands are healed by learning that so-called disease is a sensation of mind, not of matter. Evil minds signally blunder in divine metaphysics; hence I am always saying the unexpected to them. The evil mind calls it "skulking," when to me it is wisdom to "overcome evil with good." I fail to know how one can be a Christian and yet depart from Christ's teachings.

Significant Questions

Who shall be greatest? Referring to John the Baptist, of whom he said none greater had been born of women, our Master declared: "He that is least in the kingdom of heaven is greater than he." That is, he that hath the kingdom of heaven, the reign of holiness, in the least in his heart, shall be greatest.

Who shall inherit the earth? The meek, who sit at the feet of Truth, bathing the human understanding with tears of repentance and washing it clean from the taints of self-righteousness, hypocrisy, envy, — they shall inherit the earth, for "wisdom is justified of her children."

"Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Who shall be called to Pleasant View? He who strives, and attains; who has the divine presumption to say: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (St. Paul). It goes without saying that such a one was never called to Pleasant View for penance

or for reformation; and I call none but genuine Christian Scientists, unless I mistake their calling. No mesmerist nor disloyal Christian Scientist is fit to come hither. I have no use for such, and there cannot be found at Pleasant View one of *this sort*. "For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." (Deuteronomy 18: 12.)

It is true that loyal Christian Scientists, called to the home of the Discoverer and Founder of Christian Science, can acquire in one year the Science that otherwise might cost them a half century. But this should not be the incentive for going thither. Better far that Christian Scientists go to help their helper, and thus lose all selfishness, as she has lost it, and thereby help themselves and the whole world, as she has done, according to this saying of Christ Jesus: "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Mental Digestion

Will those beloved students, whose growth is taking in the Ten Commandments and scaling the steep ascent of Christ's Sermon on the Mount, accept profound thanks for their swift messages of rejoicing over the twentieth century Church Manual? Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed, — namely, laws of limitation for a Christian Scientist. Thy ways are not as ours. Thou knowest best what we need most, — hence my disappointed hope and grateful joy. The redeemed should be happier than the elect. Truth is strong with destiny; it takes life profoundly; it measures the infinite against

the finite. Notwithstanding the sacrilegious moth of time, eternity awaits our Church Manual, which will maintain its rank as in the past, amid ministries aggressive and active, and will stand when those have passed to rest.

Scientific pathology illustrates the digestion of spiritual nutriment as both sweet and bitter, — sweet in expectancy and bitter in experience or during the senses' assimilation thereof, and digested only when Soul silences the dyspepsia of sense. This church is impartial. Its rules apply not to one member only, but to one and all equally. Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner.

Teaching in the Sunday School

To the Superintendent and Teachers of The Mother Church Sunday School

Beloved Students: — I read with pleasure your approval of the amendments to Article XIX., Sections 5 and 6,[1] in our Church Manual. Be assured that fitness and fidelity such as thine in the officials of my church give my solitude sweet surcease. It is a joy to know that they who are faithful over foundational trusts, such as the Christian education of the dear children, will reap the reward of rightness, rise in the scale of being, and realize at last their Master's promise, "And they shall be all taught of God."

Pleasant View, Concord, N. H.,
November 14, 1904.

[1] Article XX., Sections 2 and 3 in 89th edition.

Charity and Invalids

Mrs. Eddy endeavors to bestow her charities for such purposes only as God indicates. Giving merely in compliance with solicitations or petitions from strangers, incurs the liability of working in wrong directions. As a rule, she has suffered most from those whom she has labored much to benefit — also from the undeserving poor to whom she has given large sums of money, worse than wasted. She has, therefore, finally resolved to spend no more time or money in such uncertain, unfortunate investments. She has qualified students for healing the sick, and has ceased practice herself in order to help God's work in other of its highest and infinite meanings, as God, not man, directs. Hence, letters from invalids demanding her help do not reach her. They are committed to the waste-basket by her secretaries.

"Charity suffereth long and is kind," but wisdom must govern charity, else love's labor is lost and giving is unkind. As it is, Mrs. Eddy is constantly receiving more important demands on her time and attention than one woman is sufficient to supply. It would therefore be as unwise for her to undertake new tasks, as for a landlord who has not an empty apartment in his house, to receive more tenants.

Lessons in the Sunday School

To the Officers of the Sunday School of Second Church of Christ, Scientist, New York

Beloved Brethren: — You will accept my thanks for your interesting report regarding the By-law, "Subject for Lessons" (Article XX., Section 3 of Church Manual).

It rejoices me that you are recognizing the proper course, unfurling your banner to the breeze of God, and sailing over rough seas with the helm in His hands. Steering thus, the waiting waves will weave for you their winning webs of life in looms of love that line the sacred shores. The right way wins the right of way, even the way of Truth and Love whereby all our debts are paid, mankind blessed, and God glorified.

Watching *versus* Watching Out

Comment on an Editorial which Appeared in the Christian Science Sentinel, September 23, 1905

Our Lord and Master left to us the following sayings as living lights in our darkness: "What I say unto you I say unto all, Watch" (Mark 13:37); and, "If the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." (Luke 12:39.)

Here we ask: Are Christ's teachings the true authority for Christian Science? They are. Does the textbook of Christian Science, "Science and Health with Key to the Scriptures," read on page 252, "A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker"? It does. If so-called watching produces fear or exhaustion and no good results, does that watch accord with Jesus' saying? It does not. Can watching as Christ demands harm you? It cannot. Then should not "watching out" mean, watching against a negative watch, *alias,* no

watch, and gaining the spirit of true watching, even the spirit of our Master's command? It must mean that.

Is there not something to watch in yourself, in your daily life, since "by their fruits ye shall know them," which prevents an effective watch? Otherwise, wherefore the Lord's Prayer, "Deliver us from evil"? And if this something, when challenged by Truth, frightens you, should you not put that out instead of *putting out your watch?* I surely should. Then are you not made better by watching? I am. Which should we prefer, ease or dis-ease in sin? Is not discomfort from sin better adapted to deliver mortals from the effects of belief in sin than ease in sin? and can you demonstrate over the effects of other people's sins by indifference thereto? I cannot.

The Scriptures say, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jeremiah 6 : 14), thus taking the name of God in vain. Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train. One should watch to know what his errors are; and if this watching destroys his peace in error, should one watch against such a result? He should not. Our Master said, "He that taketh not his cross, and followeth after me, is not worthy of me . . . and he that loseth his life [his false sense of life] for my sake shall find it." (Matthew 10: 38, 39.)

Principle or Person?

Do Christian Scientists love God as much as they love mankind? Aye, that's the question. Let us examine it for ourselves. Thinking of person implies that one is not

thinking of Principle, and fifty telegrams per holiday signalize the thinking of person. Are the holidays blest by absorbing one's time writing or reading congratulations? I cannot watch and pray while reading telegrams; they only cloud the clear sky, and they give the appearance of personal worship which Christian Science annuls. Did the dear students know how much I love them, and how I need every hour wherein to express this love in labor for them, they would gladly give me the holidays for this work and not task themselves with mistaken means. But God will reward their kind motives, and guide them every step of the way from human affection to spiritual understanding, from faith to achievement, from light to Love, from sense to Soul.

Christian Science and China

Beloved Student: — The report of the success of Christian Science in benighted China, when regarded on one side only, is cheering, but to look at both sides of the great question of introducing Christian Science into a heathen nation gives the subject quite another aspect. I believe that all our great Master's sayings are practical and scientific. If the Dowager Empress could hold her nation, there would be no danger in teaching Christian Science in her country. But a war on religion in China would be more fatal than the Boxers' rebellion. Silent prayer in and for a heathen nation is just what is needed. But to teach and to demonstrate Christian Science before the minds of the people are prepared for it, and when the laws are against it, is fraught with danger.

Inconsistency

To teach the truth of life without using the word death, the suppositional opposite of life, were as impossible as to define truth and not name its opposite, error. Straining at gnats, one may swallow camels.

The tender mother, guided by love, faithful to her instincts, and adhering to the imperative rules of Science, asks herself: Can I teach my child the correct numeration of numbers and never name a cipher? Knowing that she cannot do this in mathematics, she should know that it cannot be done in metaphysics, and so she should definitely name the error, uncover it, and teach truth scientifically.

Signs of the Times

Is God infinite? Yes. Did God make man? Yes. Did God make all that was made? He did. Is God Spirit? He is. Did infinite Spirit make that which is not spiritual? No. Who or what made matter? Matter as substance or intelligence never was made. Is mortal man a creator, is he matter or spirit? Neither one. Why? Because Spirit is God and *infinite;* hence there can be no other creator and no other creation. Man is but His image and likeness.

Are you a Christian Scientist? I am. Do you adopt as truth the above statements? I do. Then why this meaningless commemoration of birthdays, since there are none?

Had I known what was being done in time to have prevented it, that which commemorated in deed or in word what is not true, would never have entered into the

history of our church buildings. Let us have no more of echoing dreams. Will the beloved students accept my full heart's love for them and their kind thoughts.

Nota Bene

My Beloved Christian Scientists: — Because I suggested the name for one central Reading Room, and this name continues to be multiplied, you will permit me to make the *amende honorable* — notwithstanding "incompetence" — and to say, please adopt generally for your name, Christian Science Reading Room. An old axiom says: Too much of one thing spoils the whole. Too many centres may become equivalent to no centre.

Here I have the joy of knowing that Christian Scientists will exchange the present name for the one which I suggest, with the sweet alacrity and uniformity with which they accepted the first name.

Merely this appellative seals the question of unity, and opens wide on the amplitude of liberty and love a far-reaching motive and success, of which we can say, the more the better.

Pleasant View, Concord, N. H.,
July 8, 1907.

Take Notice

I request the Christian Scientists universally to read the paragraph beginning at line 30 of page 442 in the edition of Science and Health which will be issued February 29 [1908]. I consider the information there given to be of great importance at this stage of the workings of animal magnetism, and it will greatly aid the students in their individual experiences.

The contemplated reference in Science and Health to the "higher criticism" announced in the *Sentinel* a few weeks ago, I have since decided not to publish.

Take Notice

What I wrote on Christian Science some twenty-five years ago I do not consider a precedent for a present student of this Science. The best mathematician has not attained the full understanding of the principle thereof, in his earliest studies or discoveries. Hence, it were wise to accept only my teachings that I know to be correct and adapted to the present demand.

Take Notice

To Christian Scientists: — See Science and Health, page 442, line 30, and give daily attention thereto.

Practitioners' Charges

Christian Science practitioners should make their charges for treatment equal to those of reputable physicians in their respective localities.

Brookline, Mass., December 24, 1909.

Take Notice

The article on the Church Manual by Blanche Hersey Hogue, in the *Sentinel* of September 10 [1910] is practical and scientific, and I recommend its careful study to all Christian Scientists.

CHAPTER XI

QUESTIONS ANSWERED

Questions and Answers

Will the Bible, if read and practised, heal as effectually as your book, "Science and Health with Key to the Scriptures"?

THE exact degree of comparison between the effects produced by reading the above-named books can only be determined by personal proof. Rightly to read and to practise the Scriptures, their spiritual sense must be discerned, understood, and demonstrated. God being Spirit, His language and meaning are wholly spiritual. Uninspired knowledge of the translations of the Scriptures has imparted little power to practise the Word. Hence the revelation, discovery, and presentation of Christian Science — the Christ Science, or "new tongue" of which St. Mark prophesied — became requisite in the divine order. On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God. When the Bible is thus read and practised, there is no possibility of misinterpretation. God is understandable, knowable, and applicable to every human need. In this is the proof that Christian Science is Science, for it demonstrates Life, not

death; health, not disease; Truth, not error; Love, not hate. The Science of the Scriptures coexists with God; and "Science and Health with Key to the Scriptures" relegates Christianity to its primitive proof, wherein reason, revelation, the divine Principle, rules, and practice of Christianity acquaint the student with God. In the ratio that Christian Science is studied and understood, mankind will, as aforetime, imbibe the spirit and prove the practicality, validity, and redemptive power of Christianity by healing all manner of disease, by overcoming sin and death.

Must mankind wait for the ultimate of the millennium — until every man and woman comes into the knowledge of Christ and all are taught of God and see their apparent identity as one man and one woman — for God to be represented by His idea or image and likeness?

God is one, and His idea, image, or likeness, man, is one. But God is *infinite* and so includes *all* in one. Man is the generic term for men and women. Man, as the idea or image and likeness of the infinite God, is a compound, complex idea or likeness of the infinite *one,* or one infinite, whose image is the reflection of all that is real and eternal in infinite identity. Gender means a kind. Hence mankind — in other words, a kind of man who is identified by sex — is the material, so-called man born of the flesh, and is not the spiritual man, created by God, Spirit, who made all that was made. The millennium is a state and stage of mental advancement, going on since ever time was. Its impetus, accelerated by the advent of Christian Science, is marked, and will

increase till all men shall know Him (divine Love) from the least to the greatest, and one God and the brotherhood of man shall be known and acknowledged throughout the earth.

The Higher Criticism

An earnest student writes to me: "Would it be asking too much of you to explain more fully why you call Christian Science the higher criticism?"

I called Christian Science the higher criticism in my dedicatory Message to The Mother Church, June 10, 1906, when I said, "This Science is a law of divine Mind, . . . an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding."

I now repeat another proof, namely, that Christian Science is the higher criticism because it criticizes evil, disease, and death — all that is unlike God, good — on a Scriptural basis, and approves or disapproves according to the word of God. In the next edition of Science and Health I shall refer to this.

Mary Baker Eddy.

Class Teaching

Mrs. Eddy thus replies, through her student, Mr. Adam Dickey, to the question, Does Mrs. Eddy approve of class teaching: —

Yes! She most assuredly does, when the teaching is done by those who are duly qualified, who have received certificates from the Massachusetts Metaphysical College or the Board of Education, and who have the

necessary moral and spiritual qualifications to perform this important work. Class teaching will not be abolished until it has accomplished that for which it was established; viz., the elucidation of the Principle and rule of Christian Science through the higher meaning of the Scriptures. Students who are ready for this step should beware the net that is craftily laid and cunningly concealed to prevent their advancement in this direction.

Instruction by Mrs. Eddy

We are glad to have the privilege of publishing an extract from a letter to Mrs. Eddy, from a Christian Scientist in the West, and Mrs. Eddy's reply thereto. The issue raised is an important one and one upon which there should be absolute and correct teaching. Christian Scientists are fortunate to receive instruction from their Leader on this point. The question and Mrs. Eddy's reply follow.

"Last evening I was catechized by a Christian Science practitioner because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the *Sentinel*, so that all may know it."

MRS. EDDY'S REPLY

You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

TAKE NOTICE

I hereby announce to the Christian Science field that all inquiries or information relating to Christian Science practice, to publication committee work, reading-room work, or to Mother Church membership, should be sent to the Christian Science Board of Directors of The Mother Church; and I have requested my secretary not to make inquiries on these subjects, nor to reply to any received, but to leave these duties to the Clerk of The Mother Church, to whom they belong.

MARY BAKER EDDY.

September 28, 1910.

CHAPTER XII

READERS, TEACHERS, LECTURERS

The New York Churches

MY Beloved Students: — According to reports, the belief is springing up among you that the several churches in New York City should come together and form one church. This is a suggestion of error, which should be silenced at its inception. You cannot have lost sight of the rules for branch churches as published in our Church Manual. The Empire City is large, and there should be more than one church in it.

The Readers of The Church of Christ, Scientist, hold important, responsible offices, and two individuals would meet meagrely the duties of half a dozen or more of the present incumbents. I have not yet had the privilege of knowing two students who are adequate to take charge of three or more churches. The students in New York and elsewhere will see that it is wise to remain in their own fields of labor and give all possible time and attention to caring for their own flocks.

The November Class, 1898

Beloved Christian Scientists: — Your prompt presence in Concord at my unexplained call witnesses your fidelity to Christian Science and your spiritual unity with your

Leader. I have awaited your arrival before informing you of my purpose in sending for you, in order to avoid the stir that might be occasioned among those who wish to share this opportunity and to whom I would gladly give it at this time if a larger class were advantageous to the students.

You have been invited hither to receive from me one or more lessons on Christian Science, prior to conferring on any or all of you who are ready for it, the degree of C.S.D., of the Massachusetts Metaphysical College. This opportunity is designed to impart a fresh impulse to our spiritual attainments, the great need of which I daily discern. I have awaited the right hour, and to be called of God to contribute my part towards this result.

The "secret place," whereof David sang, is unquestionably man's spiritual state in God's own image and likeness, even the inner sanctuary of divine Science, in which mortals do not enter without a struggle or sharp experience, and in which they put off the human for the divine. Knowing this, our Master said: "Many are called, but few are chosen." In the highest sense of a disciple, all loyal students of my books are indeed my students, and your wise, faithful teachers have come so to regard them.

What I have to say may not require more than one lesson. This, however, must depend on results. But the lessons will certainly not exceed three in number. No charge will be made for my services.

Massachusetts Metaphysical College

The Massachusetts Metaphysical College of Boston, Massachusetts, was chartered A.D. 1881. As the people observed the success of this Christian system of heal-

ing all manner of disease, over and above the approved schools of medicine, they became deeply interested in it. Now the wide demand for this universal benefice is imperative, and it should be met as heretofore, cautiously, systematically, scientifically. This Christian educational system is established on a broad and liberal basis. Law and order characterize its work and secure a thorough preparation of the student for practice.

The growth of human inquiry and the increasing popularity of Christian Science, I regret to say, have called out of their hiding-places those poisonous reptiles and devouring beasts, superstition and jealousy. Towards the animal elements manifested in ignorance, persecution, and lean glory, and to their Babel of confusion worse confounded, let Christian Scientists be charitable. Let the voice of Truth and Love be heard above the dire din of mortal nothingness, and the majestic march of Christian Science go on *ad infinitum*, praising God, doing the works of primitive Christianity, and enlightening the world.

To protect the public, students of the Massachusetts Metaphysical College have received certificates, and these credentials are still required of all who claim to teach Christian Science.

Inquiries have been made as to the precise signification of the letters of degrees that follow the names of Christian Scientists. They indicate, respectively, the degrees of Bachelor and Doctor of Christian Science, conferred by the President or Vice-President of the Massachusetts Metaphysical College. The first degree (C.S.B.) is given to students of the Primary class; the

second degree (C.S.D.) is given to those who, after receiving the first degree, continue for three years as practitioners of Christian Science in good and regular standing.

Students who enter the Massachusetts Metaphysical College, or are examined under its auspices by the Board of Education, must be well educated and have practised Christian Science three years with good success.

The Board of Education

In the year 1889, to gain a higher hope for the race, I closed my College in the midst of unprecedented prosperity, left Boston, and sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man's being and revealed through the human character.

While revising "Science and Health with Key to the Scriptures," the light and might of the divine concurrence of the spirit and the Word appeared, and the result is an auxiliary to the College called the Board of Education of The Mother Church of Christ, Scientist, in Boston, Mass.

Our Master said: "What I do thou knowest not now; but thou shalt know hereafter;" and the spirit of his mission, the wisdom of his words, and the immortality of his works are the same to-day as yesterday and forever.

The Magna Charta of Christian Science means much,

multum in parvo, — all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The church is the mouthpiece of Christian Science, — its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality, — equal rights and privileges, equality of the sexes, rotation in office.

To a First Reader

Beloved Student: — Christ is meekness and Truth enthroned. Put on the robes of Christ, and you will be lifted up and will draw all men unto you. The little fishes in my fountain must have felt me when I stood silently beside it, for they came out in orderly line to the rim where I stood. Then I fed these sweet little thoughts that, not fearing me, sought their food of me.

God has called you to be a fisher of men. It is not a stern but a loving look which brings forth mankind to receive your bestowal, — not so much eloquence as *tender persuasion* that takes away their fear, for it is Love alone that feeds them.

Do you come to your little flock so filled with divine food that you cast your bread upon the waters? Then be sure that after many or a few days it will return to you.

The little that I have accomplished has all been done through love, — self-forgetful, patient, unfaltering tenderness.

The Christian Science Board of Lectureship

Beloved Students: — I am more than satisfied with your work: its grandeur almost surprises me. Let your watchword always be:

> "Great, not like Caesar, stained with blood,
> But only great as I am good."

You are not setting up to be great; you are here for the purpose of grasping and defining the demonstrable, the eternal. Spiritual heroes and prophets are they whose new-old birthright is to put an end to falsities in a wise way and to proclaim Truth so winningly that an honest, fervid affection for the race is found adequate for the emancipation of the race.

You are the needed and the inevitable sponsors for the twentieth century, reaching deep down into the universal and rising above theorems into the transcendental, the infinite — yea, to the reality of God, man, nature, the universe. No fatal circumstance of idolatry can fold or falter your wings. No fetishism with a symbol can fetter your flight. You soar only as uplifted by God's power, or you fall for lack of the divine impetus. You know that to conceive God aright you must be good.

The Christ mode of understanding Life — of exterminating sin and suffering and their penalty, death — I have largely committed to you, my faithful witnesses. You go forth to face the foe with loving look and with the religion and philosophy of labor, duty, liberty, and love, to challenge universal indifference, chance, and creeds. Your highest inspiration is found nearest the divine Principle and nearest the scientific expression of Truth.

You may condemn evil in the abstract without harming any one or your own moral sense, but condemn persons seldom, if ever. Improve every opportunity to correct sin through your own perfectness. When error strives to be heard above Truth, let the "still small voice" produce God's phenomena. Meet dispassionately the raging element of individual hate and counteract its most gigantic falsities.

The moral abandon of hating even one's enemies excludes goodness. Hate is a moral idiocy let loose for one's own destruction. Unless withstood, the heat of hate burns the wheat, spares the tares, and sends forth a mental miasma fatal to health, happiness, and the morals of mankind, — and all this only to satiate its loathing of love and its revenge on the patience, silence, and lives of saints. The marvel is, that at this enlightened period a respectable newspaper should countenance such evil tendencies.

Millions may know that I am the Founder of Christian Science. I alone know what that means.

Readers in Church

The report that I prefer to have a man, rather than a woman, for First Reader in The Church of Christ, Scientist, I desire to correct. My preference lies with the individual best fitted to perform this important function. If both the First and Second Readers are my students, then without reference to sex I should prefer that student who is most spiritually-minded. What our churches need is that devout, unselfed quality of thought which spiritualizes the congregation.

Words for the Wise

The By-law of The Mother Church of Christ, Scientist, relative to a three years' term for church Readers, was entitled to and has received profound attention. Rotation in office promotes wisdom, quiets mad ambition, satisfies justice, and crowns honest endeavors.

The best Christian Scientists will be the first to adopt this By-law in their churches, and their Readers will retire *ex officio*, after three years of acceptable service as church Readers, to higher usefulness in this vast vineyard of our Lord.

The churches who adopt this By-law will please send to the Editor of our periodicals notice of their action.

Afterglow

Beloved Students: — The By-law of The Mother Church of Christ, Scientist, stipulating three years as the term for its Readers, neither binds nor compels the branch churches to follow suit; and the By-law applies only to Christian Science churches in the United States and Canada. Doubtless the churches adopting this By-law will discriminate as regards its adaptability to their conditions. But if now is not the time, the branch churches can wait for the favored moment to act on this subject.

I rest peacefully in knowing that the impulsion of this action in The Mother Church was from above. So I have faith that whatever is done in this direction by the branch churches will be blest. The Readers who have filled this sacred office many years, have beyond it duties and

attainments beckoning them. What these are I cannot yet say. The great Master saith: "What I do thou knowest not now; but thou shalt know hereafter."

Teachers of Christian Science

I reply to the following question from unknown questioners:

"Are the students, whom I have taught, obliged to take both Primary and Normal class instruction in the Board of Education in order to become teachers of Primary classes?"

No, not if you and they are loyal Christian Scientists, and not if, after examination in the Board of Education, your pupils are found eligible to enter the Normal class, which at present is taught in the Board of Education only.

There is evidently some misapprehension of my meaning as to the mode of instruction in the Board of Education. A Primary student of mine can teach pupils the practice of Christian Science, and after three years of good practice, my Primary student can himself be examined in the Board of Education, and if found eligible, receive a certificate of the degree C.S.D.

The General Association of Teachers, 1903

My Beloved Students: — I call you mine, for all is thine and mine. What God gives, elucidates, armors, and tests in His service, is ours; and we are His. You have convened only to convince yourselves of this grand verity: namely, the unity in Christian Science. Cherish steadfastly this fact. Adhere to the teachings of the Bible,

Science and Health, and our Manual, and you will obey the law and gospel. Have one God and you will have no devil. Keep yourselves busy with divine Love. Then you will be toilers like the bee, always distributing sweet things which, if bitter to sense, will be salutary as Soul; but you will not be like the spider, which weaves webs that ensnare.

Rest assured that the good you do unto others you do to yourselves as well, and the wrong you may commit must, will, rebound upon you. The entire purpose of true education is to make one not only know the truth but live it — to make one enjoy doing right, make one not work in the sunshine and run away in the storm, but work midst clouds of wrong, injustice, envy, hate; and wait on God, the strong deliverer, who will reward righteousness and punish iniquity. "As thy days, so shall thy strength be."

The London Teachers' Association, 1903

Beloved Students: — Your letter and dottings are an oasis in my wilderness. They point to verdant pastures, and are already rich rays from the eternal sunshine of Love, lighting and leading humanity into paths of peace and holiness.

Your "Thanksgiving Day," instituted in England on New Year's Day, was a step in advance. It expressed your thanks, and gave to the "happy New Year" a higher hint. You are not aroused to this action by the allurements of wealth, pride, or power; the impetus comes from above — it is moral, spiritual, divine. All hail to this higher hope that neither slumbers nor is stilled by the cold impulse of a lesser gain!

It rejoices me to know that you know that healing the sick, soothing sorrow, brightening this lower sphere with the ways and means of the higher and everlasting harmony, brings to light the perfect original man and universe. What nobler achievement, what greater glory can nerve your endeavor? Press on! My heart and hope are with you.

"Thou art not here for ease or pain,
But manhood's glorious crown to gain."

THE GENERAL ASSOCIATION OF TEACHERS, 1904

Beloved Brethren: — I thank you. Jesus said: "The world hath not known Thee: but I have known Thee, and these have known that Thou hast sent me."

THE CANADIAN TEACHERS, 1904

Beloved Brethren: — Accept my love and these words of Jesus: "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are."

STUDENTS IN THE BOARD OF EDUCATION, DECEMBER, 1904

Beloved Students: — You will accept my profound thanks for your letter and telegram. If wishing is wise, I send with this a store of wisdom in three words: God bless you. If faith is fruition, you have His rich blessing already and my joy therewith.

We understand best that which begins in ourselves and by education brightens into birth. Dare to be faithful to God and man. Let the creature become

one with his creator, and mysticism departs, heaven opens, right reigns, and you have begun to be a Christian Scientist.

The May Class, 1905

Beloved: — I am glad you enjoy the dawn of Christian Science; you must reach its meridian. Watch, pray, demonstrate. Released from materialism, you shall run and not be weary, walk and not faint.

The December Class, 1905

Beloved Students: — Responding to your kind letter, let me say: You will reap the sure reward of right thinking and acting, of watching and praying, and you will find the ever-present God an ever-present help. I thank the faithful teacher of this class and its dear members.

"Rotation in Office"

Dear Leader: — May we have permission to print, as a part of the preamble to our By-laws, the following extract from your article "Christian Science Board of Education" in the June *Journal* of 1904, page 184: —

"The Magna Charta of Christian Science means much, *multum in parvo,* — all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The church is the mouthpiece of Christian Science, — its law and gospel are according to Christ Jesus;

its rules are health, holiness, and immortality, — equal rights and privileges, equality of the sexes, rotation in office."

MRS. EDDY'S REPLY

Christian Science churches have my consent to publish the foregoing in their By-laws. By "rotation in office" I do not mean that minor officers who are filling their positions satisfactorily should be removed every three years, or be elevated to offices for which they are not qualified.

CHESTNUT HILL, MASS.,
March 6, 1909.

CHAPTER XIII

CHRISTMAS

Early Chimes, December, 1898

BEFORE the Christmas bells shall ring, allow me to improvise some new notes, not specially musical to be sure, but admirably adapted to the key of my feeling and emphatically phrasing strict observance or note well.

This year, my beloved Christian Scientists, you must grant me my request that I be permitted total exemption from Christmas gifts. Also I beg to send to you all a deep-drawn, heartfelt breath of thanks for those things of beauty and use forming themselves in your thoughts to send to your Leader. Thus may I close the door of mind on this subject, and open the volume of Life on the pure pages of impersonal presents, pleasures, achievements, and *aid.*

Christmas, 1900

Again loved Christmas is here, full of divine benedictions and crowned with the dearest memories in human history — the earthly advent and nativity of our Lord and Master. At this happy season the veil of time springs aside at the touch of Love. We count our blessings and see whence they came and whither they tend. Parents call home their loved ones, the Yule-fires burn, the festive boards are spread, the gifts glow in the dark

green branches of the Christmas-tree. But alas for the broken household band! God give to them more of His dear love that heals the wounded heart.

To-day the watchful shepherd shouts his welcome over the new cradle of an old truth. This truth has traversed night, through gloom to glory, from cradle to crown. To the awakened consciousness, the Bethlehem babe has left his swaddling-clothes (material environments) for the form and comeliness of the divine ideal, which has passed from a corporeal to the spiritual sense of Christ and is winning the heart of humanity with ineffable tenderness. The Christ is speaking for himself and for his mother, Christ's heavenly origin and aim. To-day the Christ is, more than ever before, "the way, the truth, and the life," — "which lighteth every man that cometh into the world," healing all sorrow, sickness, and sin. To this auspicious Christmastide, which hallows the close of the nineteenth century, our hearts are kneeling humbly. We own his grace, reviving and healing. At this immortal hour, all human hate, pride, greed, lust should bow and declare Christ's power, and the reign of Truth and Life divine should make man's being pure and blest.

Christmas Gifts

Beloved Students: — For your manifold Christmas memorials, too numerous to name, I group you in one benison and send you my Christmas gift, two words enwrapped, — *love* and *thanks*.

To-day Christian Scientists have their record in the monarch's palace, the Alpine hamlet, the Christian traveller's resting-place. Wherever the child looks up in

prayer, or the Book of Life is loved, there the sinner is reformed and the sick are healed. Those are the "signs following." What is it that lifts a system of religion to deserved fame? Nothing is worthy the name of religion save one lowly offering — love.

This period, so fraught with opposites, seems illuminated for woman's hope with divine light. It bids her bind the tenderest tendril of the heart to all of holiest worth. To the woman at the sepulchre, bowed in strong affection's anguish, one word, "Mary," broke the gloom with Christ's all-conquering love. Then came her resurrection and task of glory, to know and to do God's will, — in the words of St. Paul: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The memory of the Bethlehem babe bears to mortals gifts greater than those of Magian kings, — hopes that cannot deceive, that waken prophecy, gleams of glory, coronals of meekness, diadems of love. Nor should they who drink their Master's cup repine over blossoms that mock their hope and friends that forsake. Divinely beautiful are the Christmas memories of him who sounded all depths of love, grief, death, and humanity.

To the dear children let me say: Your Christmas gifts are hallowed by our Lord's blessing. A transmitted charm rests on them. May this consciousness of God's dear love for you give you the might of love, and may you move onward and upward, lowly in its majesty.

To the children who sent me that beautiful statuette in alabaster — a child with finger on her lip reading a book — I write: Fancy yourselves with me; take a peep into

my studio; look again at your gift, and you will see the sweetest sculptured face and form conceivable, mounted on its pedestal between my bow windows, and on either side lace and flowers. I have named it my *white student.*

From First Church of Christ, Scientist, in London, Great Britain, I received the following cabled message: —

Rev. Mrs. Eddy, Pleasant View,
Concord, N. H.

Loving, grateful Christmas greetings from members London, England, church.

December 24, 1901.

To this church across the sea I return my heart's wireless love. All our dear churches' Christmas telegrams to me are refreshing and most pleasing Christmas presents, for they require less attention than packages and give me more time to think and work for others. I hope that in 1902 the churches will remember me only thus. Do not forget that an honest, wise zeal, a lowly, triumphant trust, a true heart, and a helping hand constitute man, and nothing less is man or woman.

[*New York World*]

The Significance of Christmas

Certain occasions, considered either collectively or individually and observed properly, tend to give the activity of man infinite scope; but mere merry-making or needless gift-giving is not that in which human capacities find the most appropriate and proper exercise. Christmas respects the Christ too much to submerge itself in merely temporary means and ends. It represents the eternal informing Soul recognized only in harmony,

in the beauty and bounty of Life everlasting, — in the truth that is Life, the Life that heals and saves mankind. An eternal Christmas would make matter an alien save as phenomenon, and matter would reverentially withdraw itself before Mind. The despotism of material sense or the flesh would flee before such reality, to make room for substance, and the shadow of frivolity and the inaccuracy of material sense would disappear.

In Christian Science, Christmas stands for the real, the absolute and eternal, — for the things of Spirit, not of matter. Science is divine; it hath no partnership with human means and ends, no half-way stations. Nothing conditional or material belongs to it. Human reason and philosophy may pursue paths devious, the line of liquids, the lure of gold, the doubtful sense that falls short of substance, the things hoped for and the evidence unseen.

The basis of Christmas is the rock, Christ Jesus; its fruits are inspiration and spiritual understanding of joy and rejoicing, — not because of tradition, usage, or corporeal pleasures, but because of fundamental and demonstrable truth, because of the heaven within us. The basis of Christmas is love loving its enemies, returning good for evil, love that "suffereth long, and is kind." The true spirit of Christmas elevates medicine to Mind; it casts out evils, heals the sick, raises the dormant faculties, appeals to all conditions, and supplies every need of man. It leaves hygiene, medicine, ethics, and religion to God and His Christ, to that which is the Way, in word and in deed, — the Way, the Truth, and the Life.

There is but one Jesus Christ on record. Christ is incorporeal. Neither the you nor the I in the flesh can be or is Christ.

Christmas for the Children

Methinks the loving parents and guardians of youth ofttimes query: How shall we cheer the children's Christmas and profit them withal? The wisdom of their elders, who seek wisdom of God, seems to have amply provided for this, according to the custom of the age and to the full supply of juvenile joy. Let it continue thus with one exception: the children should not be taught to believe that Santa Claus has aught to do with this pastime. A deceit or falsehood is never wise. Too much cannot be done towards guarding and guiding well the germinating and inclining thought of childhood. To mould aright the first impressions of innocence, aids in perpetuating purity and in unfolding the immortal model, man in His image and likeness. St. Paul wrote, "When I was a child, I spake as a child, I understood as a child, . . . but when I became a man, I put away childish things."

Pleasant View, Concord, N.H.,
December 28, 1905.

[*The Ladies' Home Journal*]

What Christmas Means to Me

To me Christmas involves an open secret, understood by few — or by none — and unutterable except in Christian Science. Christ was not born of the flesh. Christ is the Truth and Life born of God — born of Spirit and not of matter. Jesus, the Galilean Prophet, was born of the Virgin Mary's spiritual thoughts of Life and its manifestation.

God creates man perfect and eternal in His own image. Hence man is the image, idea, or likeness of perfection — an ideal which cannot fall from its inherent unity with divine Love, from its spotless purity and original perfection.

Observed by material sense, Christmas commemorates the birth of a human, material, mortal babe — a babe born in a manger amidst the flocks and herds of a Jewish village.

This homely origin of the babe Jesus falls far short of my sense of the eternal Christ, Truth, never born and never dying. I celebrate Christmas with my soul, my spiritual sense, and so commemorate the entrance into human understanding of the Christ conceived of Spirit, of God and not of a woman — as the birth of Truth, the dawn of divine Love breaking upon the gloom of matter and evil with the glory of infinite being.

Human doctrines or hypotheses or vague human philosophy afford little divine effulgence, deific presence or power. Christmas to me is the reminder of God's great gift,—His spiritual idea, man and the universe,—a gift which so transcends mortal, material, sensual giving that the merriment, mad ambition, rivalry, and ritual of our common Christmas seem a human mockery in mimicry of the real worship in commemoration of Christ's coming.

I love to observe Christmas in quietude, humility, benevolence, charity, letting good will towards man, eloquent silence, prayer, and praise express my conception of Truth's appearing.

The splendor of this nativity of Christ reveals infinite meanings and gives manifold blessings. Material gifts

and pastimes tend to obliterate the spiritual idea in consciousness, leaving one alone and without His glory.

Mrs. Eddy's Christmas Message

My Household.

Beloved: — A word to the wise is sufficient. Mother wishes you all a *happy Christmas*, a feast of Soul and a famine of sense.

Lovingly thine,

Mary Baker Eddy.

Box G, Brookline, Mass.,
December 25, 1909.

CHAPTER XIV

CONTRIBUTIONS TO NEWSPAPERS AND MAGAZINES

[*Boston Herald,* May 5, 1900]

A Word in Defence

I EVEN hope that those who are kind enough to speak well of me may do so honestly and not too earnestly, and this seldom, until mankind learn more of my meaning and can speak justly of my living.

[*Boston Globe,* November 29, 1900]

Christian Science Thanks

On the threshold of the twentieth century, will you please send through the *Globe* to the people of New England, which is the birthplace of Thanksgiving Day, a sentiment on what the last Thanksgiving Day of the nineteenth century should signify to all mankind?

MRS. EDDY'S RESPONSE

New England's last Thanksgiving Day of this century signifies to the minds of men the Bible better understood and Truth and Love made more practical; the First Commandment of the Decalogue more imperative, and

"Love thy neighbor as thyself" more possible and pleasurable.

It signifies that love, unselfed, knocks more loudly than ever before at the heart of humanity and that it finds admittance; that revelation, spiritual voice and vision, are less subordinate to material sight and sound and more apparent to reason; that evil flourishes less, invests less in trusts, loses capital, and is bought at par value; that the Christ-spirit will cleanse the earth of human gore; that civilization, peace between nations, and the brotherhood of man should be established, and justice plead not vainly in behalf of the sacred rights of individuals, peoples, and nations.

It signifies that the Science of Christianity has dawned upon human thought to appear full-orbed in millennial glory; that scientific religion and scientific therapeutics are improving the morals and increasing the longevity of mankind, are mitigating and destroying sin, disease, and death; that religion and *materia medica* should be no longer tyrannical and proscriptive; that divine Love, impartial and universal, as understood in divine Science, forms the coincidence of the human and divine, which fulfils the saying of our great Master, "The kingdom of God is within you;" that the atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect this purified subjective state in clearer skies, less thunderbolts, tornadoes, and extremes of heat and cold; that agriculture, manufacture, commerce, and wealth should be governed by honesty, industry, and justice, reaching out to all classes and peoples. For these signs of the times we thank our Father-Mother God.

[*New York World*, December, 1900]

Insufficient Freedom

To my sense, the most imminent dangers confronting the coming century are: the robbing of people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; and ritual, creed, and trusts in place of the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them."

[*Concord* (N. H.) *Monitor*, July, 1902]

Christian Science and the Times

Your article on the decrease of students in the seminaries and the consequent vacancies occurring in the pulpits, points unmistakably to the "signs of the times" of which Jesus spoke. This flux and flow in one direction, so generally apparent, tends in one ultimate — the final spiritualization of all things, of all codes, modes, hypotheses, of man and the universe. How can it be otherwise, since God is Spirit and the origin of all that really is, and since this great fact is to be verified by the spiritualization of all?

Since 1877, these special "signs of the times" have increased year by year. My book, "Science and Health with Key to the Scriptures," was published in 1875. Note, if you please, that many points in theology and *materia medica*, at that date undisturbed, are now agitated, modified, and disappearing, and the more spiritual modes and significations are adopted.

It is undoubtedly true that Christian Science is destined

to become the one and the only religion and therapeutics on this planet. And why not, since Christianity is fully demonstrated to be divine Science? Nothing can be correct and continue forever which is not divinely scientific, for Science is the law of the Mind that is God, who is the originator of all that really is. The Scripture reads: "All things were made by Him; and without Him was not any thing made that was made." Here let us remember that God is not the Alpha and Omega of man and the universe; He is supreme, infinite, the great forever, the eternal Mind that hath no beginning and no end, no Alpha and no Omega.

[*New York American*, February, 1905]

Heaven

Is heaven spiritual?

Heaven is spiritual. Heaven is harmony, — infinite, boundless bliss. The dying or the departed enter heaven in proportion to their progress, in proportion to their fitness to partake of the quality and the quantity of heaven. One individual may first awaken from his dream of life in matter with a sense of music; another with that of relief from fear or suffering, and still another with a bitter sense of lost opportunities and remorse. Heaven is the reign of divine Science. Material thought tends to obscure spiritual understanding, to darken the true conception of man's divine Principle, Love, wherein and whereby soul is emancipate and environed with everlasting Life. Our great Teacher hath said: "Behold, the kingdom of God is within you" — within man's spiritual understanding of all the divine modes, means, forms, expression, and manifestation of goodness and happiness.

[*Boston Herald*, March 5, 1905]

Prevention and Cure of Divorce

The nuptial vow should never be annulled so long as the *morale* of marriage is preserved. The frequency of divorce shows that the imperative nature of the marriage relation is losing ground, — hence that some fundamental error is engrafted on it. What is this error? If the motives of human affection are right, the affections are enduring and achieving. What God hath joined together, man cannot sunder.

Divorce and war should be exterminated according to the Principle of law and gospel, — the maintenance of individual rights, the justice of civil codes, and the power of Truth uplifting the motives of men. Two commandments of the Hebrew Decalogue, "Thou shalt not commit adultery" and "Thou shalt not kill," obeyed, will eliminate divorce and war. On what hath not a "Thus saith the Lord," I am as silent as the dumb centuries without a living Divina.

This time-world flutters in my thought as an unreal shadow, and I can only solace the sore ills of mankind by a lively battle with "the world, the flesh and the devil," in which Love is the liberator and gives man the victory over himself. Truth, canonized by life and love, lays the axe at the root of all evil, lifts the curtain on the Science of being, the Science of wedlock, of living and of loving, and harmoniously ascends the scale of life. Look high enough, and you see the heart of humanity warming and winning. Look long enough, and you see male and female one — sex or gender eliminated; you see the designation *man* meaning woman as well, and you see the

whole universe included in one infinite Mind and reflected in the intelligent compound idea, image or likeness, called man, showing forth the infinite divine Principle, Love, called God, — man wedded to the Lamb, pledged to innocence, purity, perfection. Then shall humanity have learned that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God." (Luke 20: 35, 36.) This, therefore, is Christ's plan of salvation from divorce.

> All are but parts of one stupendous whole,
> Whose body nature is, and God the Soul.
>
> — POPE.

[*The Independent*, November, 1906]

HARVEST

God hath thrust in the sickle, and He is separating the tares from the wheat. This hour is molten in the furnace of Soul. Its harvest song is world-wide, world-known, world-great. The vine is bringing forth its fruit; the beams of right have healing in their light. The windows of heaven are sending forth their rays of reality — even Christian Science, pouring out blessing for cursing, and rehearsing: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The lie and the liar are self-destroyed. Truth is im-

mortal. "Rejoice, and be exceeding glad: . . . for so persecuted they the prophets which were before you." The cycle of good obliterates the epicycle of evil.

Because of the magnitude of their spiritual import, we repeat the signs of these times. In 1905, the First Congregational Church, my first religious home in this capital city of Concord, N. H., kindly invited me to its one hundred and seventy-fifth anniversary; the leading editors and newspapers of my native State congratulate me; the records of my ancestry attest honesty and valor. Divine Love, nearer my consciousness than before, saith: I am rewarding your waiting, and "thy people shall be my people."

Let error rage and imagine a vain thing. Mary Baker Eddy is not dead, and the words of those who say that she is are the father of their *wish*. Her life is proven under trial, and evidences "as thy days, so shall thy strength be."

Those words of our dear, departing Saviour, breathing love for his enemies, fill my heart: "Father, forgive them; for they know not what they do." My writings heal the sick, and I thank God that for the past forty years I have returned good for evil, and that I can appeal to Him as my witness to the truth of this statement.

What we love determines what we are. I love the prosperity of Zion, be it promoted by Catholic, by Protestant, or by Christian Science, which anoints with Truth, opening the eyes of the blind and healing the sick. I would no more quarrel with a man because of his religion than I would because of his art. The divine Principle of Christian Science will ultimately be seen to control both religion and art in unity and harmony. God is Spirit, and "they that worship Him must worship Him in spirit

and in truth." If, as the Scriptures declare, God, Spirit, is infinite, matter and material sense are null, and there are no vertebrata, mollusca, or radiata.

When I wrote "Science and Health with Key to the Scriptures," I little understood all that I indited; but when I practised its precepts, healing the sick and reforming the sinner, then I learned the truth of what I had written. It is of comparatively little importance what a man thinks or believes he knows; the good that a man does is the one thing needful and the sole proof of rightness.

[*The Evening Press,* Grand Rapids, Mich., August, 1907]

Mrs. Eddy Describes her Human Ideal

In a modest, pleasantly situated home in the city of Concord, N. H., lives at eighty-six years of age the most discussed woman in all the world. This lady with sweet smile and snowy hair is Mrs. Mary Baker Eddy, Founder and Leader of Christian Science, beloved of thousands of believers and followers of the thought that has made her famous. It was to this aged woman of world-wide renown that the editor of *The Evening Press* addressed this question, requesting the courtesy of a reply: —

"What is nearest and dearest to your heart to-day?"

Mrs. Eddy's reply will be read with deep interest by all Americans, who, whatever their religious beliefs, cannot fail to be impressed by the personality of this remarkable woman.

MRS. EDDY'S ANSWER

Editor of The Evening Press: — To your courtesy and to your question permit me to say that, insomuch as I know myself, what is "nearest and dearest" to my heart

is an honest man or woman — one who steadfastly and actively strives for perfection, one who leavens the loaf of life with justice, mercy, truth, and love.

Goodness is greatness, and the logic of events pushes onward the centuries; hence the Scripture, "The law of the Spirit of life in Christ Jesus hath made me [man] free from the law of sin and death."

This predicate and ultimate of scientific being presents, however, no claim that man is equal to God, for the finite is not the altitude of the infinite.

The real man was, is, and ever shall be the divine ideal, that is, God's image and likeness; and Christian Science reveals the divine Principle, the example, the rule, and the demonstration of this idealism.

Sincerely yours,
MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.

[*Cosmopolitan*, November, 1907]

YOUTH AND YOUNG MANHOOD

EDITOR'S NOTE. — The *Cosmopolitan* presents this month to its readers a facsimile of an article sent to us by Mrs. Eddy, with the corrections on the manuscript reproduced in her own handwriting. Not only Mrs. Eddy's own devoted followers, but the public generally, will be interested in this communication from the extraordinary woman who, nearly eighty-seven years of age, plays so great a part in the world and leads with such conspicuous success her very great following.

Mrs. Eddy writes very rarely for any publications outside of the Christian Science periodicals, and our readers will be interested in this presentation of the thought of a mind that has had so much influence on this generation.

The *Cosmopolitan* gives no editorial indorsement to the teachings

of Christian Science, it has no religious opinions or predilections to put before its readers. This manuscript is presented simply as an interesting and remarkable proof of Mrs. Eddy's ability in old age to vindicate in her own person the value of her teachings.

Certainly, Christian Scientists, enthusiastic in their belief, are fortunate in being able to point to a Leader far beyond the allotted years of man, emerging triumphantly from all attacks upon her, and guiding with remarkable skill, determination, and energy a very great organization that covers practically the civilized world.

King David, the Hebrew bard, sang, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

I for one accept his wise deduction, his ultimate or spiritual sense of thinking, feeling, and acting, and its reward. This sense of rightness acquired by experience and wisdom, should be early presented to youth and to manhood in order to forewarn and forearm humanity.

The ultimatum of life here and hereafter is utterly apart from a material or personal sense of pleasure, pain, joy, sorrow, life, and death. The truth of life, or life in truth, is a scientific knowledge that is portentous; and is won only by the spiritual understanding of Life as God, good, ever-present good, and therefore life eternal.

You will agree with me that the material body is mortal, but Soul is immortal; also that the five personal senses are perishable: they lapse and relapse, come and go, until at length they are consigned to dust. But say you, "Man awakes from the dream of death in possession of the five personal senses, does he not?" Yes, because death alone does not awaken man in God's image and likeness. The divine Science of Life alone gives

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the true sense of life and of righteousness, and demonstrates the Principle of life eternal; even the Life that is Soul apart from the so-called life of matter or the material senses.

Death alone does not absolve man from a false material sense of life, but goodness, holiness, and love do this, and so consummate man's being with the harmony of heaven; the omnipotence, omnipresence, and omniscience of Life, even its all-power, all-presence, all-Science.

Dear reader, right thinking, right feeling, and right acting — honesty, purity, unselfishness — in youth tend to success, intellectuality, and happiness in manhood. To begin rightly enables one to end rightly, and thus it is that one achieves the Science of Life, demonstrates health, holiness, and immortality.

[*Boston Herald,* April, 1908]

Mrs. Eddy Sends Thanks

Mrs. Mary Baker Eddy has sent the following to the *Herald:* —

Will the dear Christian Scientists accept my thanks for their magnificent gifts, and allow me to say that I am not fond of an abundance of material presents; but I am cheered and blessed when beholding Christian healing, unity among brethren, and love to God and man; this is my crown of rejoicing, for it demonstrates Christian Science.

The Psalmist sang, "That thy way may be known upon earth, thy saving health among all nations."

[*Minneapolis* (Minn.) *News*]

Universal Fellowship

Christian Science can and does produce universal fellowship. As the sequence of divine Love it explains love, it lives love, it demonstrates love. The human, material, so-called senses do not perceive this fact until they are controlled by divine Love; hence the Scripture, "Be still, and know that I am God."

Brookline, Mass.,
May 1, 1908.

[*New York Herald*]

Mrs. Eddy's Own Denial that She is Ill

Permit me to say, the report that I am sick (and I trust the desire thereof) is dead, and should be buried. Whereas the fact that I am well and keenly alive to the truth of being — the Love that is Life — is sure and steadfast. I go out in my carriage daily, and have omitted my drive but twice since I came to Massachusetts. Either my work, the demands upon my time at home, or the weather, is all that prevents my daily drive.

Working and praying for my dear friends' and my dear enemies' health, happiness, and holiness, the true sense of being goes on.

Doing unto others as we would that they do by us, is immortality's self. Intrepid, self-oblivious love fulfils the law and is self-sustaining and eternal. With white-winged charity brooding over all, spiritually understood and demonstrated, let us unite in one *Te Deum* of praise.

Box G, Brookline, Mass.,
May 15, 1908.

[*Christian Science Sentinel*, May 16, 1908]

To Whom It May Concern

Since Mrs. Eddy is watched, as one watches a criminal or a sick person, she begs to say, in her own behalf, that she is neither; therefore to be criticized or judged by either a daily drive or a dignified stay at home, is superfluous. When accumulating work requires it, or because of a preference to remain within doors she omits her drive, do not strain at gnats or swallow camels over it, but try to be composed and resigned to the shocking fact that she is minding her own business, and recommends this surprising privilege to all her dear friends and enemies.

Mary Baker Eddy.

[*Boston Post*, November, 1908]

Politics

Mrs. Mary Baker Eddy has always believed that those who are entitled to vote should do so, and she has also believed that in such matters no one should seek to dictate the actions of others.

In reply to a number of requests for an expression of her political views, she has given out this statement: —

I am asked, "What are your politics?" I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself.

CHAPTER XV

PEACE AND WAR

[*Boston Herald*, March, 1898]

Other Ways than by War

IN reply to your question, "Should difficulties between the United States and Spain be settled peacefully by statesmanship and diplomacy, in a way honorable and satisfactory to both nations?" I will say I can see no other way of settling difficulties between individuals and nations than by means of their wholesome tribunals, equitable laws, and sound, well-kept treaties.

A bullet in a man's heart never settles the question of his life. The mental animus goes on, and urges that the answer to the sublime question as to man's life shall come from God and that its adjustment shall be according to His laws. The characters and lives of men determine the peace, prosperity, and life of nations. Killing men is not consonant with the higher law whereby wrong and injustice are righted and exterminated.

Whatever weighs in the eternal scale of equity and mercy tips the beam on the right side, where the immortal words and deeds of men alone can settle all questions amicably and satisfactorily. But if our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour.

To coincide with God's government is the proper incentive to the action of all nations. If His purpose for peace is to be subserved by the battle's plan or by the intervention of the United States, so that the Cubans may learn to make war no more, this means and end will be accomplished.

The government of divine Love is supreme. Love rules the universe, and its edict hath gone forth: "Thou shalt have no other gods before me," and "Love thy neighbor as thyself." Let us have the molecule of faith that removes mountains, — faith armed with the understanding of Love, as in divine Science, where right reigneth. The revered President and Congress of our favored land are in God's hands.

[*Boston Globe*, December, 1904]

How Strife may be Stilled

Follow that which is good.

A Japanese may believe in a heaven for him who dies in defence of his country, but the steadying, elevating power of civilization destroys such illusions and should overcome evil with good.

Nothing is gained by fighting, but much is lost.

Peace is the promise and reward of rightness. Governments have no right to engraft into civilization the burlesque of uncivil economics. War is in itself an evil, barbarous, devilish. Victory in error is defeat in Truth. War is not in the domain of good; war weakens power and must finally fall, pierced by its own sword.

The Principle of all power is God, and God is Love. Whatever brings into human thought or action an ele-

ment opposed to Love, is never requisite, never a necessity, and is not sanctioned by the law of God, the law of Love. The Founder of Christianity said: "My peace I give unto you: not as the world giveth, give I unto you."

Christian Science reinforces Christ's sayings and doings. The Principle of Christian Science demonstrates peace. Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God. The First Commandment in the Hebrew Decalogue — "Thou shalt have no other gods before me" — obeyed, is sufficient to still all strife. God is the divine Mind. Hence the sequence: Had all peoples one Mind, peace would reign.

God is Father, infinite, and this great truth, when understood in its divine metaphysics, will establish the brotherhood of man, end wars, and demonstrate "on earth peace, good will toward men."

[*Christian Science Sentinel,* June 17, 1905]

The Prayer for Peace

Dearly Beloved: — I request that every member of The Mother Church of Christ, Scientist, in Boston, pray each day for the amicable settlement of the war between Russia and Japan; and pray that God bless that great nation and those islands of the sea with peace and prosperity.

Mary Baker Eddy.

Pleasant View, Concord, N. H.,
June 13, 1905.

REV. MARY BAKER EDDY,
Pleasant View, Concord, N. H.

Beloved Leader: — We acknowledge with rejoicing the receipt of your message, which again gives assurance of your watchful care and guidance in our behalf and of your loving solicitude for the welfare of the nations and the peaceful tranquillity of the race. We rejoice also in this new reminder from you that all the things which make for the establishment of a universal, loving brotherhood on earth may be accomplished through the righteous prayer which availeth much.

WILLIAM B. JOHNSON, *Clerk.*
BOSTON, MASS., June 13, 1905.

[*Christian Science Sentinel*, July 1, 1905]

"HEAR, O ISRAEL: THE LORD OUR GOD IS ONE LORD"

I now request that the members of my church cease special prayer for the peace of nations, and cease in full faith that God does not hear our prayers only because of oft speaking, but that He will bless all the inhabitants of the earth, and none can stay His hand nor say unto Him, What doest Thou? Out of His allness He must bless all with His own truth and love.

MARY BAKER EDDY.
PLEASANT VIEW, CONCORD, N. H.,
June 27, 1905.

[*Christian Science Sentinel*, July 22, 1905]

AN EXPLANATION

In no way nor manner did I request my church to cease praying for the peace of nations, but simply to pause in special prayer for peace. And why this asking? Because

a spiritual foresight of the nations' drama presented itself and awakened a wiser want, even to know how to pray other than the daily prayer of my church, — "Thy kingdom come. Thy will be done in earth, as it is in heaven."

I cited, as our present need, faith in God's disposal of events. Faith full-fledged, soaring to the Horeb height, brings blessings infinite, and the spirit of this orison is the fruit of rightness, — "on earth peace, good will toward men." On this basis the brotherhood of all peoples is established; namely, one God, one Mind, and "Love thy neighbor as thyself," the basis on which and by which the infinite God, good, the Father-Mother Love, is ours and we are His in divine Science.

[*Boston Globe*, August, 1905]

Practise the Golden Rule

[Telegram]

"Official announcement of peace between Russia and Japan seems to offer an appropriate occasion for the expression of congratulations and views by representative persons. Will you do us the kindness to wire a sentiment on some phase of the subject, on the ending of the war, the effect on the two parties to the treaty of Portsmouth, the influence which President Roosevelt has exerted for peace, or the advancement of the cause of arbitration."

MRS. EDDY'S REPLY

To the Editor of the *Globe:*

War will end when nations are ripe for progress. The treaty of Portsmouth is not an executive power, although

its purpose is good will towards men. The government of a nation is its peace maker or breaker.

I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of God. While I admire the faith and friendship of our chief executive in and for all nations, my hope must still rest in God, and the Scriptural injunction, — "Look unto me, and be ye saved, all the ends of the earth."

The Douma recently adopted in Russia is no uncertain ray of dawn. Through the wholesome chastisements of Love, nations are helped onward towards justice, righteousness, and peace, which are the landmarks of prosperity. In order to apprehend more, we must practise what we already know of the Golden Rule, which is to all mankind a light emitting light.

MARY BAKER EDDY.

MRS. EDDY AND THE PEACE MOVEMENT

MR. HAYNE DAVIS, American Secretary,
International Conciliation Committee,
542 Fifth Avenue, New York City.

Dear Mr. Davis: — Deeply do I thank you for the interest you manifest in the success of the Association for International Conciliation. It is of paramount importance to every son and daughter of all nations under the sunlight of the law and gospel.

May God guide and prosper ever this good endeavor.

Most truly yours,

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
April 3, 1907.

Mrs. Eddy's Acknowledgment of Appointment as Fondateur of the Association for International Conciliation

First Church of Christ, Scientist, New York City,
Mr. John D. Higgins, *Clerk.*

My Beloved Brethren: — Your appointment of me as *Fondateur* of the Association for International Conciliation is most gracious.

To aid in this holy purpose is the leading impetus of my life. Many years have I prayed and labored for the consummation of "on earth peace, good will toward men." May the fruits of said grand Association, pregnant with peace, find their birthright in divine Science.

Right thoughts and deeds are the sovereign remedies for all earth's woe. Sin is its own enemy. Right has its recompense, even though it be betrayed. Wrong may be a man's highest idea of right until his grasp of goodness grows stronger. It is always safe to be just.

When pride, self, and human reason reign, injustice is rampant.

Individuals, as nations, unite harmoniously on the basis of justice, and this is accomplished when self is lost in Love — or God's own plan of salvation. "To do justly, and to love mercy, and to walk humbly" is the standard of Christian Science.

Human law is right only as it patterns the divine. Consolation and peace are based on the enlightened sense of God's government.

Lured by fame, pride, or gold, success is dangerous, but the choice of folly never fastens on the good

or the great. Because of my rediscovery of Christian Science, and honest efforts (however meagre) to help human purpose and peoples, you may have accorded me more than is deserved, — but 'tis sweet to be remembered.

Lovingly yours,
MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
April 22, 1907.

[*Concord* (N. H.) *Daily Patriot*]

A CORRECTION

Dear Editor: — In the issue of your good paper, the *Patriot*, May 21, when referring to the Memorial service of the E. E. Sturtevant Post held in my church building, it read, "It is said to be the first time in the history of the church in this country that such an event has occurred." In your next issue please correct this mistake. Since my residence in Concord, 1889, the aforesaid Memorial service has been held annually in some church in Concord, N. H.

When the Veterans indicated their desire to assemble in my church building, I consented thereto only as other churches had done. But here let me say that I am absolutely and religiously opposed to war, whereas I do believe implicitly in the full efficacy of divine Love to conciliate by arbitration all quarrels between nations and peoples.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
May 28, 1907.

To a Student

Dear Student: — Please accept my thanks for your kind invitation, on behalf of the Civic League of San Francisco, to attend the Industrial Peace Conference, and accept my hearty congratulations.

I cannot spare the time requisite to meet with you; but I rejoice with you in all your wise endeavors for industrial, civic, and national peace. Whatever adorns Christianity crowns the great purposes of life and demonstrates the Science of being. Bloodshed, war, and oppression belong to the darker ages, and shall be relegated to oblivion.

It is a matter for rejoicing that the best, bravest, most cultured men and women of this period unite with us in the grand object embodied in the Association for International Conciliation.

In Revelation 2:26, St. John says: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." In the words of St. Paul, I repeat: —

"And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

Most sincerely yours,

Mary Baker Eddy.

Pleasant View, Concord, N. H.

[*The Christian Science Journal*, May, 1908]

War

For many years I have prayed daily that there be no more war, no more barbarous slaughtering of our fellow-beings; prayed that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves.

National disagreements can be, and should be, arbitrated wisely, fairly; and fully settled.

It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations.

CHAPTER XVI

TRIBUTES

[*New York Mail and Express*]

Monument to Baron and Baroness de Hirsch

THE movement to erect a monument to the late Baron and Baroness de Hirsch enlists my hearty sympathy. They were unquestionably used in a remarkable degree as instruments of divine Love.

Divine Love reforms, regenerates, giving to human weakness strength, serving as admonition, instruction, and governing all that really is. Divine Love is the noumenon and phenomenon, the Principle and practice of divine metaphysics. Love talked and not lived is a poor shift for the weak and worldly. Love lived in a court or cot is God exemplified, governing governments, industries, human rights, liberty, life.

In love for man we gain the only and true sense of love for God, practical good, and so rise and still rise to His image and likeness, and are made partakers of that Mind whence springs the universe.

Philanthropy is loving, ameliorative, revolutionary; it wakens lofty desires, new possibilities, achievements, and energies; it lays the axe at the root of the tree that bringeth not forth good fruit; it touches thought to spiritual issues, systematizes action, and insures success;

it starts the wheels of right reason, revelation, justice, and mercy; it unselfs men and pushes on the ages. Love unfolds marvellous good and uncovers hidden evil. The philanthropist or reformer gives little thought to self-defence; his life's incentive and sacrifice need no apology. The good done and the good to do are his ever-present reward.

Love for mankind is the elevator of the human race; it demonstrates Truth and reflects divine Love. Good is divinely natural. Evil is unnatural; it has no origin in the nature of God, and He is the Father of all.

The great Galilean Prophet was, is, the reformer of reformers. His piety partook not of the travesties of human opinions, pagan mysticisms, tribal religion, Greek philosophy, creed, dogma, or *materia medica.* The divine Mind was his only instrumentality in religion or medicine. The so-called laws of matter he eschewed; with him matter was not the auxiliary of Spirit. He never appealed to matter to perform the functions of Spirit, divine Love.

Jesus cast out evil, disease, death, showing that all suffering is commensurate with sin; therefore, he cast out devils and healed the sick. He showed that every effect or amplification of wrong will revert to the wrong-doer; that sin punishes itself; hence his saying, "Sin no more, lest a worse thing come unto thee." Love atones for sin through love that destroys sin. His rod is love.

We cannot remake ourselves, but we can make the best of what God has made. We can know that all is good because God made all, and that evil is not a fatherly grace.

All education is work. The thing most important is what we do, not what we say. God's open secret is seen through grace, truth, and love.

I enclose a check for five hundred dollars for the De Hirsch monument fund.

Tributes to Queen Victoria

Mr. William B. Johnson, C.S.B., *Clerk.*

Beloved Student: — I deem it proper that The Mother Church of Christ, Scientist, in Boston, Massachusetts, the first church of Christian Science known on earth, should upon this solemn occasion congregate; that a special meeting of its First Members convene for the sacred purpose of expressing our deep sympathy with the bereaved nation, its loss and the world's loss, in the sudden departure of the late lamented Victoria, Queen of Great Britain and Empress of India, — long honored, revered, beloved. "God save the Queen" is heard no more in England, but this shout of love lives on in the heart of millions.

With love,

Mary Baker Eddy.

Pleasant View, Concord, N. H.,
January 27, 1901.

It being inconvenient for me to attend the memorial meeting in the South Congregational church on Sunday evening, February 3, I herewith send a few words of condolence, which may be read on that tender occasion.

I am interested in a meeting to be held in the capital of my native State *in memoriam* of the late lamented Victoria, Queen of Great Britain and Empress of India.

It betokens a love and a loss felt by the strong hearts of New England and the United States. When contemplating this sudden international bereavement, the near seems afar, the distant nigh, and the tried and true seem few. The departed Queen's royal and imperial honors lose their lustre in the tomb, but her personal virtues can never be lost. Those live on in the affection of nations.

Few sovereigns have been as venerable, revered, and beloved as this noble woman, born in 1819, married in 1840, and deceased the first month of the new century.

Letter to Mrs. McKinley

My Dear Mrs. McKinley:—My soul reaches out to God for your support, consolation, and victory. Trust in Him whose love enfolds thee. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." "Out of the depths have I cried unto Thee." Divine Love is never so near as when all earthly joys seem most afar.

Thy tender husband, our nation's chief magistrate, has passed earth's shadow into Life's substance. Through a momentary mist he beheld the dawn. He awaits to welcome you where no arrow wounds the eagle soaring, where no partings are for love, where the high and holy call you again to meet.

"I knew that Thou hearest me always," are the words of him who suffered and subdued sorrow. Hold this attitude of mind, and it will remove the sackcloth from thy home.

With love,

Mary Baker Eddy.

Pleasant View, Concord, N. H.,
September 14, 1901.

Tribute to President McKinley

Imperative, accumulative, holy demands rested on the life and labors of our late beloved President, William McKinley. Presiding over the destinies of a nation meant more to him than a mere rehearsal of aphorisms, a uniting of breaches soon to widen, a quiet assent or dissent. His work began with heavy strokes, measured movements, reaching from the infinitesimal to the infinite. It began by warming the marble of politics into zeal according to wisdom, quenching the volcanoes of partizanship, and uniting the interests of all peoples; and it ended with a universal good overcoming evil.

His home relations enfolded a wealth of affection, — a tenderness not talked but felt and lived. His humanity, weighed in the scales of divinity, was not found wanting. His public intent was uniform, consistent, sympathetic, and so far as it fathomed the abyss of difficulties was wise, brave, unselfed. May his history waken a tone of truth that shall reverberate, renew euphony, emphasize humane power, and bear its banner into the vast forever.

While our nation's ensign of peace and prosperity waves over land and sea, while her reapers are strong, her sheaves garnered, her treasury filled, she is suddenly stricken, — called to mourn the loss of her renowned leader! Tears blend with her triumphs. She stops to think, to mourn, yea, to pray, that the God of harvests send her more laborers, who, while they work for their own country, shall sacredly regard the liberty of other peoples and the rights of man.

What cannot love and righteousness achieve for the race? All that can be accomplished, and more than history has yet recorded. All good that ever was written, taught, or wrought comes from God and human faith in the right. Through divine Love the right government is assimilated, the way pointed out, the process shortened, and the joy of acquiescence consummated. May God sanctify our nation's sorrow in this wise, and His rod and His staff comfort the living as it did the departing. O may His love shield, support, and comfort the chief mourner at the desolate home!

Power of Prayer

My answer to the inquiry, "Why did Christians of every sect in the United States fail in their prayers to save the life of President McKinley," is briefly this: Insufficient faith or spiritual understanding, and a compound of prayers in which one earnest, tender desire works unconsciously against the *modus operandi* of another, would prevent the result desired. In the June, 1901, Message to my church in Boston, I refer to the effect of one human desire or belief unwittingly neutralizing another, though both are equally sincere.

In the practice of *materia medica*, croton oil is not mixed with morphine to remedy dysentery, for those drugs are supposed to possess opposite qualities and so to produce opposite effects. The spirit of the prayer of the righteous heals the sick, but this spirit is of God, and the divine Mind is the same yesterday, to-day, and forever; whereas the human mind is a compound of faith and doubt, of fear and hope, of faith in truth and faith in error.

The knowledge that all things are possible to God excludes doubt, but differing human concepts as to the divine power and purpose of infinite Mind, and the so-called power of matter, act as the different properties of drugs are supposed to act — one against the other — and this compound of mind and matter neutralizes itself.

Our lamented President, in his loving acquiescence, believed that his martyrdom was God's way. Hundreds, thousands of others believed the same, and hundreds of thousands who prayed for him feared that the bullet would prove fatal. Even the physicians may have feared this.

These conflicting states of the human mind, of trembling faith, hope, and of fear, evinced a lack of the absolute understanding of God's omnipotence, and thus they prevented the power of absolute Truth from reassuring the mind and through the mind resuscitating the body of the patient.

The divine power and poor human sense — yea, the spirit and the flesh — struggled, and to mortal sense the flesh prevailed. Had prayer so fervently offered possessed no opposing element, and President McKinley's recovery been regarded as wholly contingent on the power of God, — on the power of divine Love to overrule the purposes of hate and the law of Spirit to control matter, — the result would have been scientific, and the patient would have recovered.

St. Paul writes: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And the Saviour of man saith: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Human governments

maintain the right of the majority to rule. Christian Scientists are yet in a large minority on the subject of divine metaphysics; but they improve the morals and the lives of men, and they heal the sick on the basis that God has all power, is omnipotent, omniscient, omnipresent, supreme over *all*.

In a certain city the Master "did not many mighty works there because of their unbelief," — because of the mental counteracting elements, the startled or the unrighteous contradicting minds of mortals. And if he were personally with us to-day, he would rebuke whatever accords not with a full faith and spiritual knowledge of God. He would mightily rebuke a single doubt of the ever-present power of divine Spirit to control all the conditions of man and the universe.

If the skilful surgeon or the faithful M.D. is not dismayed by a fruitless use of the knife or the drug, has not the Christian Scientist with his conscious understanding of omnipotence, in spite of the constant stress of the hindrances previously mentioned, reason for his faith in what is shown him by God's works?

On the Death of Pope Leo XIII., July 20, 1903

The sad, sudden announcement of the decease of Pope Leo XIII., touches the heart and will move the pen of millions. The intellectual, moral, and religious energy of this illustrious pontiff have animated the Church of Rome for one quarter of a century. The august ruler of two hundred and fifty million human beings has now passed through the shadow of death into the great forever. The court of the Vatican mourns him; his relatives shed "the unavailing tear." He is the loved and lost

of many millions. I sympathize with those who mourn, but rejoice in knowing our dear God comforts such with the blessed assurance that life is not lost; its influence remains in the minds of men, and divine Love holds its substance safe in the certainty of immortality. "In Him was life; and the life was the light of men." (John 1: 4.)

A Tribute to the Bible

Letter of Thanks for the Gift of a Copy of Martin Luther's Translation into German of the Bible, printed in Nuremberg in 1733

Dear Student: — I am in grateful receipt of your time-worn Bible in German. This Book of books is also the gift of gifts; and kindness in its largest, profoundest sense is goodness. It was kind of you to give it to me. I thank you for it.

Christian Scientists are fishers of men. The Bible is our sea-beaten rock. It guides the fishermen. It stands the storm. It engages the attention and enriches the being of all men.

A Benediction

[Copy of Cablegram]

Countess of Dunmore and Family,
55 Lancaster Gate, West, London, England.

Divine Love is your ever-present help. You, I, and mankind have cause to lament the demise of Lord Dunmore; but as the Christian Scientist, the servant of God and man, he still lives, loves, labors.

Mary Baker Eddy.

Pleasant View, Concord, N. H.,
August 31, 1907.

Hon. Clarence A. Buskirk's Lecture

The able discourse of our "learned judge," his flash of flight and insight, lays the axe "unto the root of the trees," and shatters whatever hinders the Science of being.

Mary Baker Eddy.

Pleasant View, Concord, N. H.,
October 14, 1907.

"Hear, O Israel"

The late lamented Christian Scientist brother and the publisher of my books, Joseph Armstrong, C.S.D., is not dead, neither does he sleep nor rest from his labors in divine Science; and his works do follow him. Evil has no power to harm, to hinder, or to destroy the real spiritual man. He is wiser to-day, healthier and happier, than yesterday. The mortal dream of life, substance, or mind in matter, has been lessened, and the reward of good and punishment of evil and the waking out of his Adam-dream of evil will end in harmony, — evil powerless, and God, good, omnipotent and infinite.

Mary Baker Eddy.

Pleasant View, Concord, N. H.,
December 10, 1907.

Miss Clara Barton

In the *New York American*, January 6, 1908, Miss Clara Barton dipped her pen in my heart, and traced its emotions, motives, and object. Then, lifting the curtains of mortal mind, she depicted its rooms, guests, standing and seating capacity, and thereafter gave her discovery

to the press. Now if Miss Barton were not a venerable soldier, patriot, philanthropist, moralist, and stateswoman, I should shrink from such salient praise. But in consideration of all that Miss Barton really is, and knowing that she can bear the blows which may follow said description of her soul-visit, I will say, Amen, so be it.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
January 10, 1908.

THERE IS NO DEATH

A suppositional gust of evil in this evil world is the dark hour that precedes the dawn. This gust blows away the baubles of belief, for there is in reality no evil, no disease, no death; and the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven.

My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole field, is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental truth of Christian Science.

MARY BAKER EDDY.

MRS. EDDY'S HISTORY

I have not had sufficient interest in the matter to read or to note from others' reading what the enemies of Christian Science are said to be circulating regarding my history, but my friends have read Sibyl Wilbur's book,

"The Life of Mary Baker Eddy," and request the privilege of buying, circulating, and recommending it to the public. I briefly declare that nothing has occurred in my life's experience which, if correctly narrated and understood, could injure me; and not a little is already reported of the good accomplished therein, the self-sacrifice, *etc.*, that has distinguished all my working years.

I thank Miss Wilbur and the Concord Publishing Company for their unselfed labors in placing this book before the public, and hereby say that they have my permission to publish and circulate this work.

Mary Baker Eddy.

CHAPTER XVII

ANSWERS TO CRITICISMS

[Letter to the *New York Commercial Advertiser*]

Christian Science and the Church

OVER the signature "A Priest of the Church," somebody, kindly referring to my address to First Church of Christ, Scientist, in Concord, N. H., writes: "If they [Christian Scientists] have any truth to reveal which has not been revealed by the church or the Bible, let them make it known to the world, before they claim the allegiance of mankind."

I submit that Christian Science has been widely made known to the world, and that it contains the entire truth of the Scriptures, as also whatever portions of truth may be found in creeds. In addition to this, Christian Science presents the demonstrable divine Principle and rules of the Bible, hitherto undiscovered in the translations of the Bible and lacking in the creeds.

Therefore I query: Do Christians, who believe in sin, and especially those who claim to pardon sin, believe that God is good, and that God is *All?* Christian Scientists firmly subscribe to this statement; yea, they understand it and the law governing it, namely, that God, the divine Principle of Christian Science, is

"of purer eyes than to behold evil." On this basis they endeavor to cast out the belief in sin or in aught besides God, thus enabling the sinner to overcome sin according to the Scripture, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

Does he who believes in sickness know or declare that there is no sickness or disease, and thus heal disease? Christian Scientists, who do not believe in the reality of disease, heal disease, for the reason that the divine Principle of Christian Science, demonstrated, heals the most inveterate diseases. Does he who believes in death understand or aver that there is no death, and proceed to overcome "the last enemy" and raise the dying to health? Christian Scientists raise the dying to health in Christ's name, and are striving to reach the summit of Jesus' words, "If a man keep my saying, he shall never see death."

If, as this kind priest claims, these things, inseparable from Christian Science, are common to his church, we propose that he make known his doctrine to the world, that he teach the Christianity which heals, and send out students according to Christ's command, "Go ye into all the world, and preach the gospel to every creature," "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

The tree is known by its fruit. If, as he implies, Christian Science is not a departure from the first century churches,—as surely it is not,—why persecute it? Are the churches opening fire on their own religious ranks, or are they attacking a peaceable party quite

their antipode? Christian Science is a reflected glory; it shines with borrowed rays — from Light emitting light. Christian Science is the new-old Christianity, that which was and is the revelation of divine Love.

The present flux in religious faith may be found to be a healthy fermentation, by which the lees of religion will be lost, dogma and creed will pass off in scum, leaving a solid Christianity at the bottom — a foundation for the builders. I would that all the churches on earth could unite as brethren in one prayer: Father, teach us the life of Love.

Pleasant View, Concord, N. H.,
March 22, 1899.

[Letter to the *New York World*]

Faith in Metaphysics

Is faith in divine metaphysics insanity?

All sin is insanity, but healing the sick is *not* sin. There is a universal insanity which mistakes fable for fact throughout the entire testimony of the material senses. Those unfortunate people who are committed to insane asylums are only so many well-defined instances of the baneful effects of illusion on mortal minds and bodies. The supposition that we can correct insanity by the use of drugs is in itself a species of insanity. A drug cannot of itself go to the brain or affect cerebral conditions in any manner whatever. Drugs cannot remove inflammation, restore disordered functions, or destroy disease without the aid of mind.

If mind be absent from the body, drugs can produce no curative effect upon the body. The mind must

be, is, the vehicle of all modes of healing disease and of producing disease. Through the mandate of mind or according to a man's belief, can he be helped or be killed by a drug; but mind, not matter, produces the result in either case.

Neither life nor death, health nor disease, can be produced on a corpse, whence mind has departed. This self-evident fact is proof that mind is the cause of all effect made manifest through so-called matter. The general craze is that matter masters mind; the specific insanity is that brain, matter, is insane.

[Letter to the *New York Herald*]

Reply to Mark Twain

It is a fact well understood that I begged the students who first gave me the endearing appellative "Mother," not to name me thus. But without my consent, the use of the word spread like wildfire. I still must think the name is not applicable to me. I stand in relation to this century as a Christian Discoverer, Founder, and Leader. I regard self-deification as blasphemous. I may be more loved, but I am less lauded, pampered, provided for, and cheered than others before me — and wherefore? Because Christian Science is not yet popular, and I refuse adulation.

My first visit to The Mother Church after it was built and dedicated pleased me, and the situation was satisfactory. The dear members wanted to greet me with escort and the ringing of bells, but I declined and went alone in my carriage to the church, entered it, and knelt in thanks upon the steps of its altar. There the foresplendor of

the beginnings of truth fell mysteriously upon my spirit. I believe in one Christ, teach one Christ, know of but one Christ. I believe in but one incarnation, one Mother Mary. I know that I am not that one, and I have never claimed to be. It suffices me to learn the Science of the Scriptures relative to this subject.

Christian Scientists have no quarrel with Protestants, Catholics, or any other sect. Christian Scientists need to be understood as following the divine Principle — God, Love — and not imagined to be unscientific worshippers of a human being.

In his article, of which I have seen only extracts, Mark Twain's wit was not wasted in certain directions. Christian Science eschews divine rights in human beings. If the individual governed human consciousness, my statement of Christian Science would be disproved; but to demonstrate Science and its pure monotheism — one God, one Christ, no idolatry, no human propaganda — it is essential to understand the spiritual idea. Jesus taught and proved that what feeds a few feeds all. His life-work subordinated the material to the spiritual, and he left his legacy of truth to mankind. His metaphysics is not the sport of philosophy, religion, or science; rather is it the pith and finale of them all.

I have not the inspiration nor the aspiration to be a first or second Virgin-mother — her duplicate, antecedent, or subsequent. What I am remains to be proved by the good I do. We need much humility, wisdom, and love to perform the functions of foreshadowing and foretasting heaven within us. This glory is molten in the furnace of affliction.

[*Boston Journal*, June 8, 1903]

A Misstatement Corrected

I was early a pupil of Miss Sarah J. Bodwell, the principal of Sanbornton Academy, New Hampshire, and finished my course of studies under Professor Dyer H. Sanborn, author of Sanborn's Grammar. Among my early studies were Comstock's Natural Philosophy, Chemistry, Blair's Rhetoric, Whateley's Logic, Watt's "On the Mind and Moral Science." At sixteen years of age, I began writing for the leading newspapers, and for many years I wrote for the best magazines in the South and North. I have lectured in large and crowded halls in New York City, Chicago, Boston, Portland, and at Waterville College, and have been invited to lecture in London, England, and Edinburgh, Scotland. In 1883, I started *The Christian Science Journal*, and for several years was the proprietor and sole editor of that periodical. In 1893, Judge S. J. Hanna became editor of *The Christian Science Journal*, and for ten subsequent years he knew my ability as an editor. In a lecture in Chicago, he said: "Mrs. Eddy is from every point of view a woman of sound education and liberal culture."

Agassiz, the celebrated naturalist and author, wisely said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it."

The first attack upon me was: Mrs. Eddy misinterprets the Scriptures; second, she has stolen the contents of her book, "Science and Health with Key to the Scriptures,"

from one P. P. Quimby (an obscure, uneducated man), and that he is the founder of Christian Science. Failing in these attempts, the calumniator has resorted to Ralph Waldo Emerson's philosophy as the authority for Christian Science! Lastly, the defamer will declare as honestly (?), "I have always known it."

In Science and Health, page 68, third paragraph, I briefly express myself unmistakably on the subject of "vulgar metaphysics," and the manuscripts and letters in my possession, which "vulgar" defamers have circulated, stand in evidence. People do not know who is referred to as "an ignorant woman in New Hampshire." Many of the nation's best and most distinguished men and women were natives of the Granite State.

I am the author of the Christian Science textbook, "Science and Health with Key to the Scriptures;" and the demand for this book constantly increases. I am rated in the *National Magazine* (1903) as "standing eighth in a list of twenty-two of the foremost living authors."

I claim no special merit of any kind. All that I am in reality, God has made me. I still wait at the cross to learn definitely more from my great Master, but not of the Greek nor of the Roman schools — simply how to do his works.

A Plea for Justice

My recent reply to the reprint of a scandal in the *Literary Digest* was not a question of "Who shall be greatest?" but of "Who shall be just?" Who is or is not the founder of Christian Science was not the trend of thought, but my purpose was to lift the curtain on

wrong, on falsehood which persistently misrepresents my character, education, and authorship, and attempts to narrow my life into a conflict for fame.

Far be it from me to tread on the ashes of the dead or to dissever any unity that may exist between Christian Science and the philosophy of a great and good man, for such was Ralph Waldo Emerson; and I deem it unwise to enter into a newspaper controversy over a question that is no longer a question. The false should be antagonized only for the purpose of making the true apparent. I have quite another purpose in life than to be thought great. Time and goodness determine greatness. The greatest reform, with almost unutterable truths to translate, must wait to be transfused into the practical and to be understood in the "new tongue." Age, with experience-acquired patience and unselfed love, waits on God. Human merit or demerit will find its proper level. Divinity alone solves the problem of humanity, and that in God's own time. "By their fruits ye shall know them."

Reminiscences

In 1862, when I first visited Dr. Quimby of Portland, Me., his scribblings were descriptions of his patients, and these comprised the manuscripts which in 1887 I advertised that I would pay for having published. Before his decease, in January, 1866, Dr. Quimby had tried to get them published and had failed.

Quotations have been published, purporting to be Dr. Quimby's own words, which were written while I was his patient in Portland and holding long conversations with him on my views of mental therapeutics. Some words in

these quotations certainly read like words that I said to him, and which I, at his request, had added to his copy when I corrected it. In his conversations with me and in his scribblings, the word science was not used at all, till one day I declared to him that back of his magnetic treatment and manipulation of patients, there was a science, and it was the science of mind, which had nothing to do with matter, electricity, or physics.

After this I noticed he used that word, as well as other terms which I employed that seemed at first new to him. He even acknowledged this himself, and startled me by saying what I cannot forget — it was this: "I see now what you mean, and I see that I am John, and that you are Jesus."

At that date I was a staunch orthodox, and my theological belief was offended by his saying and I entered a demurrer which rebuked him. But afterwards I concluded that he only referred to the *coming* anew of Truth, which we both desired; for in some respects he was quite a seer and understood what I said better than some others did. For one so unlearned, he was a remarkable man. Had his remark related to my personality, I should still think that it was profane.

At first my case improved wonderfully under his treatment, but it relapsed. I was gradually emerging from *materia medica*, dogma, and creeds, and drifting whither I knew not. This mental struggle might have caused my illness. The fallacy of *materia medica*, its lack of science, and the want of divinity in scholastic theology, had already dawned on me. My idealism, however, limped, for then it lacked Science. But

the divine Love will accomplish what all the powers of earth combined can never prevent being accomplished — the advent of divine healing and its divine Science.

Reply to McClure's Magazine

It is calumny on Christian Science to say that man is aroused to thought or action only by ease, pleasure, or recompense. Something higher, nobler, more imperative impels the impulse of Soul.

It becomes my duty to be just to the departed and to tread not ruthlessly on their ashes. The attack on me and my late father and his family in *McClure's Magazine*, January, 1907, compels me as a dutiful child and the Leader of Christian Science to speak.

McClure's Magazine refers to my father's "tall, gaunt frame" and pictures "the old man tramping doggedly along the highway, regularly beating the ground with a huge walking-stick." My father's person was erect and robust. He never used a walking-stick. To illustrate: One time when my father was visiting Governor Pierce, President Franklin Pierce's father, the Governor handed him a gold-headed walking-stick as they were about to start for church. My father thanked the Governor, but declined to accept the stick, saying, "I never use a cane."

Although *McClure's Magazine* attributes to my father language unseemly, his household law, constantly enforced, was no profanity and no slang phrases. *McClure's Magazine* also declares that the Bible was the only book in his house. On the contrary, my father was a great reader. The man whom *McClure's Magazine* characterizes

as "ignorant, dominating, passionate, fearless," was uniformly dignified — a well-informed, intellectual man, cultivated in mind and manners. He was called upon to do much business for his town, making out deeds, settling quarrels, and even acting as counsel in a lawsuit involving a question of pauperism between the towns of Loudon and Bow, N. H. Franklin Pierce, afterwards President of the United States, was the counsel for Loudon and Mark Baker for Bow. Both entered their pleas, and my father won the suit. After it was decided, Mr. Pierce bowed to my father and congratulated him. For several years father was chaplain of the New Hampshire State Militia, and as I recollect it, he was justice of the peace at one time. My father was a strong believer in States' rights, but slavery he regarded as a great sin.

Mark Baker was the youngest of his father's family, and inherited his father's real estate, an extensive farm situated in Bow and Concord, N. H. It is on record that Mark Baker's father paid the largest tax in the colony. *McClure's Magazine* says, describing the Baker homestead at Bow: "The house itself was a small, square box building of rudimentary architecture." My father's house had a sloping roof, after the prevailing style of architecture at that date.

McClure's Magazine states: "Alone of the Bakers, he [Albert] received a liberal education. . . . Mary Baker passed her first fifteen years at the ancestral home at Bow. It was a lonely and unstimulating existence. The church supplied the only social diversions, the district school practically all the intellectual life."

Let us see what were the fruits of this "lonely and

unstimulating existence." All my father's daughters were given an academic education, sufficiently advanced so that they all taught school acceptably at various times and places. My brother Albert was a distinguished lawyer. In addition to my academic training, I was privately tutored by him. He was a member of the New Hampshire Legislature, and was nominated for Congress, but died before the election. *McClure's Magazine* calls my youngest brother, George Sullivan Baker, "a workman in a Tilton woolen mill." As a matter of fact, he was joint partner with Alexander Tilton, and together they owned a large manufacturing establishment in Tilton, N. H. His military title of Colonel came from appointment on the staff of the Governor of New Hampshire. My oldest brother, Samuel D. Baker, carried on a large business in Boston, Mass.

Regarding the allegation by *McClure's Magazine* that all the family, "excepting Albert, died of cancer," I will say that there was never a death in my father's family reported by physician or post-mortem examination as caused by cancer.

McClure's Magazine says that "the quarrels between Mary, a child ten years old, and her father, a gray-haired man of fifty, frequently set the house in an uproar," and adds that these "fits" were diagnosed by Dr. Ladd as "hysteria mingled with bad temper." My mother often presented my disposition as exemplary for her other children to imitate, saying, "When do you ever see Mary angry?" When the first edition of Science and Health was published, Dr. Ladd said to Alexander Tilton: "Read it, for it will do you good. It does not surprise me, it so resembles the author."

I will relate the following incident, which occurred later in life, as illustrative of my disposition: —

While I was living with Dr. Patterson at his country home in North Groton, N. H., a girl, totally blind, knocked at the door and was admitted. She begged to be allowed to remain with me, and my tenderness and sympathy were such that I could not refuse her. Shortly after, however, my good housekeeper said to me: "If this blind girl stays with you, I shall have to leave; she troubles me so much." It was not in my heart to turn the blind girl out, and so I lost my housekeeper.

My reply to the statement that the clerk's book shows that I joined the Tilton Congregational Church at the age of seventeen is that my religious experience seemed to culminate at twelve years of age. Hence a mistake may have occurred as to the exact date of my first church membership.

The facts regarding the McNeil coat-of-arms are as follows: —

Fanny McNeil, President Pierce's niece, afterwards Mrs. Judge Potter, presented me my coat-of-arms, saying that it was taken in connection with her own family coat-of-arms. I never doubted the veracity of her gift. I have another coat-of-arms, which is of my mother's ancestry. When I was last in Washington, D. C., Mrs. Judge Potter and myself knelt in silent prayer on the mound of her late father, General John McNeil, the hero of Lundy Lane.

Notwithstanding that *McClure's Magazine* says, "Mary Baker completed her education when she finished Smith's grammar and reached long division in arithmetic," I was called by the Rev. R. S. Rust, D.D., Principal of the

Methodist Conference Seminary at Sanbornton Bridge, to supply the place of his leading teacher during her temporary absence.

Regarding my first marriage and the tragic death of my husband, *McClure's Magazine* says: "He [George Washington Glover] took his bride to Wilmington, South Carolina, and in June, 1844, six months after his marriage, he died of yellow fever. He left his young wife in a miserable plight. She was far from home and entirely without money or friends. Glover, however, was a Free Mason, and thus received a decent burial. The Masons also paid Mrs. Glover's fare to New York City, where she was met and taken to her father's home by her brother George. . . . Her position was an embarrassing one. She was a grown woman, with a child, but entirely without means of support. . . . Mrs. Glover made only one effort at self-support. For a brief season she taught school."

My first husband, Major George W. Glover, resided in Charleston, S. C. While on a business trip to Wilmington, N. C., he was suddenly seized with yellow fever and died in about nine days. I was with him on this trip. He took with him the usual amount of money he would need on such an excursion. At his decease I was surrounded by friends, and their provisions in my behalf were most tender. The Governor of the State and his staff, with a long procession, followed the remains of my beloved one to the cemetery. The Free Masons selected my escort, who took me to my father's home in Tilton, N. H. My salary for writing gave me ample support. I did open an infant school, but it was for the purpose of starting that educational system in New Hampshire.

The rhyme attributed to me by *McClure's Magazine* is

not mine, but is, I understand, a paraphrase of a silly song of years ago. Correctly quoted, it is as follows, so I have been told: —

> Go to Jane Glover,
> Tell her I love her;
> By the light of the moon
> I will go to her.

The various stories told by *McClure's Magazine* about my father spreading the road in front of his house with tan-bark and straw, and about persons being hired to rock me, I am ignorant of. Nor do I remember any such stuff as Dr. Patterson driving into Franklin, N. H., with a couch or cradle for me in his wagon. I only know that my father and mother did everything they could think of to help me when I was ill.

I was never "given to long and lonely wanderings, especially at night," as stated by *McClure's Magazine*. I was always accompanied by some responsible individual when I took an evening walk, but I seldom took one. I have always consistently declared that I was not a medium for spirits. I never was especially interested in the Shakers, never "dabbled in mesmerism," never was "an amateur clairvoyant," nor did "the superstitious country folk frequently" seek my advice. I never went into a trance to describe scenes far away, as *McClure's Magazine* says.

My oldest sister dearly loved me, but I wounded her pride when I adopted Christian Science, and to a Baker that was a sorry offence. I was obliged to be parted from my son, because after my father's second marriage my little boy was not welcome in my father's house.

McClure's Magazine calls Dr. Daniel Patterson, my second husband, "an itinerant dentist." It says that after my marriage we "lived for a short time at Tilton, then moved to Franklin. . . . During the following nine years the Pattersons led a roving existence. The doctor practised in several towns, from Tilton to North Groton and then to Rumney." When I was married to him, Dr. Daniel Patterson was located in Franklin, N. H. He had the degree D.D.S., was a popular man, and considered a rarely skilful dentist. He bought a place in North Groton, which he fancied, for a summer home. At that time he owned a house in Franklin, N. H.

Although, as *McClure's Magazine* claims, the court record may state that my divorce from Dr. Patterson was granted on the ground of desertion, the cause nevertheless was adultery. Individuals are here to-day who were present in court when the decision was given by the judge and who know the following facts: After the evidence had been submitted that a husband was about to have Dr. Patterson arrested for eloping with his wife, the court instructed the clerk to record the divorce in my favor. What prevented Dr. Patterson's arrest was a letter from me to this self-same husband, imploring him not to do it. When this husband recovered his wife, he kept her a prisoner in her home, and I was also the means of reconciling the couple. A Christian Scientist has told me that with tears of gratitude the wife of this husband related these facts to her just as I have stated them. I lived with Dr. Patterson peaceably, and he was kind to me up to the time of the divorce.

The following affidavit by R. D. Rounsevel of Littleton, N. H., proprietor of the White Mountain House, Fabyans,

N. H., the original of which is in my possession, is of interest in this connection: —

About the year 1874, Dr. Patterson, a dentist, boarded with me in Littleton, New Hampshire. During his stay, at different times, I had conversation with him about his wife, from whom he was separated. He spoke of her being a pure and Christian woman, and the cause of the separation being wholly on his part; that if he had done as he ought, he might have had as pleasant and happy home as one could wish for.

At that time I had no knowledge of who his wife was. Later on I learned that Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, was the above-mentioned woman.

(Signed) R. D. ROUNSEVEL.

Grafton S. S. Jan'y, 1902. Then personally appeared R. D. Rounsevel and made oath that the within statement by him signed is true.

Before me, (Signed) H. M. MORSE,
Justice of the Peace.

Who or what is the *McClure* "history," so called, presenting? Is it myself, the veritable Mrs. Eddy, whom the *New York World* declared dying of cancer, or is it her alleged double or dummy heretofore described?

If indeed it be I, allow me to thank the enterprising historians for the testimony they have thereby given of the divine power of Christian Science, which they admit has snatched me from the *cradle* and the grave, and made me the beloved Leader of millions of the good men and women in our own and in other countries, — and all this

because the truth I have promulgated has separated the tares from the wheat, uniting in one body those who love Truth; because Truth divides between sect and Science and renews the heavenward impulse; because I still hear the harvest song of the Redeemer awakening the nations, causing man to love his enemies; because "blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

[*Christian Science Sentinel*, January 19, 1907]

A Card

The article in the January number of *The Arena* magazine, entitled "The Recent Reckless and Irresponsible Attacks on Christian Science and its Founder, with a Survey of the Christian Science Movement," by the scholarly editor, Mr. B. O. Flower, is a grand defence of our Cause and its Leader. Such a dignified, eloquent appeal to the press in behalf of common justice and truth demands public attention. It defends human rights and the freedom of Christian sentiments, and tends to turn back the foaming torrents of ignorance, envy, and malice. I am pleased to find this "twentieth-century review of opinion" once more under Mr. Flower's able guardianship and manifesting its unbiased judgment by such sound appreciation of the rights of Christian Scientists and of all that is right.

Mary Baker Eddy.

CHAPTER XVIII

AUTHORSHIP OF SCIENCE AND HEALTH

THE following statement, which was published in the *Sentinel* of December 1, 1906, exactly defining her relations with the Rev. James Henry Wiggin of Boston, was made by Mrs. Eddy in refutation of allegations in the public press to the effect that Mr. Wiggin had a share in the authorship of "Science and Health with Key to the Scriptures."

Mrs. Eddy's Statement

It is a great mistake to say that I employed the Rev. James Henry Wiggin to correct my diction. It was for no such purpose. I engaged Mr. Wiggin so as to avail myself of his criticisms of my statement of Christian Science, which criticisms would enable me to explain more clearly the points that might seem ambiguous to the reader.

Mr. Calvin A. Frye copied my writings, and he will tell you that Mr. Wiggin left my diction quite out of the question, sometimes saying, "I wouldn't express it that way." He often dissented from what I had written, but I quieted him by quoting corroborative texts of Scripture.

My diction, as used in explaining Christian Science, has been called original. The liberty that I have taken with

capitalization, in order to express the "new tongue," has well-nigh constituted a new style of language. In almost every case where Mr. Wiggin added words, I have erased them in my revisions.

Mr. Wiggin was not my proofreader for my book "Miscellaneous Writings," and for only two of my books. I especially employed him on "Science and Health with Key to the Scriptures," because at that date some critics declared that my book was as ungrammatical as it was misleading. I availed myself of the name of the former proofreader for the University Press, Cambridge, to defend my grammatical construction, and confidently awaited the years to declare the moral and spiritual effect upon the age of "Science and Health with Key to the Scriptures."

I invited Mr. Wiggin to visit one of my classes in the Massachusetts Metaphysical College, and he consented on condition that I should not ask him any questions. I agreed not to question him just so long as he refrained from questioning me. He held himself well in check until I began my attack on agnosticism. As I proceeded, Mr. Wiggin manifested more and more agitation, until he could control himself no longer and, addressing me, burst out with:

"How do you know that there ever was such a man as Christ Jesus?"

He would have continued with a long argument, framed from his ample fund of historical knowledge, but I stopped him.

"Now, Mr. Wiggin," I said, "you have broken our agreement. I do not find my authority for Christian Science in history, but in revelation. If there had never

existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness."

My saying touched him, and I heard nothing further from him in the class, though afterwards he wrote a kind little pamphlet, signed "Phare Pleigh."

I hold the late Mr. Wiggin in loving, grateful memory for his high-principled character and well-equipped scholarship.

LETTERS FROM STUDENTS

The following letters from students of Mrs. Eddy confirm her statement regarding the work which the Rev. Mr. Wiggin did for her, and also indicate what he himself thought of that work and of Mrs. Eddy: —

My Dear Teacher: — I am conversant with some facts which perhaps have not come under the observation of many of your students, and considering the questions which have recently appeared, it may interest you to be advised that I have this information. On the tenth day of January, 1887, I entered your Primary class at Boston. A few days later, in conversation with you about the preparation of a theme, you suggested that I call on the late J. Henry Wiggin to assist me in analyzing and arranging the topics, which I did about the twentieth of the above-named month. These dates are very well fixed in my memory, as I considered the time an important one in my experience, and do so still. I also recall very plainly the conversation with you in general as regards Mr. Wiggin. You told me that he had done some literary

work for you and that he was a fine literary student and a good proofreader.

Upon calling on Mr. Wiggin, I presented my matter for a theme to him, and he readily consented to assist me, which he did. He also seemed very much pleased to converse about you and your work, and I found that his statement of what he had done for you exactly agreed with what you had told me. He also expressed himself freely as to his high regard for you as a Christian lady, as an author, and as a student of ability. Mr. Wiggin spoke of "Science and Health with Key to the Scriptures" as being a very unique book, and seemed quite proud of his having had something to do with some editions. He always spoke of you as the author of this book and the author of all your works. Mr. Wiggin did not claim to be a Christian Scientist, but was in a measure in sympathy with the movement, although he did not endorse all the statements in your textbook; but his tendency was friendly.

I called on Mr. Wiggin several times while I was in your Primary class at the time above referred to, and several times subsequent thereto, and he always referred to you as the author of your works and spoke of your ability without any hesitation or restriction. Our conversations were at times somewhat long and went into matters of detail regarding your work, and I am of the opinion that he was proud of his acquaintance with you.

I saw Mr. Wiggin several times after the class closed, and the last conversation I had with him was at the time of the dedication of the first Mother Church edifice in 1895. I met him in the vestibule of the church and he spoke in a very animated manner of your

grand demonstration in building this church for your followers. He seemed very proud to think that he had been in a way connected with your work, but he always referred to you as the one who had accomplished this great work.

My recollections of Mr. Wiggin place him as one of your devoted and faithful friends, one who knew who and what you are, also your position as regards your published works; and he always gave you that position without any restriction. I believe that Mr. Wiggin was an honest man and that he told the same story to every one with whom he had occasion to talk, so I cannot believe that he has ever said anything whatever of you and your relations to your published works differing from what he talked so freely in my presence.

There is nothing in the circumstances which have arisen recently, and the manner in which the statements have been made, to change my opinion one iota in this respect.

It will soon be twenty years since I first saw you and entered your class. During that time, from my connection with the church, the Publishing Society, and my many conversations with you, my personal knowledge of the authorship of your works is conclusive to me in every detail, and I am very glad that I was among your early students and have had this experience and know of my own personal knowledge what has transpired during the past twenty years.

I am also pleased to have had conversations with people who knew you years before I did, and who have told me of their knowledge of your work.

It is not long since I met a lady who lived in Lynn, and she told me she knew you when you were writing Science and Health, and that she had seen the manuscript. These are facts which cannot be controverted and they must stand.

Your affectionate student,

EDWARD P. BATES.

BOSTON, MASS., November 21, 1906.

My Beloved Teacher: — I have just read your statement correcting mistakes widely published about the Rev. James H. Wiggin's work for and attitude towards you; also Mr. Edward P. Bates' letter to you on the same subject; which reminds me of a conversation I had with Mr. Wiggin on Thanksgiving Day twenty years ago, when a friend and I were the guests invited to dine with the Wiggin family.

I had seen you the day before at the Metaphysical College and received your permission to enter the next Primary class (Jan. 10, 1887). During the evening my friend spoke of my journeying from the far South, and waiting months in Boston on the bare hope of a few days' instruction by Mrs. Eddy in Christian Science. She and Mrs. Wiggin seemed inclined to banter me on such enthusiasm, but Mr. Wiggin kindly helped me by advancing many good points in the Science, which were so clearly stated that I was surprised when he told me he was not a Christian Scientist.

Seeing my great interest in the subject, he told me of his acquaintance with you and spoke earnestly and beautifully of you and your work. The exact words I do not recall, but the impression he left with me was

entirely in accordance with what Mr. Bates has so well written in the above-mentioned letter. Before we left that evening, Mr. Wiggin gave me a pamphlet entitled "Christian Science and the Bible," by "Phare Pleigh," which he said he had written in answer to an unfair criticism of you and your book by some minister in the far West. I have his little book yet. How long must it be before the people find out that you have so identified yourself with the truth by loving it and living it that you are not going to lie about anything nor willingly leave any false impression.

In loving gratitude for your living witness to Truth and Love,

FLORENCE WHITESIDE.

CHATTANOOGA, TENN.,
December 4, 1906.

Beloved Teacher: — My heart has been too full to tell you in words all that your wonderful life and sacrifice means to me. Neither do I now feel at all equal to expressing the crowding thoughts of gratitude and praise to God for giving this age such a Leader and teacher to reveal to us His way. Your crowning triumph over error and sin, which we have so recently witnessed, in blessing those who would destroy you if God did not hold you up by the right hand of His righteousness, should mean to your older students much that they may not have been able to appreciate in times past.

I wonder if you will remember that Mr. Snider and myself boarded in the home of the late Rev. J. Henry Wiggin during the time of our studying in the second class with you — the Normal class in the fall of 1887? We were at that time some eight days in Mr. and Mrs.

Wiggin's home. He often spoke his thoughts freely about you and your work, especially your book Science and Health. Mr. Wiggin had somewhat of a thought of contempt for the unlearned, and he scorned the suggestion that Mr. Quimby had given you any idea for your book, as he said you and your ideas were too much alike for the book to have come from any one but yourself. He often said you were so original and so very decided that no one could be of much service to you, and he often hinted that he thought he could give a clearer nomenclature for Science and Health. I remember telling you of this, and you explained how long you had waited on the Lord to have those very terms revealed to you.

I am very sure that neither Mr. Wiggin nor his estimable wife had any other thought but that you were the author of your book, and were he here to-day he would be too honorable to allow the thought to go out that he had helped you write it. He certainly never gave us the impression that he thought you needed help, for we always thought that Mr. Wiggin regarded you as quite his literary equal, and was gratified and pleased in numbering you among his literary friends. Everything he said conveyed this impression to us — that he regarded you as entirely unique and original. He told us laughingly why he accepted your invitation to sit through your class. He said he wanted to see if there was one woman under the sun who could keep to her text. When we asked him if he found you could do so, he replied "Yes," and said that no man could have done so any better.

Both Mr. and Mrs. Wiggin frequently mentioned

many kindnesses you had shown them, and spoke of one especial day when amidst all your duties you personally called to inquire of his welfare (he had been ill) and to leave luscious hothouse fruit. One thing more, that I think will amuse you: Mr. Wiggin was very much troubled that you had bought your house on Commonwealth Avenue, as he was very sure Back Bay property would never be worth what you then paid for it. He regarded the old part of Boston in which he lived as having a greater future than the new Back Bay.

Years ago I offered my services to you in any capacity in which I could serve you, and my desire has never changed. Command me at any time, in any way, beloved Leader.

With increasing love and gratitude, ever faithfully your student,

CARRIE HARVEY SNIDER.

NEW YORK, N. Y.,
December 7, 1906.

CHAPTER XIX

[*The Christian Science Journal*]

A MEMORABLE COINCIDENCE AND HISTORICAL FACTS

WE are glad to publish the following interesting letter and enclosures received from our Leader. That legislatures and courts are thus declaring the liberties of Christian Scientists is most gratifying to our people; not because a favor has been extended, but because their inherent rights are recognized in an official and authoritative manner. It is especially gratifying to them that the declaration of this recognition should be coincident in the Southern and Northern States in which Mrs. Eddy has made her home.

Mrs. Eddy's Letter

Dear Editor: — I send for publication in our periodicals the following deeply interesting letter from Elizabeth Earl Jones of Asheville, N. C., — the State where my husband, Major George W. Glover, passed on and up, the State that so signally honored his memory, where with wet eyes the Free Masons laid on his bier the emblems of a master Mason, and in long procession with tender dirge bore his remains to their last resting-place. Deeply grateful, I recognize the divine hand in turning the hearts of the noble

Southrons of North Carolina legally to protect the practice of Christian Science in that State.

Is it not a memorable coincidence that, in the Court of New Hampshire, my native State, and in the Legislature of North Carolina, they have the same year, in 1903, made it legal to practise Christian Science in these States?

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,
October 16, 1903.

MISS ELIZABETH EARL JONES' LETTER

Beloved Leader: — I know the enclosed article will make your heart glad, as it has made glad the hearts of all the Christian Scientists in North Carolina. This is the result of the work done at last winter's term of our Legislature, when a medical bill was proposed calculated to limit or stop the practice of Christian Science in our State. An amendment was obtained by Miss Mary Hatch Harrison and a few other Scientists who stayed on the field until the last. After the amendment had been passed, an old law, or rather a section of an act in the Legislature regulating taxes, was changed as follows, because the representative men of our dear State did not wish to be "discourteous to the Christian Scientists." The section formerly read, "pretended healers," but was changed to read as follows: "All other professionals who practise the art of healing," *etc.*

We thank our heavenly Father for this dignified legal protection and recognition, and look forward to the day, not far distant, when the laws of every State will dignify the ministry of Christ as taught and practised in Christian Science, and as lived by our dear,

dear Leader, even as God has dignified, blessed, and prospered it, and her.

With devoted love,

ELIZABETH EARL JONES.

105 BAILEY ST., ASHEVILLE, N. C.,
October 11, 1903.

The following article, copied from the *Raleigh* (N. C.) *News and Observer*, is the one referred to in Miss Jones' letter: —

The Christian Science people, greatly pleased at the law affecting them passed by the last Legislature, are apt also to be pleased with the fact that the law recognizes them as healers, and that it gives them a license to heal. This license of five dollars annually, required of physicians, has been required of them, and how this came about in Kinston is told in the *Kinston Free Press* as follows: —

Sheriff Wooten issued licenses yesterday to two Christian Science healers in this city. This is probably the first to be issued to the healers of this sect in the State.

Upon the request of a prominent healer of the church, the section of the machinery act of the Legislature covering it was shown, whereupon application for license was made and obtained.

The section, after enumerating the different professions for which a license must be obtained to carry them on in this State, further says, "and all other professionals who practise the art of healing for pay, shall pay a license fee of five dollars."

This was construed to include the healers of the Christian Science church, and license was accordingly taken out.

The idea prevails that the last General Assembly of North Carolina relieved the healers of this sect from paying this fee, but this is not so. The board only excused them from a medical examination before a board of medical examiners.

Mrs. Eddy's reference to the death of her husband, Major George W. Glover, gives especial interest to the following letter from Newbern, N. C., which appeared in the *Wilmington* (N. C.) *Dispatch*, October 24, 1903. Mrs. Eddy has in her possession photographed copies of the notice of her husband's death and of her brother's letter, taken from the *Wilmington* (N. C.) *Chronicle* as they appear in that paper in the issues of July 3 and August 21, 1844, respectively. The photographs are verified by the certificate of a notary public and were presented to Mrs. Eddy by Miss Harrison.

MISS MARY HATCH HARRISON'S LETTER

To the Editor: — At no better time than now, when the whole country is recognizing the steady progress of Christian Science and admitting its interest in the movement, as shown by the fair attitude of the press everywhere, could we ask you to give your readers the following communication. It will put before them some interesting facts concerning Mrs. Mary Baker Eddy, and some incidents of her life in North and South Carolina which might not have been known but for a criticism of this

good woman which was published in your paper in August, 1901.

I presume we should not be surprised that a noteworthy follower of our Lord should be maligned, since the great Master himself was scandalized, and he prophesied that his followers would be so treated. The calumniator who informed you in this instance locates Mrs. Eddy in Wilmington in 1843, thus contradicting his own statement, since Mrs. Eddy was not then a resident of Wilmington. A local Christian Scientist of your city, whose womanhood and Christianity are appreciated by all, assisted by a Mason of good standing there and a Christian Scientist of Charleston, S. C., carefully investigated the points concerning Major Glover's history which are questioned by this critic, and has found Mrs. Eddy's statements, relating to her husband (who she states was of Charleston, S. C., not of Wilmington, but who died there while on business in 1844, not in 1843, as claimed in your issue) are sustained by Masonic records in each place as well as by Wilmington newspapers of that year. In "Retrospection and Introspection" (p. 19) Mrs. Eddy says of this circumstance: —

"My husband was a Free Mason, being a member in St. Andrew's Lodge, No. 10, and of Union Chapter, No. 3, of Royal Arch Masons. He was highly esteemed and sincerely lamented by a large circle of friends and acquaintances, whose kindness and sympathy helped to support me in this terrible bereavement. A month later I returned to New Hampshire, where, at the end of four months, my babe was born. Colonel Glover's tender devotion to his young bride was remarked by all observers. With his parting breath he gave pathetic directions to his brother

Masons about accompanying her on her sad journey to the North. Here it is but justice to record, they performed their obligations most faithfully."

Such watchful solicitude as Mrs. Eddy received at the hands of Wilmington's best citizens, among whom she remembers the Rev. Mr. Reperton, a Baptist clergyman, and the Governor of the State, who accompanied her to the train on her departure, indicates her irreproachable standing in your city at that time.

The following letter of thanks, copied from the *Wilmington Chronicle* of August 21, 1844, testifies to the love and respect entertained for Mrs. Eddy by Wilmington's best men, whose Southern chivalry would have scorned to extend such unrestrained hospitality to an unworthy woman as quickly as it would have published the assailant of a good woman: —

A CARD

Through the columns of your paper, will you permit me, in behalf of the relatives and friends of the late Major George W. Glover of Wilmington and his bereaved lady, to return our thanks and express the feeling of gratitude we owe and cherish towards those friends of the deceased who so kindly attended him during his last sickness, and who still extended their care and sympathy to the lone, feeble, and bereaved widow after his decease. Much has often been said of the high feeling of honor and the noble generosity of heart which characterized the people of the South, yet when we listen to Mrs. Glover (my sister) whilst recounting the kind attention paid to the deceased during his late illness, the sympathy extended to her after his death, and the assistance volun-

teered to restore her to her friends at a distance of more than a thousand miles, the power of language would be but beggared by an attempt at expressing the feelings of a swelling bosom. The silent gush of grateful tears alone can tell the emotions of the thankful heart, — words are indeed but a meagre tribute for so noble an effort in behalf of the unfortunate, yet it is all we can award: will our friends at Wilmington accept it as a tribute of grateful hearts? Many thanks are due Mr. Cooke, who engaged to accompany her only to New York, but did not desert her or remit his kind attention until he saw her in the fond embrace of her friends.

Your friend and obedient servant,
(Signed) GEORGE S. BAKER.

SANBORNTON BRIDGE, N. H.,
August 12, 1844.

The paper containing this card is now in the Young Men's Christian Association at Wilmington.

The facts regarding Major Glover's membership in St. Andrew's Lodge, No. 10, were brought to light in a most interesting way. A Christian Scientist in Charleston was requested to look up the records of this lodge, as we had full confidence that it would corroborate Mrs. Eddy's claims. After frequent searchings and much interviewing with Masonic authorities, it was learned that the lodge was no longer in existence, and that during the Civil War many Masonic records were transferred to Columbia, where they were burned; but on repeated search a roll of papers recording the death of George Washington Glover in 1844 and giving best praises to his honorable record and Christian character was found;

and said record, with the seal of the Grand Secretary, is now in the possession of the chairman of the Christian Science publication committee.

In the records of St. John's Lodge, Wilmington, as found by one of your own citizens, a Mason, it is shown that on the twenty-eighth day of June, 1844, a special meeting was convened for the purpose of paying the last tribute of respect to Brother George W. Glover, who died on the night of the twenty-seventh. The minutes record this further proceeding: —

"A procession was formed, which moved to the residence of the deceased, and from thence to the Episcopal burying-ground, where the body was interred with the usual ceremonies. The procession then returned to the lodge, which was closed in due form."

It has never been claimed by Mrs. Eddy nor by any Christian Scientists that Major Glover's remains were carried North.

The *Wilmington Chronicle* of July 3, 1844, records that this good man, then known as Major George W. Glover, died on Thursday night, the twenty-seventh of June. The *Chronicle* states: "His end was calm and peaceful, and to those friends who attended him during his illness he gave the repeated assurance of his willingness to die, and of his full reliance for salvation on the merits of a crucified Redeemer. His remains were interred with Masonic honors. He has left an amiable wife, to whom he had been united but the brief space of six months, to lament this irreparable loss."

From the *Chronicle*, dated September 25, 1844, we copy the following: "We are assured that reports of unusual sickness in Wilmington are in circulation." This periodi-

cal then forthwith strives to give the impression that the rumor is not true. It is reasonable to infer from newspaper reports of that date that some insidious disease was raging at that time.

The allegation that copies of Mrs. Eddy's book, "Retrospection and Introspection," are few, and that efforts are being made to buy them up because she has contradicted herself, is without foundation. They are advertised in every weekly issue of the *Christian Science Sentinel*, and still contain the original account of her husband's demise at Wilmington.

May it not be, since this critic places certain circumstances in 1843, which records show really existed in 1844, that the woman whom he had in mind is some other one?

We can state Mrs. Eddy's teaching on the unreality of evil in no better terms than to quote her own words. Nothing could be further from her meaning than that evil could be indulged in while being called unreal. She declares in her Message to The Mother Church [1901]: "To assume there is no reality in sin, and yet commit sin, is sin itself, that clings fast to iniquity. The Publican's wail won his humble desire, while the Pharisee's self-righteousness crucified Jesus."

MARY HATCH HARRISON.

MAJOR GLOVER'S RECORD AS A MASON

Of further interest in this matter is the following extract from an editorial obituary which appeared in 1845 in the *Freemason's Monthly Magazine*, published by the late Charles W. Moore, Grand Secretary of the Grand Lodge of Massachusetts: —

Died at Wilmington, N. C., on the 27th June last, Major George W. Glover, formerly of Concord, N. H.

Brother Glover resided in Charleston, S. C., and was made a Mason in "St. Andrew's Lodge, No. 10." He was soon exalted to the degree of a Royal Arch Mason in "Union Chapter, No. 3," and retained his membership in both till his decease. He was devotedly attached to Masonry, faithful as a member and officer of the Lodge and Chapter, and beloved by his brothers and companions, who mourn his early death.

Additional facts regarding Major Glover, his illness and death, are that he was for a number of years a resident of Charleston, S. C., where he erected a fine dwelling-house, the drawings and specifications of which were kept by his widow for many years after his death. While at Wilmington, N. C., in June, 1844, Mr. Glover was attacked with yellow fever of the worst type, and at the end of nine days he passed away. This was the second case of the dread disease in that city, and in the hope of allaying the excitement which was fast arising, the authorities gave the cause of death as bilious fever, but they refused permission to take the remains to Charleston.

On the third day of her husband's illness, Mrs. Glover (now Mrs. Eddy) sent for the distinguished physician who attended cases of this terrible disease as an expert (Dr. McRee we think it was), and was told by him that he could not conceal the fact that the case was one of yellow fever in its worst form, and nothing could save the life of her husband. In these nine days and nights of agony the young wife prayed incessantly for her husband's recovery, and was told by the expert physician that

but for her prayers the patient would have died on the seventh day.

The disease spread so rapidly that Mrs. Glover (Mrs. Eddy) was afraid to have her brother, George S. Baker, come to her after her husband's death, to take her back to the North. Although he desired to go to her assistance, she declined on this ground, and entrusted herself to the care of her husband's Masonic brethren, who faithfully performed their obligation to her. She makes grateful acknowledgment of this in her book, "Retrospection and Introspection." In this book (p. 20) she also states, "After returning to the paternal roof I lost all my husband's property, except what money I had brought with me; and remained with my parents until after my mother's decease." Mr. Glover had made no will previous to his last illness, and then the seizure of disease was so sudden and so violent that he was unable to make a will.

These letters and extracts are of absorbing interest to Christian Scientists as amplification of the facts given by Mrs. Eddy in "Retrospection and Introspection."

CHAPTER XX

GENERAL MISCELLANY

[*Boston Herald*, Sunday, May 15, 1898]

The United States to Great Britain

HAIL, brother! fling thy banner
To the billows and the breeze;
We proffer thee warm welcome
With our hand, though not our knees.

Lord of the main and manor!
Thy palm, in ancient day,
Didst rock the country's cradle
That wakes thy laureate's lay.

The hoar fight is forgotten;
Our eagle, like the dove,
Returns to bless a bridal
Betokened from above.

List, brother! angels whisper
To Judah's sceptred race, —
"Thou of the self-same spirit,
Allied by nations' grace,

"Wouldst cheer the hosts of heaven;
For Anglo-Israel, lo!
Is marching under orders;
His hand averts the blow."

Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it, —
The love for God and man.

To the Public

The following views of the Rev. Mary Baker Eddy upon the subject of the Trinity, are known to us to be those uniformly held and expressed by her. A reference to her writings will fully corroborate this statement. — Editor *Sentinel.*

The contents of the last lecture of our dear brother, on the subject "The Unknown God Made Known," were unknown to me till after the lecture was delivered in Boston, April 5.

The members of the Board of Lectureship are not allowed to consult me relative to their subjects or the handling thereof, owing to my busy life, and they seek a higher source for wisdom and guidance. The talented author of this lecture has a heart full of love towards God and man. For once he may have overlooked the construction that people unfamiliar with his broad views and loving nature might put on his comparisons and ready humor. But all Christian Scientists deeply recognize the oneness of Jesus — that he stands alone in word and deed, the visible discoverer, founder, demonstrator, and great Teacher of Christianity, whose sandals none may unloose.

The Board of Lectureship is absolutely inclined to be, and is instructed to be, charitable towards all, and

hating none. The purpose of its members is to subserve the interest of mankind, and to cement the bonds of Christian brotherhood, whose every link leads upward in the chain of being. The cardinal points of Christian Science cannot be lost sight of, namely — one God, supreme, infinite, and one Christ Jesus.

The Board of Lectureship is specially requested to be wise in discoursing on the great subject of Christian Science.

MARY BAKER EDDY.

FAST DAY IN NEW HAMPSHIRE, 1899

Along the lines of progressive Christendom, New Hampshire's advancement is marked. Already Massachusetts has exchanged Fast Day, and all that it formerly signified, for Patriots' Day, and the observance of the holiday illustrates the joy, grace, and glory of liberty. We read in Holy Writ that the disciples of St. John the Baptist said to the great Master, "Why do we and the Pharisees fast oft, but thy disciples fast not?" And he answered them in substance: My disciples rejoice in their present Christianity and have no cause to mourn; only those who have not the Christ, Truth, within them should wear sackcloth.

Jesus said to his disciples, "This kind goeth not out but by prayer and fasting," but he did not appoint a fast. Merely to abstain from eating was not sufficient to meet his demand. The animus of his saying was: Silence appetites, passion, and all that wars against Spirit and spiritual power. The fact that he healed the sick man without the observance of a material fast confirms this

conclusion. Jesus attended feasts, but we have no record of his observing appointed fasts.

St. Paul's days for prayer were every day and every hour. He said, "Pray without ceasing." He classed the usage of special days and seasons for religious observances and precedents as belonging not to the Christian era, but to traditions, old-wives' fables, and endless genealogies.

The enlightenment, the erudition, the progress of religion and medicine in New Hampshire, are in excess of other States, as witness her schools, her churches, and her frown on class legislation. In many of the States in our Union a simple board of health, clad in a little brief authority, has arrogated to itself the prerogative of making laws for the State on the practice of medicine! But this attempt is shorn of some of its shamelessness by the courts immediately annulling such bills and plucking their plumes through constitutional interpretations. Not the tradition of the elders, nor a paltering, timid, or dastardly policy, is pursued by the leaders of our rock-ribbed State.

That the Governor of New Hampshire has suggested to his constituents to recur to a religious observance which virtually belongs to the past, should tend to enhance their confidence in his intention to rule righteously the affairs of state. However, Jesus' example in this, as in all else, suffices for the Christian era. The dark days of our forefathers and their implorations for peace and plenty have passed, and are succeeded by our time of abundance, even the full beneficence of the laws of the universe which man's diligence has utilized. Institutions of learning and progressive religion light their fires in every home.

I have one innate joy, and love to breathe it to the breeze as God's courtesy. A native of New Hampshire, a child of the Republic, a Daughter of the Revolution, I thank God that He has emblazoned on the escutcheon of this State, engraven on her granite rocks, and lifted to her giant hills the ensign of religious liberty — "Freedom to worship God."

Spring Greeting

Beloved brethren all over our land and in every land, accept your Leader's Spring greeting, while

> The bird of hope is singing
> A lightsome lay, a cooing call,
> And in her heart is beating
> A love for all —
> "'Tis peace not power I seek,
> 'Tis meet that man be meek."

[*New York Herald*, May 1, 1901]

[Extract]

Mrs. Eddy Talks

Christian Science has been so much to the fore of late that unusual public interest centres in the personality of Mrs. Mary Baker Eddy, the Founder of the cult. The granting of interviews is not usual, hence it was a special favor that Mrs. Eddy received the *Herald* correspondent.

It had been raining all day and was damp without, so the change from the misty air outside to the pleasant

warmth within the ample, richly furnished house was agreeable. Seated in the large parlor, I became aware of a white-haired lady slowly descending the stairs. She entered with a gracious smile, walking uprightly and with light step, and after a kindly greeting took a seat on a sofa. It was Mrs. Eddy. There was no mistaking that. Older in years, white-haired and frailer, but Mrs. Eddy herself. The likeness to the portraits of twenty years ago, so often seen in reproductions, was unmistakable. There is no mistaking certain lines that depend upon the osseous structure; there is no mistaking the eyes — those eyes the shade of which is so hard to catch, whether blue-gray or grayish brown, and which are always bright. And when I say frail, let it not be understood that I mean weak, for weak she was not. When we were snugly seated in the other and smaller parlor across the hall, which serves as a library, Mrs. Eddy sat back to be questioned.

"The continuity of The Church of Christ, Scientist," she said, in her clear voice, "is assured. It is growing wonderfully. It will embrace all the churches, one by one, because in it alone is the simplicity of the oneness of God; the oneness of Christ and the perfecting of man stated scientifically."

"How will it be governed after all now concerned in its government shall have passed on?"

"It will evolve scientifically. Its essence is evangelical. Its government will develop as it progresses."

"Will there be a hierarchy, or will it be directed by a single earthly ruler?"

"In time its present rules of service and present rulership will advance nearer perfection."

It was plain that the answers to questions would be in Mrs. Eddy's own spirit. She has a rapt way of talking, looking large-eyed into space, and works around a question in her own way, reaching an answer often unexpectedly after a prolonged exordium. She explained: "No present change is contemplated in the rulership. You would ask, perhaps, whether my successor will be a woman or a man. I can answer that. It will be a man."

"Can you name the man?"

"I cannot answer that now."

Here, then, was the definite statement that Mrs. Eddy's immediate successor would, like herself, be the ruler.

NOT A POPE OR A CHRIST

"I have been called a pope, but surely I have sought no such distinction. I have simply taught as I learned while healing the sick. It was in 1866 that the light of the Science came first to me. In 1875 I wrote my book. It brought down a shower of abuse upon my head, but it won converts from the first. I followed it up, teaching and organizing, and trust in me grew. I was the mother, but of course the term pope is used figuratively.

"A position of authority," she went on, "became necessary. Rules were necessary, and I made a code of by-laws, but each one was the fruit of experience and the result of prayer. Entrusting their enforcement to others, I found at one time that they had five churches under discipline. I intervened. Dissensions are dangerous in an infant church. I wrote to each church in tenderness, in exhortation, and in rebuke, and so brought all back to union and love again. If that is to be a pope, then you

can judge for yourself. I have even been spoken of as a Christ, but to my understanding of Christ that is impossible. If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women. God the Father is greater than Christ, but Christ is 'one with the Father,' and so the mystery is scientifically explained. There can be but one Christ."

"And the soul of man?"

"It is not the spirit of God, inhabiting clay and then withdrawn from it, but God preserving individuality and personality to the end. I hold it absurd to say that when a man dies, the man will be at once better than he was before death. How can it be? The individuality of him must make gradual approaches to Soul's perfection."

"Do you reject utterly the bacteria theory of the propagation of disease?"

"Oh," with a prolonged inflection, "entirely. If I harbored that idea about a disease, I should think myself in danger of catching it."

ABOUT INFECTIOUS DISEASES

"Then as to the laws — the health laws of the States on the question of infectious and contagious diseases. How does Christian Science stand as to them?"

"I say, 'Render to Caesar the things that are Caesar's.' We cannot force perfection on the world. Were vaccination of any avail, I should tremble for mankind; but, knowing it is not, and that the fear of catching smallpox is more dangerous than any material infection, I say: Where vaccination is compulsory, let your children

be vaccinated, and see that your mind is in such a state that by your prayers vaccination will do the children no harm. So long as Christian Scientists obey the laws, I do not suppose their mental reservations will be thought to matter much. But every thought tells, and Christian Science will overthrow false knowledge in the end."

"What is your attitude to science in general? Do you oppose it?"

"Not," with a smile, "if it is really science."

"Well, electricity, engineering, the telephone, the steam engine — are these too material for Christian Science?"

"No; only false science — healing by drugs. I was a sickly child. I was dosed with drugs until they had no effect on me. The doctors said I would live if the drugs could be made to act on me. Then homœopathy came like blessed relief to me, but I found that when I prescribed pellets without any medication they acted just the same and healed the sick. How could I believe in a science of drugs?"

"But surgery?"

"The work done by the surgeon is the last healing that will be vouchsafed to us, or rather attained by us, as we near a state of spiritual perfection. At present I am conservative about advice on surgical cases."

"But the pursuit of modern material inventions?"

"Oh, we cannot oppose them. They all tend to newer, finer, more etherealized ways of living. They seek the finer essences. They light the way to the Church of Christ. We use them, we make them our figures of speech. They are preparing the way for us."

We talked on many subjects, some only of which are here touched upon, and her views, strictly and always

from the standpoint of Christian Science, were continually surprising. She talks as one who has lived with her subject for a lifetime, — an ordinary lifetime; and so far from being puzzled by any question, welcomes it as another opportunity for presenting another view of her religion.

Those who have been anticipating nature and declaring Mrs. Eddy non-existent may learn authoritatively from the *Herald* that she is in the flesh and in health. Soon after I reached Concord on my return from Pleasant View, Mrs. Eddy's carriage drove into town and made several turns about the court-house before returning. She was inside, and as she passed me the same expression of looking forward, thinking, thinking, was on her face.

CONCORD, N. H.,
Tuesday, April 30, 1901.

MRS. EDDY'S SUCCESSOR

In a recent interview which appeared in the columns of the *New York Herald,* the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, stated that her successor would be a man. Various conjectures having arisen as to whether she had in mind any particular person when the statement was made, Mrs. Eddy gave the following to the Associated Press, May 16, 1901: —

"I did say that a man would be my future successor. By this I did not mean any man to-day on earth.

"Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God

have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind."

Gift of a Loving-cup

The Executive Members of The Mother Church of Christ, Scientist, will please accept my heartfelt acknowledgment of their beautiful gift to me, a loving-cup, presented July 16, 1903. The exquisite design of boughs encircling this cup, illustrated by Keats' touching couplet,

> Ah happy, happy boughs, that cannot shed
> Your leaves, nor ever bid the Spring adieu!

would almost suggest that nature had reproduced her primal presence, bough, bird, and song, to salute me. The twelve beautiful pearls that crown this cup call to mind the number of our great Master's first disciples, and the parable of the priceless pearl which purchases our field of labor in exchange for all else.

I shall treasure my loving-cup with all its sweet associations.

[Special contribution to "Bohemia." A symposium.]

Fundamental Christian Science

Most thinkers concede that Science is the law of God; that matter is not a law-maker; that man is not the author of Science, and that a phenomenon is chimerical, unless it be the manifestation of a fixed Principle whose noumenon is God and whose phenomenon is Science.

My discovery that mankind is absolutely healed of so-called disease and injuries by other than drugs, surgery, hygiene, electricity, magnetism, or will-power, induced a deep research, which proved conclusively that all effect must be the offspring of a universal cause. I sought this cause, not within but *ab extra*, and I found it was God made manifest in the flesh, and understood through divine Science. Then I was healed, and the greatest of all questions was solved sufficiently to give a reason for the hope that was within me.

The religious departure from divine Science sprang from the belief that the man Jesus, rather than his divine Principle, God, saves man, and that *materia medica* heals him. The writer's departure from such a religion was based upon her discovery that neither man nor *materia medica*, but God, heals and saves mankind.

Here, however, was no stopping-place, since Science demanded a rational proof that the divine Mind heals the sick and saves the sinner. God unfolded the way, the demonstration thereof was made, and the certainty of its value to the race firmly established. I had found unmistakably an actual, unfailing causation, enshrined in the divine Principle and in the laws of man and the universe, which, never producing an opposite effect, demonstrated Christianity and proved itself Science, for it healed the sick and reformed the sinner on a demonstrable Principle and given rule. The human demonstrator of this Science may mistake, but the Science remains the law of God—infallible, eternal. Divine Life, Truth, Love is the basic Principle of all Science, it solves the problem of being; and nothing that worketh ill can enter into the solution of God's problems.

God is Mind, and divine Mind was first chronologically, is first potentially, and is the healer to whom all things are possible. A scientific state of health is a consciousness of health, holiness, immortality — a consciousness gained through Christ, Truth; while disease is a mental state or error that Truth destroys. It is self-evident that matter, or the body, cannot cause disease, since disease is in a sense susceptible of both ease and dis-ease, and matter is not sensible. Kant, Locke, Berkeley, Tyndall, and Spencer afford little aid in understanding divine metaphysics or its therapeutics. Christian Science is a divine largess, a gift of God — understood by and divinely natural to him who sits at the feet of Jesus clothed in truth, who is putting off the hypothesis of matter because he is conscious of the allness of God — "looking unto Jesus the author and finisher of our faith." Thus the great Way-shower, invested with glory, is understood, and his words and works illustrate "the way, the truth, and the life."

Divine modes or manifestations are natural, beyond the so-called natural sciences and human philosophy, because they are spiritual, and coexist with the God of nature in absolute Science. The laws of God, or divine Mind, obtain not in material phenomena, or phenomenal evil, which is lawless and traceable to mortal mind — human will divorced from Science.

Inductive or deductive reasoning is correct only as it is spiritual, induced by love and deduced from God, Spirit; only as it makes manifest the infinite nature, including all law and supplying all the needs of man. Wholly hypothetical, inductive reasoning reckons creation as its own creator, seeks cause in effect, and from atom

and dust draws its conclusions of Deity and man, law and gospel, leaving science at the beck of material phenomena, or leaving it out of the question. To begin with the divine noumenon, Mind, and to end with the phenomenon, matter, is minus divine logic and plus human hypothesis, with its effects, sin, disease, and death. It was in this dilemma that revelation, uplifting human reason, came to the writer's rescue, when calmly and rationally, though faintly, she spiritually discerned the divine idea of the cosmos and Science of man.

Whither?

Father, did'st not Thou the dark wave treading
Lift from despair the struggler with the sea?
And heed'st Thou not the scalding tear man's shedding,
And know'st Thou not the pathway glad and free?

This weight of anguish which they blindly bind
On earth, this bitter searing to the core of love;
This crushing out of health and peace, mankind —
Thou all, Thou infinite — dost doom above.

Oft mortal sense is darkened unto death
(The Stygian shadow of a world of glee);
The old foundations of an early faith
Sunk from beneath man, whither shall he flee?

To Love divine, whose kindling mighty rays
Brighten the horoscope of crumbling creeds,
Dawn Truth delightful, crowned with endless days,
And Science ripe in prayer, in word, and deeds.

A Letter from our Leader

With our Leader's kind permission, the *Sentinel* is privileged to publish her letter of recent date, addressed to Mr. John C. Higdon of St. Louis, Mo. This letter is especially interesting on account of its beautiful tribute to Free Masonry.

Beloved Student: — Your interesting letter was handed to me duly. This is my earliest moment in which to answer it.

"Know Thyself," the title of your gem quoted, is indeed a divine command, for the *morale* of Free Masonry is above ethics — it touches the hem of his garment who spake divinely.

It was truly Masonic, tender, grand in you to remember me as the widow of a Mason. May you and I and all mankind meet in that hour of Soul where are no partings, no pain.

Lovingly yours in Christ,

Mary Baker Eddy.

Pleasant View, Concord, N. H.,
February 9, 1906.

Take Notice

I have not read Gerhardt C. Mars' book, "The Interpretation of Life," therefore I have not endorsed it, and any assertions to the contrary are false. Christian Scientists are not concerned with philosophy; divine Science is all they need, or can have in reality.

Mary Baker Eddy.

Box G, Brookline, Mass.,
June 24, 1908.

Recognition of Blessings

Reverend Mary Baker Eddy,
Chestnut Hill, Mass.

Beloved Leader: — Informally assembled, we, the ushers of your church, desire to express our recognition of the blessings that have come to us through the peculiar privileges we enjoy in this church work. We are prompted to acknowledge our debt of gratitude to you for your life of spirituality, with its years of tender ministry, yet we know that the real gratitude is what is proved in better lives.

It is our earnest prayer that we may so reflect in our thoughts and acts the teachings of Christian Science that our daily living may be a fitting testimony of the efficacy of our Cause in the regeneration of mankind.

The Ushers of The Mother Church.

Boston, Mass., October 9, 1908.

mrs. eddy's reply

Beloved Ushers of The Mother Church of Christ, Scientist: — I thank you not only for your tender letter to me, but for ushering into our church the hearers and the doers of God's Word.

Mary Baker Eddy.

Box G, Brookline, Mass.,
October 12, 1908.

Mrs. Eddy's Thanks

Beloved Christian Scientists: — Accept my thanks for your successful plans for the first issue of *The Christian Science Monitor*. My desire is that every Christian

Scientist, and as many others as possible, subscribe for and read our daily newspaper.

MARY BAKER EDDY.

BOX G, BROOKLINE, MASS.,
November 16, 1908.

[Extract from the leading Editorial in Vol. 1, No. 1, of *The Christian Science Monitor*, November 25, 1908]

SOMETHING IN A NAME

I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal*, designed to put on record the divine Science of Truth; the second I entitled *Sentinel*, intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science*, to proclaim the universal activity and availability of Truth; the next I named *Monitor*, to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind.

MARY BAKER EDDY.

ARTICLE XXII., SECTION 17

MRS. EDDY'S ROOM. — SECTION 17. The room in The Mother Church formerly known as "Mother's Room," shall hereafter be closed to visitors.

There is nothing in this room now of any special interest. "Let the dead bury their dead," and the spiritual have all place and power.

MARY BAKER EDDY.

To Whom It May Concern

In view of complaints from the field, because of alleged misrepresentations by persons offering Bibles and other books for sale which they claim have been endorsed by me, it is due the field to state that I recommend nothing but what is published or sold by The Christian Science Publishing Society. Christian Scientists are under no obligation to buy books for which my endorsement is claimed.

Mary Baker Eddy.

Box G, Brookline, Mass.,
April 28, 1909.

Extempore

January 1, 1910

I

O blessings infinite!
O glad New Year!
Sweet sign and substance
Of God's presence here.

II

Give us not only angels' songs,
But Science vast, to which belongs
The tongue of angels
And the song of songs.

Mary Baker Eddy.

[The above lines were written extemporaneously by Mrs. Eddy on New Year's morning. The members of her

household were with her at the time, and it was gratifying to them, as it will be to the field, to see in her spiritualized thought and mental vigor a symbol of the glad New Year on which we have just entered. — EDITOR *Sentinel*.]

MEN IN OUR RANKS

A letter from a student in the field says there is a grave need for more men in Christian Science practice.

I have not infrequently hinted at this. However, if the occasion demands it, I will repeat that men are very important factors in our field of labor for Christian Science. The male element is a strong supporting arm to religion as well as to politics, and we need in our ranks of divine energy, the strong, the faithful, the untiring spiritual armament.

MARY BAKER EDDY.

CHESTNUT HILL, MASS.,
February 7, 1910.

A PÆAN OF PRAISE

"Behind a frowning providence
He hides a shining face."

The Christian Scientists at Mrs. Eddy's home are the happiest group on earth. Their faces shine with the reflection of light and love; their footsteps are not weary; their thoughts are upward; their way is onward, and their light shines. The world is better for this happy group of Christian Scientists; Mrs. Eddy is happier because of them; God is glorified in His reflection of peace, love, joy.

When will mankind awake to know their present ownership of all good, and praise and love the spot where God dwells most conspicuously in His reflection of love and leadership? When will the world waken to the privilege of knowing God, the liberty and glory of His presence, — where

"He plants His footsteps in the sea
And rides upon the storm."

MARY BAKER EDDY.

CHESTNUT HILL, MASS.,
April 20, 1910.

A STATEMENT BY MRS. EDDY

Editor Christian Science Sentinel: — In reply to inquiries, will you please state that within the last five years I have given no assurance, no encouragement nor consent to have my picture issued, other than the ones now and heretofore presented in Science and Health.

MARY BAKER EDDY.

CHESTNUT HILL, MASS.,
July 18, 1910.

THE WAY OF WISDOM

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. — MATTHEW 6 : 24.

The infinite is one, and this one is Spirit; Spirit is God, and this God is infinite good.

This simple statement of oneness is the only possible correct version of Christian Science. God being infinite,

He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a "Suffer it to be so now" until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science, — Christ, born of God, the offspring of Spirit, — wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration. The only incentive of a mistaken sense is malicious animal magnetism, — the name of all evil, — and this must be understood.

I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in New York desire to build higher, — to enlarge their phylacteries and demonstrate Christian Science to a higher extent, — they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success, — to salvation and eternal Christian Science.

Spirit is infinite; therefore *Spirit is all.* "There is no matter" is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated.

A Letter by Mrs. Eddy

Mrs. Augusta E. Stetson, New York City.

Beloved Student: — I have just finished reading your interesting letter. I thank you for acknowledging me as your Leader, and I know that every true follower of

Christian Science abides by the definite rules which demonstrate the true following of their Leader; therefore, if you are sincere in your protestations and are doing as you say you are, you will be blessed in your obedience.

The Scriptures say, "Watch and pray, that ye enter not into temptation." You are aware that animal magnetism is the opposite of divine Science, and that this opponent is the means whereby the conflict against Truth is engendered and developed. Beloved! you need to watch and pray that the enemy of good cannot separate you from your Leader and best earthly friend.

You have been duly informed by me that, however much I desire to read all that you send to me, I have not the time to do so. The Christian Science Publishing Society will settle the question whether or not they shall publish your poems. It is part of their duties to relieve me of so much labor.

I thank you for the money you send me which was given you by your students. I shall devote it to a worthy and charitable purpose.

Mr. Adam Dickey is my secretary, through whom all my business is transacted.

Give my best wishes and love to your dear students and church.

Lovingly your teacher and Leader,

MARY BAKER EDDY.

BOX G, BROOKLINE, MASS.,
July 12, 1909.

TAKE NOTICE

I approve the By-laws of The Mother Church, and require the Christian Science Board of Directors to main-

tain them and sustain them. These Directors do not act contrary to the rules of the Church Manual, neither do they trouble me with their difficulties with individuals in their own church or with the members of branch churches.

My province as a Leader — as the Discoverer and Founder of Christian Science — is not to interfere in cases of discipline, and I hereby publicly declare that I am not personally involved in the affairs of the church in any other way than through my written and published rules, all of which can be read by the individual who desires to inform himself of the facts.

MARY BAKER EDDY.

BROOKLINE, MASS.,
October 12, 1909.

A LETTER FROM MRS. EDDY

In the *Sentinel* of July 31, 1909, there appeared under the heading "None good but one," a number of quotations from a composite letter, dated July 19, which had been written to Mrs. Augusta E. Stetson by twenty-four of her students who then occupied offices in the building of First Church of Christ, Scientist, of New York, and were known as "the practitioners." This letter was forwarded to Mrs. Eddy by Mrs. Stetson with the latter's unqualified approval. Upon receipt of this letter Mrs. Eddy wrote to Mrs. Stetson as follows: —

My Dear Student: — Awake and arise from this temptation produced by animal magnetism upon yourself, allowing your students to deify you and me. Treat yourself for it and get your students to help you rise out of it.

It will be your destruction if you do not do this. Answer this letter immediately.

As ever, lovingly your teacher,
MARY BAKER EDDY.

BROOKLINE, MASS.,
July 23, 1909.

A LETTER BY MRS. EDDY[1]

TO THE BOARD OF TRUSTEES, FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY.

Beloved Brethren: — In consideration of the present momentous question at issue in First Church of Christ, Scientist, New York City, I am constrained to say, if I can settle this church difficulty amicably by a few words, as many students think I can, I herewith cheerfully subscribe these words of love: —

My beloved brethren in First Church of Christ, Scientist, New York City, I advise you with all my soul to support the Directors of The Mother Church, and unite with those in your church who are supporting The Mother Church Directors. Abide in fellowship with and obedience to The Mother Church, and in this way God will bless and prosper you. This I know, for He has proved it to me for forty years in succession.

Lovingly yours,
MARY BAKER EDDY.

BROOKLINE, MASS.,
November 13, 1909.

A LETTER BY MRS. EDDY

My Dear Student: — Your favor of the 10th instant is at hand. God is above your teacher, your healer, or any

[1] The text here given is that of the original letter as sent by Mrs. Eddy, and published in the *Christian Science Sentinel* of November 20, 1909. This letter was republished in the *Sentinel* of December 4, 1909, at Mrs. Eddy's request, with the words "in Truth" inserted after the word "Abide."

earthly friend. Follow the directions of God as simplified in Christian Science, and though it be through deserts He will direct you into the paths of peace.

I do not presume to give you personal instruction as to your relations with other students. All I say is stated in Christian Science to be used as a model. Please find it there, and do not bring your Leader into a personal conflict.

I have not seen Mrs. Stetson for over a year, and have not written to her since August 30, 1909.

Sincerely yours,

MARY BAKER EDDY.

BROOKLINE, MASS.,
December 11, 1909.

A TELEGRAM AND MRS. EDDY'S REPLY

[Telegram]

MRS. MARY BAKER EDDY,
Chestnut Hill, Mass.

Beloved Leader: — We rejoice that our church has promptly made its demonstration by action at its annual meeting in accordance with your desire for a truly democratic and liberal government.

BOARD OF TRUSTEES,
FIRST CHURCH OF CHRIST, SCIENTIST,
NEW YORK, N. Y.,
CHARLES DEAN, *Chairman*,
ARTHUR O. PROBST, *Clerk*.

NEW YORK, N. Y.,
January 19, 1910.

MRS. EDDY'S REPLY

CHARLES A. DEAN, CHAIRMAN BOARD OF TRUSTEES,
FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY.

Beloved Brethren: — I rejoice with you in the victory of right over wrong, of Truth over error.

MARY BAKER EDDY.

CHESTNUT HILL, MASS.,
January 20, 1910.

A LETTER AND MRS. EDDY'S REPLY

MRS. MARY BAKER EDDY,
Chestnut Hill, Mass.

Revered Leader, Counsellor, and Friend: — The Trustees and Readers of all the Christian Science churches and societies of Greater New York, for the first time gathered in one place with one accord, to confer harmoniously and unitedly in promoting and enlarging the activities of the Cause of Christian Science in this community, as their first act send you their loving greetings.

With hearts filled with gratitude to God, we rejoice in your inspired leadership, in your wise counselling. We revere and cherish your friendship, and assure you that it is our intention to take such action as will unite the churches and societies in this field in the bonds of Christian love and fellowship, thus demonstrating practical Christianity.

Gratefully yours,

FIRST CHURCH OF CHRIST, SCIENTIST,
SECOND CHURCH OF CHRIST, SCIENTIST,

THIRD CHURCH OF CHRIST, SCIENTIST,
FOURTH CHURCH OF CHRIST, SCIENTIST,
FIFTH CHURCH OF CHRIST, SCIENTIST,
SIXTH CHURCH OF CHRIST, SCIENTIST,
FIRST CHURCH OF CHRIST, SCIENTIST, Brooklyn,
FOURTH CHURCH OF CHRIST, SCIENTIST, Brooklyn,
FIRST CHURCH OF CHRIST, SCIENTIST, Staten Island,
CHRISTIAN SCIENCE SOCIETY, Bronx,
CHRISTIAN SCIENCE SOCIETY, Flushing, L. I.,

By the Committee.

NEW YORK, N. Y.,
February 5, 1910.

MRS. EDDY'S REPLY

This proof that sanity and Science govern the Christian Science churches in Greater New York is soul inspiring.

MARY BAKER EDDY.

[*The Christian Science Journal*, July, 1895. Reprinted in *Christian Science Sentinel*, November 13, 1909]

TO THE MEMBERS OF THE CHRISTIAN SCIENTIST ASSOCIATION

My address before the Christian Scientist Association has been misrepresented and evidently misunderstood by some students. The gist of the whole subject was not to malpractise unwittingly. In order to be sure that one is not doing this, he must avoid naming, in his mental treatment, any other individual but the patient whom he is treating, and practise only to heal. Any deviation from this direct rule is more or less

dangerous. No mortal is infallible, — hence the Scripture, "Judge no man."

. . . . . .

The rule of mental practice in Christian Science is strictly to handle no other mentality but the mind of your patient, and treat this mind to be Christly. Any departure from this golden rule is inadmissible. This mental practice includes and inculcates the commandment, "Thou shalt have no other gods before me." Animal magnetism, hypnotism, *etc.*, are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God. And he should teach his students to defend themselves from all evil, and to heal the sick, by recognizing the supremacy and allness of good. This epitomizes what heals all manner of sickness and disease, moral or physical. MARY BAKER EDDY.

[*Christian Science Sentinel*, February 15, 1908]

CONCORD, N. H., TO MRS. EDDY, AND MRS. EDDY'S REPLY

THE ESTEEM IN WHICH MRS. EDDY IS HELD IN CONCORD HAS BEEN OFFICIALLY EXPRESSED IN THE FOLLOWING PREAMBLE AND RESOLUTIONS, WHICH WERE UNANIMOUSLY ADOPTED BY THE BOARD OF ALDERMEN AND COMMON COUNCIL OF THAT CITY AND THUS HAVE BECOME A PART OF CONCORD'S RECORDS.

CONCORD, NEW HAMPSHIRE, TO REV. MARY BAKER G. EDDY.

Whereas, Rev. Mary Baker G. Eddy has decided to make her home in Massachusetts, after a residence of nineteen years in Concord, and

Whereas, her residence here has been the source of so much good to the city, and

Whereas, the most kindly and helpful relations have ever existed between Mrs. Eddy and Concord and Concord people,

Be It Resolved, That the City of Concord, through its Board of Aldermen and Common Council, in joint convention, convey to Mrs. Eddy,

1. Its appreciation of her life in its midst,

2. Its regrets over her departure, and

3. The hope that though absent she will always cherish a loving regard for the city, near which she was born, and for its people, among whom she has lived for so many years.

Be It Resolved, That the Mayor and City Clerk be authorized and instructed to sign and attest this testimonial in behalf of the City Council.

Done this tenth day of February, nineteen hundred and eight.

CHARLES R. CORNING, *Mayor.*

Attest: HENRY E. CHAMBERLAIN, *City Clerk.*

MRS. EDDY'S REPLY

TO THE HONORABLE MAYOR AND CITY COUNCIL,
CONCORD, N. H.

Gentlemen: — I have not only the pleasure, but the honor of replying to the City Council of Concord, in joint convention assembled, and to Alderman Cressy, for the kindly resolutions passed by your honorable body, and for which I thank you deeply. Lest I should acknowledge more than I deserve of praise, I leave their courteous opinions to their good judgment.

My early days hold rich recollections of associations with your churches and institutions, and memory has a distinct model in granite of the good folk in Concord, which, like the granite of their State, steadfast and enduring, has hinted this quality to other states and nations all over the world.

My home influence, early education, and church experience, have unquestionably ripened into the fruits of my present religious experience, and for this I prize them. May I honor this origin and deserve the continued friendship and esteem of the people in my native State.

Sincerely yours,

MARY BAKER G. EDDY.

BOX G, BROOKLINE, MASS.,
February 13, 1908.

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